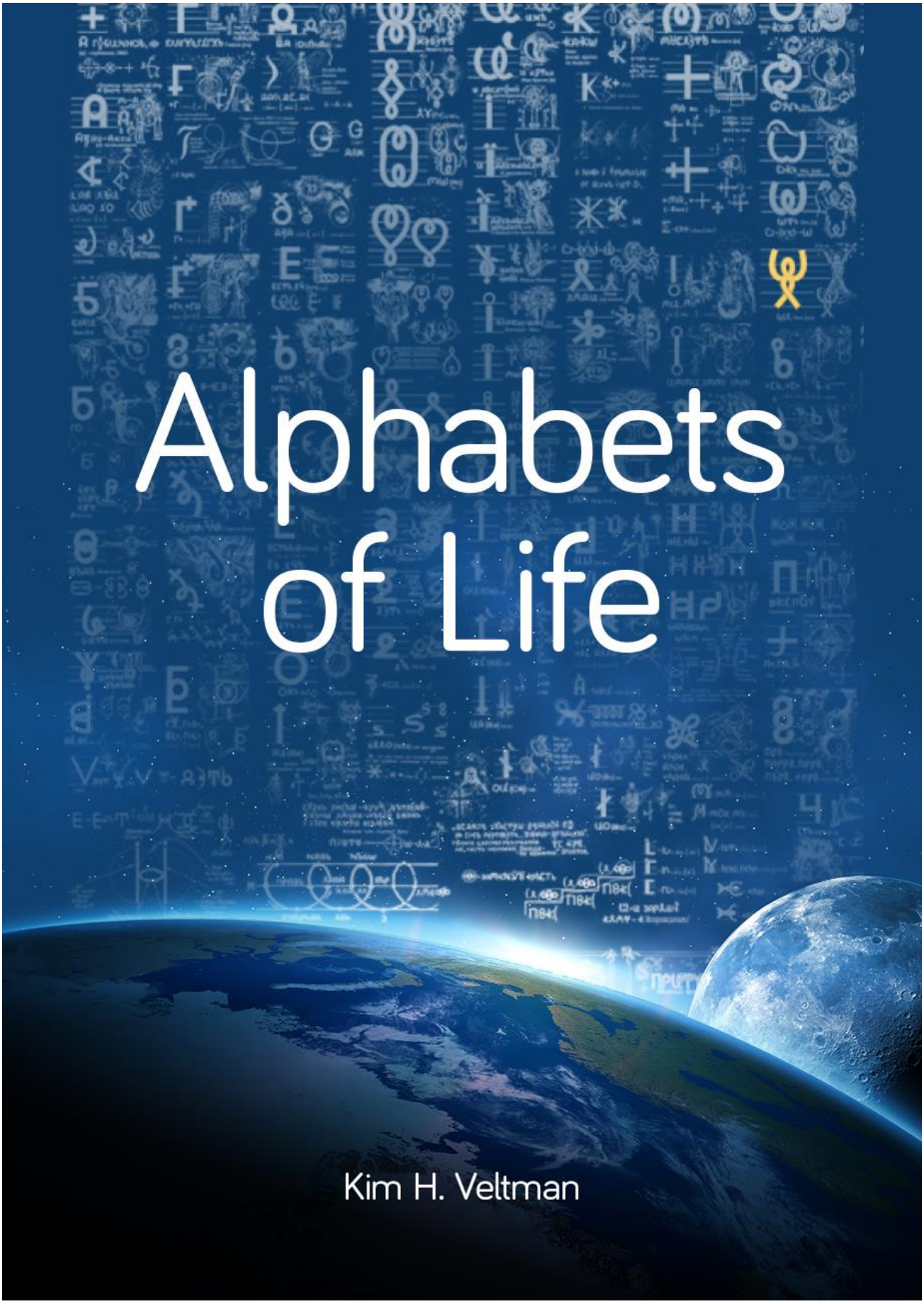
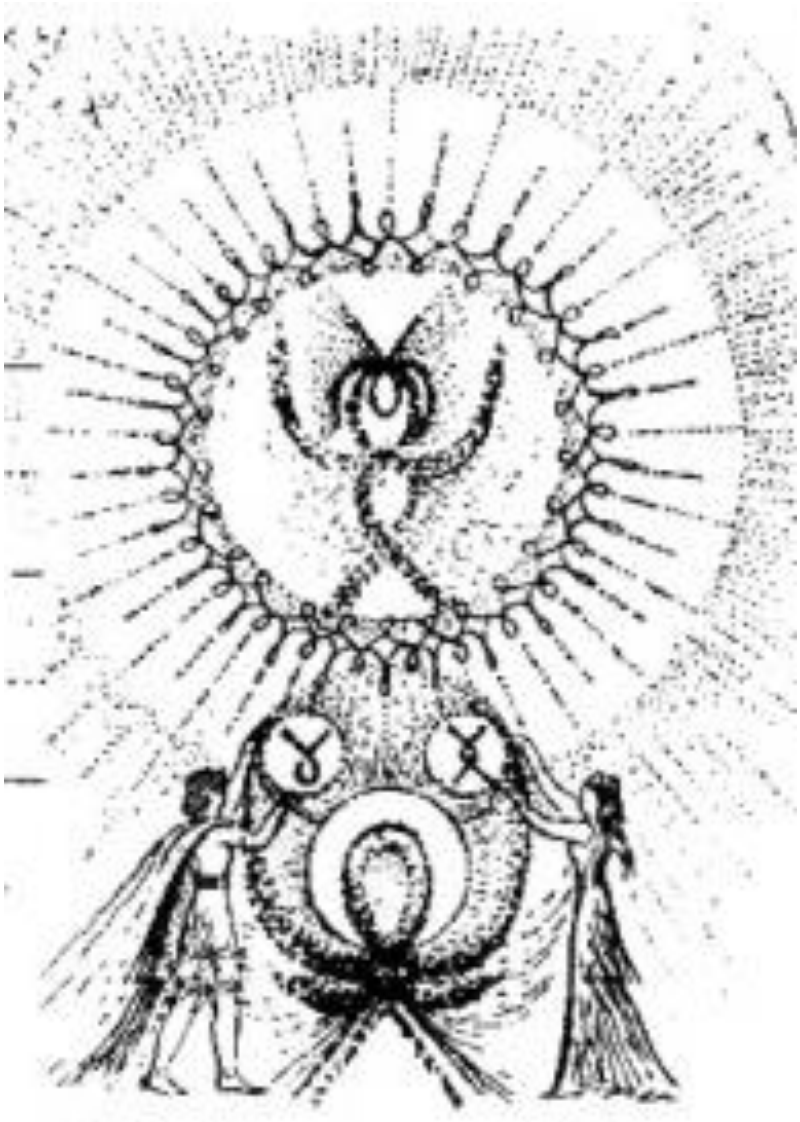

Alphabets
of Life
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Details from the Old Slavic VseYaSvetnaya Alphabet (Сама ВсеЯСветная азбука) showing variants of letters Uk and Liude related to letter O.

Appendices

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0.1. Outline of Appendices

There are thirteen appendices, which are not included in the printed book. They explore themes relevant to the Alphabets of Life, entering into detail beyond that of the main narrative. Appendix 1 (cf. chapter 1) explores the interplay of symbols, signs, especially tamgas (brands), runes and letters. It explores the role of logograms, pictograms, ideograms and thus addresses aspects of stages 1 to 3 in Diringer's scheme. These reveal unexpected links between South Arabian letters/runes (c.1,300) B.C. and Mongol tamgas 2,600 years later. They also reveal links between Caucasian tamgas, Glagolitsa and Cyrillic.

Appendix 2 (cf. chapter 5) explores stories of the sky. It outlines how a cyclical Indian model of creator, preserver and destroyer gods, is changed to a binary model in Persia of good and evil in balance, and gradually to an opposition of good versus evil in the West, which leads to themes of crossing as a way to salvation.

Appendix 3 examines the underlying cosmological systems which have an impact on the structures of alphabets and shapes of individual letters. Connections between alphabet letters, and alchemical symbols are traced in order to understand how three alchemical principles, sulfur, mercury, salt and three letters Y H V acquired central importance.

Appendix 4 explores how runes and alphabet letters are frequently linked with symbolic and magical markings and patterns as decorations in weaving, textiles, carpets and even in everyday pastries.

Appendix 5 examines how the patterns of letters entail a complex interplay of figure-ground, whereby the figure of one letter is linked with other letters and patterns as a ground. This helps to understand underlying links between Slavic, Hindu, Christian, Hebrew and Islamic symbols.

Appendix 6 offers an overview of key figures in study of alphabets and a quick outline of the evolution of alphabet trees.

Appendix 7 offers an outline of routes of transmission linking East and West. Three main routes are examined: sea routes (spice routes), land routes (silk roads) and Northern nomadic steppe routes which are the three strands of the Alphabets of Life.

The final appendices offer comparisons. Appendix 8 shows that abjads apply to a wide range of languages and lists some of their basic symbolic associations.

Appendix 9 outlines connections between 17 versions of Chaldean, and related alphabets: Hebrew, Samaritan, Phoenician, Syrian. In the interests of clear comparisions, there is some overlap with figures in chapters 8 and 9 within the appendix itself.

Appendix 10 offers comparative tables between Indian 1 and 2 (in Fry's Pantographia) and alphabets of Ethiopia, Abyssinia and Egypt.

Appendix 11 offers a cursory list of some associations of numbers 1 to 13 and seminal numbers such as 22, 24, 32, 33, 37, 72, 108, 576 and 432,000.

Appendix 12 outlines some principles of alphabets. Appendix 13 outlines Principles of Space.

Appendix 1. Signs, Marks, Symbols, Tamgas (Logograms, Pictograms, Ideograms)

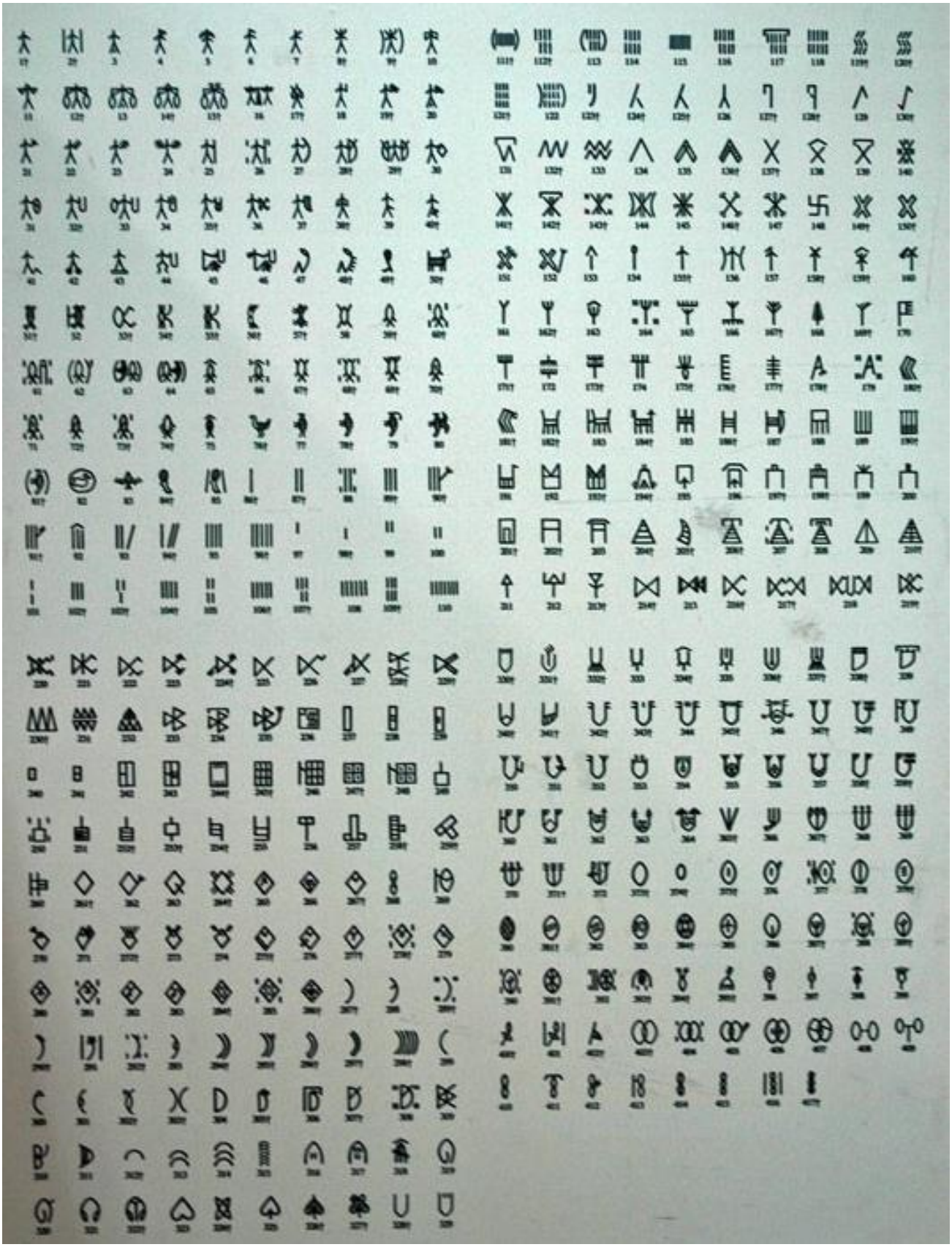
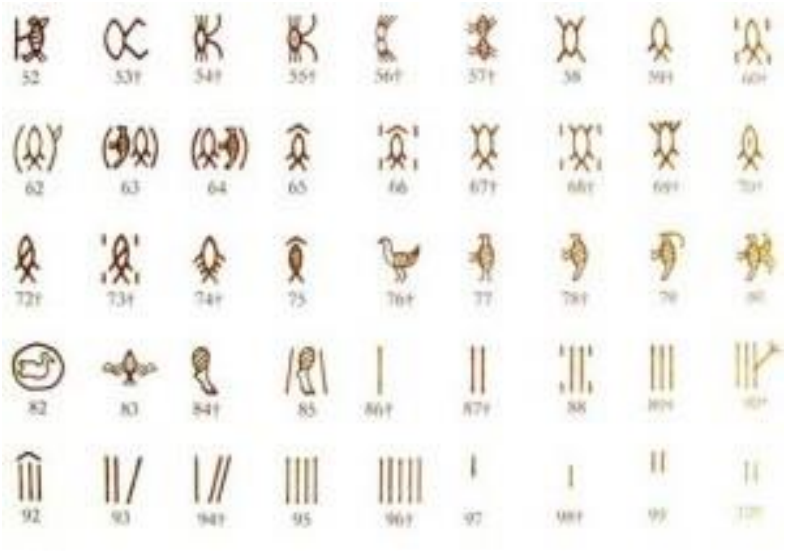
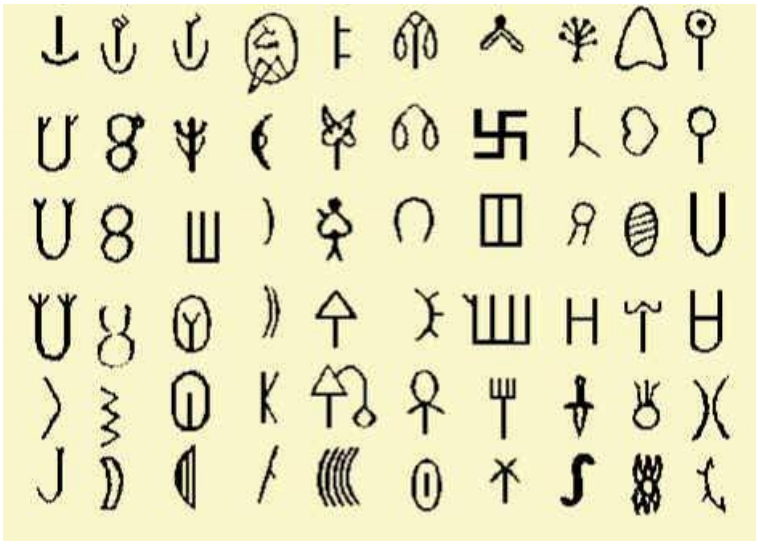


Figure 419. Harappan Script (Indus Valley).

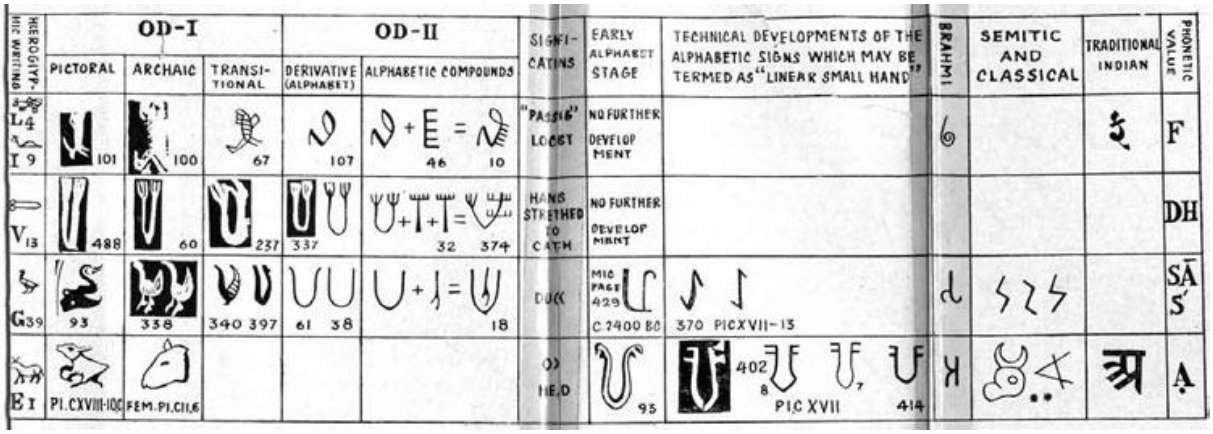


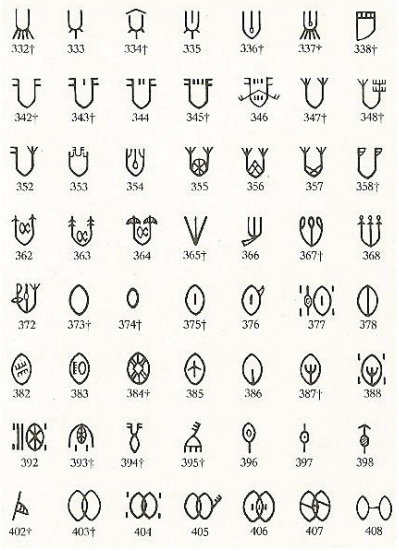


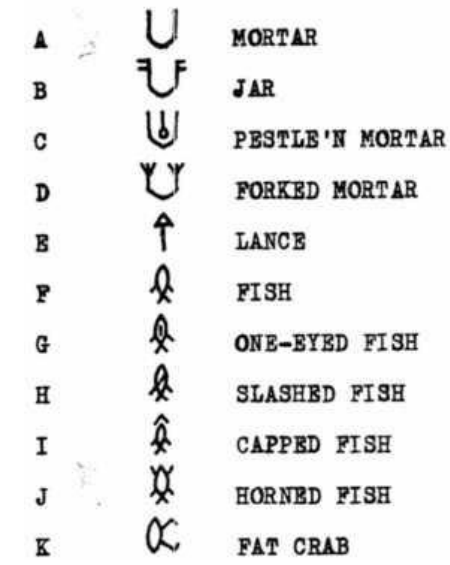


[1]

Figure 420 a-b. Indus Script,[2] c. Indus Valley- Easter Island







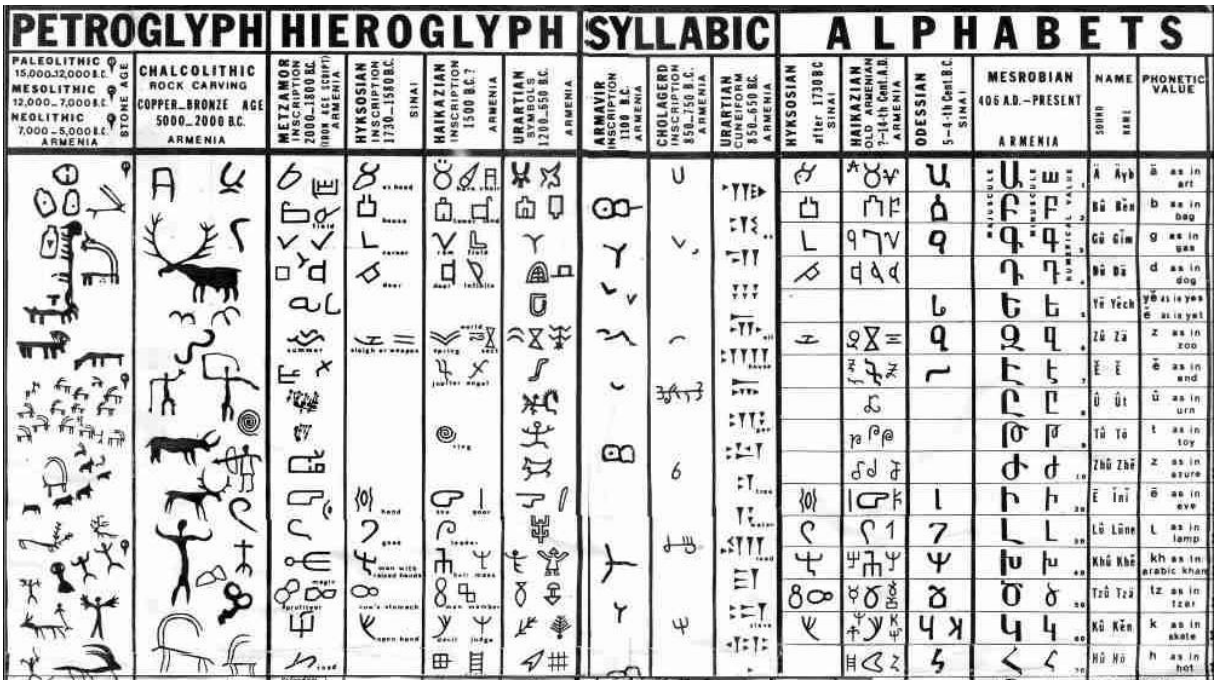


Figure 421 a -c. Indus Script, d. Armenian Alphabet: Detail.

Appendix 1. Signs, Marks, Symbols, Tamgas (Logograms, Pictograms, Ideograms)

As outlined in the Introduction, alphabets typically entail at least two stages of development: i) an initial focus on words, pictures and ideas (logograms, pictograms, ideograms) and ii) alphabets of individual vowels and consonants. The first stage typically entails secretive, cypher alphabets with magical goals. The second stage tends towards open, regular alphabets with goals of communication and sharing. In some cases, four distinct stages have been identified: petroglyphs, hieroglyphs, syllabic and alphabets (e.g. figure 3c, cf. figure 421c, cf. 383).

Chapter one explored examples of this first stage in terms of marks, signs and symbols. Appendix 1 offers further examples and focusses on a subset called tamgas (signs, seals, stamps, brands), typically used as identifiers for property and moveable wealth (cattle, horses, sheep, livestock); for tribes, clans, group, families and as personal identifiers for kings, princes and high officials. Tamgas are often geometrical. Some of these tamgas recur directly as letters and hence offer insights into the transition from stage 1 to 2: the shift from signs as words/ideas to individual letters. As such, they help explain a shift from thousands of signs for every familiar object, to hundreds of signs for esssential objects (keywords), to small numbers of signs and letters in major alphabets (36, 29, 28, 26, 24, 22).

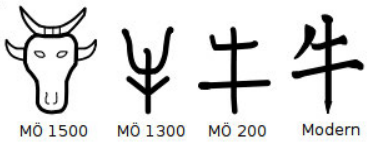
Some of the earliest large scale collections of signs are found in the Indus Valley (6,000 B.C.) Even a quick glance at these signs (figure 419-421) reveals that they are far more than arbitrary marks. They are systematic and include shapes found in Western runes and alphabets. For instance, line 2, right hand column includes a Sowilo rune and a lowercase Greek lambda (λ). Line 3, below this, includes a capital Greek Lambda (Λ) and an X.

In the 19th and 20th centuries, scholars focussed on recording these Indus signs and exploring parallels with Western and other alphabets, noting, for example, that the Sowilo rune is further linked with Sanskrit letter Sa (figure 421a). In the past generation, there have been increasing attempts to reconstruct their meaning. Some studies use computer algorithms to study frequency of occurrence (figure 420a)[3]. Some claim to have found a Rosetta stone for Indus Valley Script (figure 420b).[4] Others claim to have identified underlying patterns, individual words, and the equivalents of individual letters, while the most dramatic claims include a complete decipherment[5] with links to the origins of Sanskrit itself. Unexpected parallels between Indus Valley and the Rongorongo signs on Easter island have also been noted (figure 420c).

Debates concerning the origins of Indus Valley Script, Sanskrit and larger topics such as details of the shift from logograms to letters or a full analysis of the sign collections are not the concern of this appendix. Rather, a series of examples will explore principles underlying logograms and especially tamgas in order illustrate parallels, connections and in some cases direct overlap between signs in logograms, syllables in syllabaries and letters in alphabets.

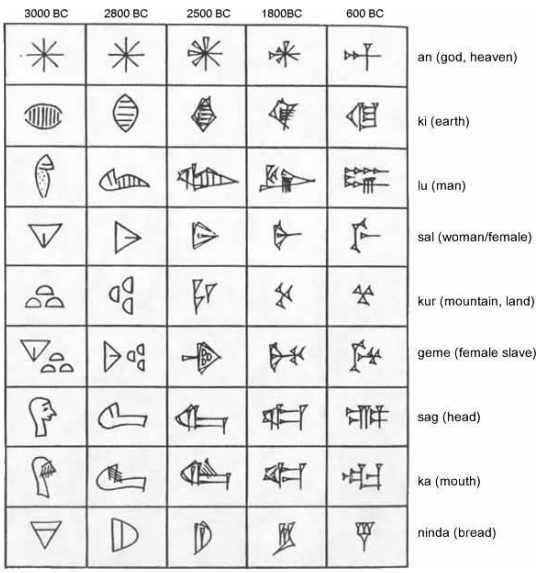
As noted in chapter 2, Sanskrit focusses on two types of characters: illustrating a principle (tattvas) and a sound combined in 1 letter. By contrast, Chinese logograms entail 6 types of characters (liushu 六書): xiangxing 象形 "illustrating a shape", xiangshi 象事 "illustrating an

xiangxing 象形 "i











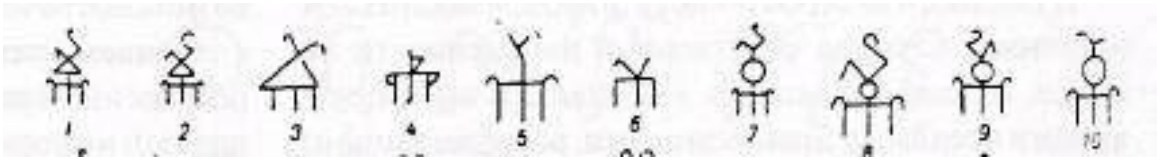


Figure 422 a. Bull, Tamga and Chinese Ideogram, b-c Chinese Letters, d. Sumerian Glyphs, e. 5 Tibetan Tangut Tamgas, f Sarmatian Tamgas: Detail.

affair", xiangyi 象意 "illustrating an idea", xiangsheng 象聲 "illustrating a sound", zhuanzhu 轉注 "mutual comment" and jiajie 假借 "wrongly borrowing".[6] Whereas the 6 writing systems of India range from 5^2 to 10^3-10^4 (1,000-10,000) characters, Chinese has up to 10^6 (100,000) characters.[7]

Scholars have explored how Chinese characters underwent a gradual evolution, beginning with tamga-like, idealized, stick shapes, which subsequently become more abstract over time (figures 422 a-c). A near realistic sketch slowly becomes reduced to essential strokes until it becomes a Chinese character. A similar process has been traced in Sumerian glyphs and Tangut tamgas of Tibet (figure 422 d-e). The latter of these are all the more fascinating because they introduce the so-called chief sign (Hauptzeichen) and related signs which are further developed in Sarmatian tamgas (figure 422 f, detail of figure 441 c).

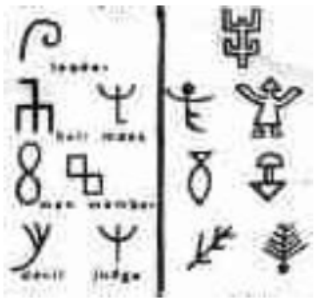
Parallel with this proliferation of characters, is a trend towards small collections of key images in the form of letters and tamgas. Earlier, we noted the role of 37 in the Christian creation story (figure 331). The Chinese phonetic alphabet has 37 letters (figure 14a). Letter 37 of this alphabet is the figure zh (cf. Glagolitic Zhivete, Cyrillic Zhe). Essentially this is the symbol for a plant which recurs in Han radical 17 出 as an ideogrammic compound (會意): of 屮 ("plant") + 凵 ("earth, land"), with the meaning of "Plant comes out from the earth", and the more general meanings of: go out, send out; stand, produce.[8]

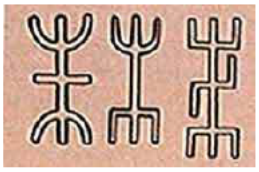
A slight variant of this pictogram, also called an emergence figure, is found in petroglyphs in the Altai, Armenia, in Mongolian tamgas (figure 423 a-c); in signs of the Indus Valley and the kanaga sign among African tribes (figures 497-501). As letters, the same basic shape recurs as yaz yaz in Tifinagh, letter O in the runic alphabet, E in Ancient Hebrew, (figures 423 d-f) and as letter hmi in the Yi Syllabary (South China figure 6). Variants of this shape recur as an Achaemenid tamga (D24 in figure 423 g), as a Kabardian tamga along the Caspian sea, as a Polish tamga (figure 425 a –b) and as Sarmatian tamgas (figure 425 c-d): one like a Greek Alpha-Omega (cf. rahu-ketu), the other specifically linked with the Sarmat ruler Phargoy. The shape recurs as Polish tamgas such as the Hutor Coat of Arms (figures 426 a–c). In the first of the Polish sets, links between the plant symbol and a double algiz rune are evident. In the second set, it is more like a double trident and is part of a series of 21 variations.

Meanwhile, the painstaking work of Zuev[9] has drawn attention to 37 Chinese tribes, each with their own tamga (figure 427). The first in this series, relating to 1.Tse-gu and the tamga (of Tsze-gu horses) is again the "going out" figure associated with the Kirkün (*Chinese* tszyan-kun [29]) = "field people", "field Huns", whose various names include the "Kyrgyz" in what is now Kyrgyzstan.[10] Hence, the same basic form which culminates the 37 phonetic alphabet letters of Chinese is also the first of 37 tamgas linked with 37 tribes in China and recurs throughout Asia, Africa and Europe. The same shape recurs as letter 32 of Hun Syanbi (figure 433 b). It is found also as Munke Hans (figure 442 j) in a collection of 24 Mongolian tamgas.

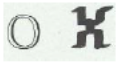
These tamgas of Chinese tribes are the more interesting because they relate directly to tribes in Kyrgyzstan, Kazakhstan and Turkmenistan. They also relate to Western symbols and alphabet letters. Hebrew E and and Tifinagh Y have already been mentioned. Tamgas 2 and 4,













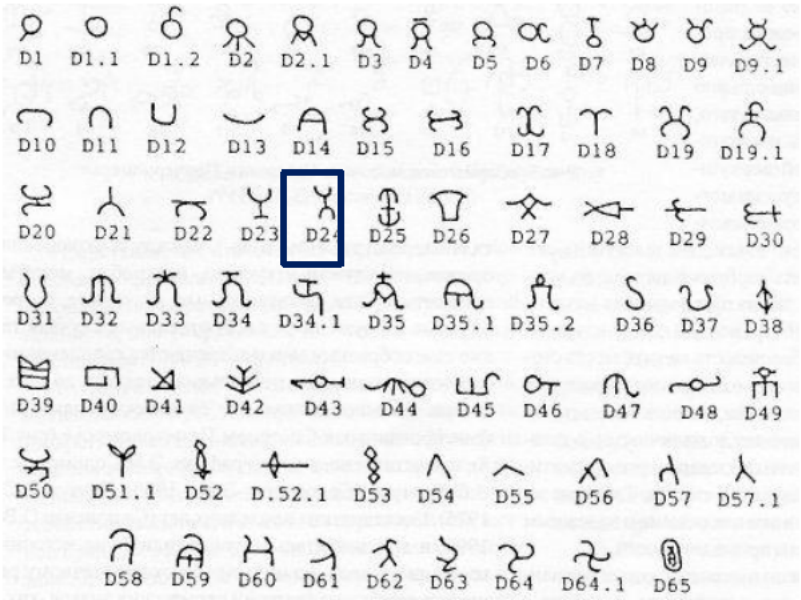


Figure 423 a. Emergence Figure (Altai Mountains, b. Detail: Armenian Alphabet, c. Mongolian Tamgas d. Yaz yaz (Tifinagh), e. O (Rune Table), f. E (Ancient Hebrew), g. Achaemenid Tamgas.

Figure 424. Yi Syllabary with letter

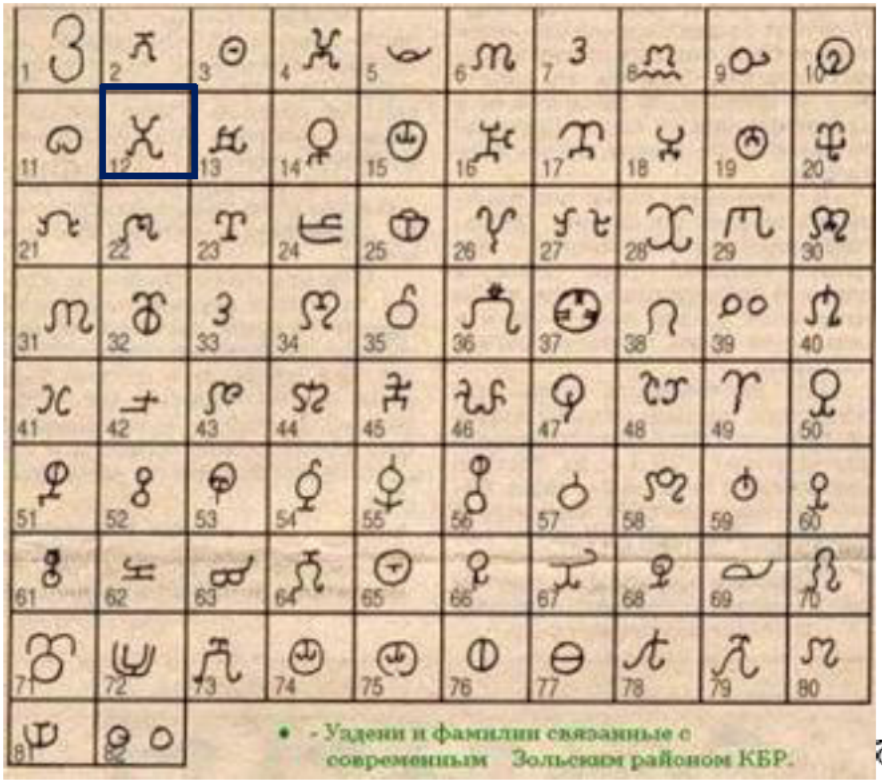






Figure 425 a. 82 Kabardian Tamgas, b. Polish Tamgas, c-d. Sarmatian Tamgas.

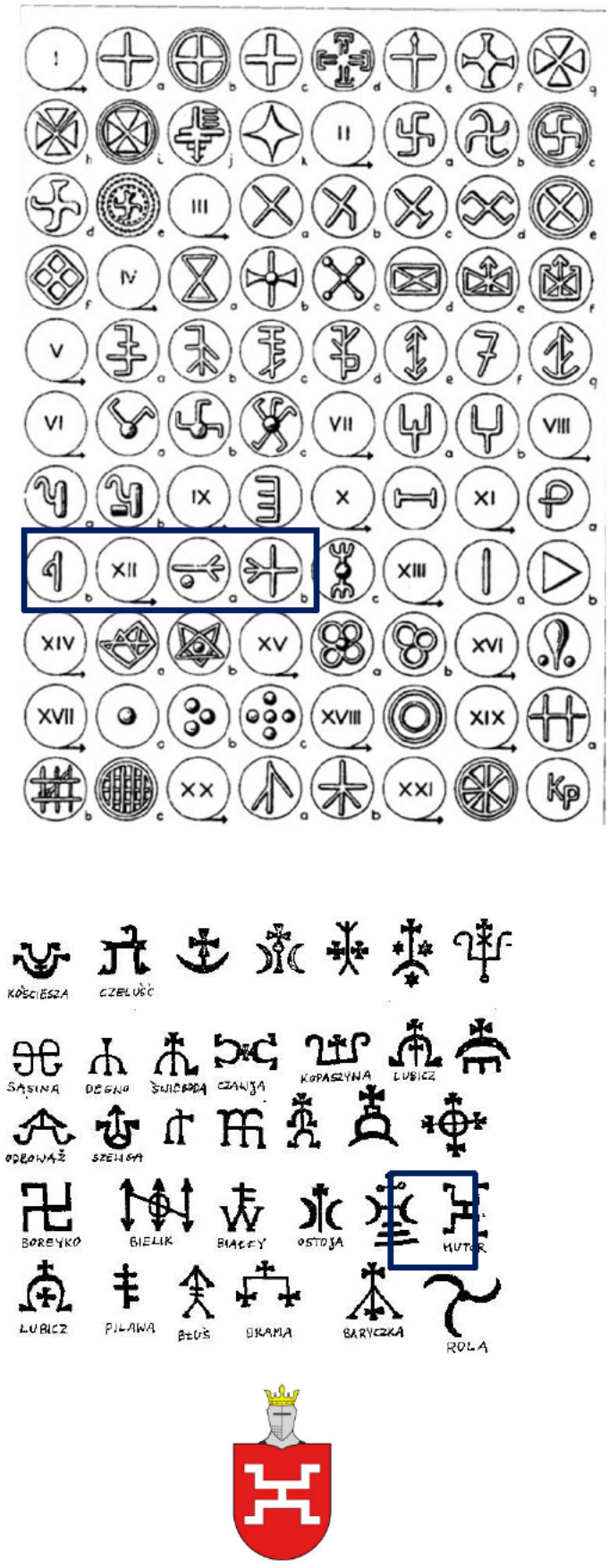


Figure 426 a-b. Polish Tamgas, c. Hutor Coat of Arms.

	Tribe Name		Tamgas per Tanghuyao			Author, clan, or place	
	Chinese	Expected explored a Identity	New Edition	Old Edition	Expected Identity		
1	Tse-gu	Kirgut	1			1	
2	Tun-lo	Tongra	2			2	Argyn, Tabyn (Kaz.), Hodja, Saryk (Turkm.)
3	Yan-to	Tardu ?	3 Same To же	Same	To же	3	Ditto
4	Pu-gu	Bugu	4			4	
5	Tsi (bi)	Kybir	5			5	1. Karpov, Djebin (Turkm.) 2. Tomenei, Shekty (Kaz.)
6	Tsi (bi-yui)	Kybir	6			6	
7	Tsi-bi	Kybir	7			7	
8	A-de	Ediz	8			8	1. Akchokrakly, village Abuzlar 2. Munke-Khan coins
9	Fu-li-yui	Bokli Uigur?	9			9	
10	Fu-li-yui	Bokli Uigur?	10			10	
11	Huy-ge	Uigur	11			11	
12	Tszui-lo-bo	Kurabor	12			12	
13	Yui-mei-hun	Yomut-gün(gün)	13			13	Karpov, Yomut (Turkm.)
14	Chi	Chig				14	
15	A-shi-de	?	14			15	Akchokrakly, village Abuzlar
16	Sy-tsze	Sygir	15			16	Akchokrakly, Eupatoria (Crimea)
17	Si-tsze	Aygyr	16			17	
18	Khu-se	Koksa ?	17			18	Patsevich, Djezkazgan
19	Nu-la	Dulat ?	18			19	
20	Su-nun	?	19			20	
21	Da-A-shi-de	Tat-Ashide ?	20			21	
22	Ba-yan-A-shi-de	? 26	21			22	1. Argyn (Kaz.) 2. Rashid-ad-Din, Bayat (*Turkm.*)
23	Je	Nek?	22			23	
24	She-li	Shary	23			24	Kül Tegin, Kuli-chur, Kybchak
25	Che-li1	Cherig	24			25	Ditto
26	A-shi-na	Ushin	25 Same To же	Same	To же	26	Abu-l Gazi, Ala-Yontly (*Turkm.*)
27	Ge-lo-chji	Alachin	26			27	Khalaj
28	Cho	Chog?(Choγ)	27			28	Mahmud Kashgari, Bayutdur (Oguz)
29	He-lu	Khallukh	28			29	Karluks
			29				
30	Kan-he-li	Kangarlyg	30			30	
31	An-mu-lu-chjen	? 26	31			31	Tolstov, Hephtalites
32	An-she-he	?	32			32	
33	Shato	Sart	33			33	
34	Chu-bi-shan	Chubyl Mtns.	34			34	Mahmud Kashgari, Uregir
35	Hun26	Kün	35			35	1. Akchokrakly, vill. Alach; 2. Kastanie, Alays (?) (*Kaz.*); 3. Patsevich, Djezkazgan
36	Tsi-dan	Kytai	36			36	
37	Si25	Kai	37			37	Abu-l Gazi, Karpov, Kaiy (*Turkm.*)

Figure 427 a. 37 Chinese Tribes, Tamgas.

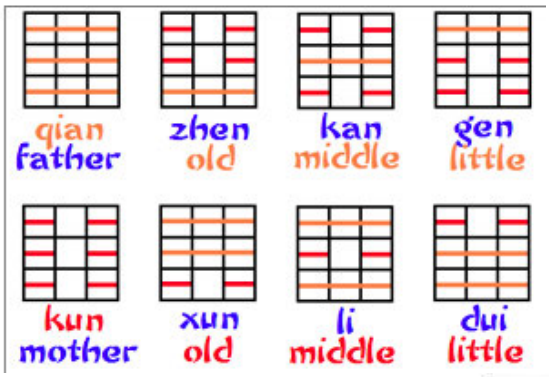
for the Tunlo and Pu-gu tribes are an O. Tamgas 3 and 8 entail a Zhe (Ж) found in Slavic, Glagolitic and Cyrillic. Tamga 8 also includes a reversed E and E shape, which is the Roman symbol for a Denarius, and the Latvian Dzivibas symbol. It is found among the Crimean and Nogai tamgas (figure 437), and recurs as a letter in Aegyptiacum, Phoenicum and Bulgarian. When divided into two, the+ reversed E is the symbol of Turkic As Tribe (figure 449 b), becomes A (Sanskrit), An (Chaldaicum), Daleth (Dead Sea), E (Cyrillic), while the right half of the symbol becomes a regular E in Latin, English and other European languages.

Tamga 5, showing a vertical line topped by an upright triangle relates to the Western symbol for Sulfur. Tamga 12 shows what appears like a 9 and reversed 9 which recurs as Hun Syanbi letter 14 (figure 433b), is connected with the Chinese gate tamga (figure 436a) and is connected with the Kyrgyz tamga for ram's horns. Tamga 15, a T with a horizontal line above it, becomes the tamga of the Oguz Han Alayundlu tribe (figure 10 e) and recurs as letter na in Cypriot. Tamga 28, resembling a reversed 9, becomes the tamga of the Bayindir (Bayundur) tribe (figures 10-11), which is also the basis of Cyrillic letter, Buku (B, figure 31). Tamga 31 recurs in Sarmatian tamgas (figure 25). Tamga 35, of the Hun tribe, Kün, is close to Latin and English letter U. Tamga 36 of the Tsi-dan, is linked with the Kytai (cf. Cathay, China), and recurs as Cyrillic letters tsi and cherv (Ц - Ч) in old Slavic syllabaries.

Oimoçu and Bitikçi (2010)[11] have suggested that the Chinese tradition of trigrams and hexagrams provides a model for understanding Kyrgz and Turkic cosmology. In Chinese philosophy, kun and qian as Earth and Heaven are also mother and father, leading to 3 sons, zhen, kan, gen and 3 daughters, xun, li, dui (figure 10 a). In Kyrgyz cosmology, kün - qan become mother and father (figure 428 b). The system entails a series of divisions. The one head (Oyuz Qayan) leads to 2 wings (Buzuq – Uçuq), which each produce 3 branches in the form of 3 elder and 3 younger sons corresponding to Sun, Moon, Star - Sky, Mountain, Sea respectively. The 6 sons in turn produce 4 tribes each. Thus 2 wings x 3 branches x 6 tribes leads to 24 tribes.[12] Of these 12 are celestial, 12 are earthly. The first 12 represent a 12 year celestial cycle. The second 12 represent a 12 month annual cycle.

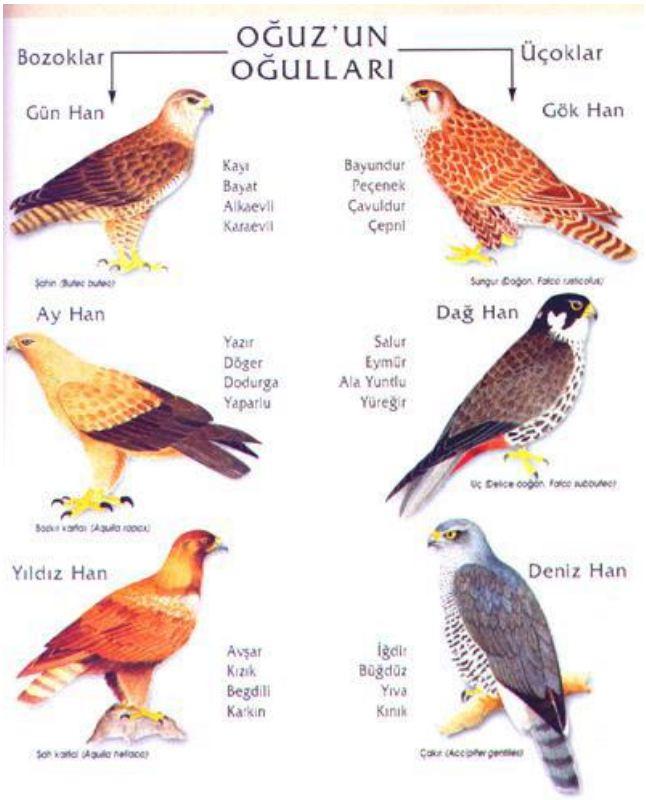
In the Turkic tradition, the spelling of the names changes slightly but the system continues intact (figure 428 c). The 2 wings are now the Bozoks and the Uçoks (Bozoklar, Uçoklar, the Gray Arrows and 3 Arrows), representing the Western and the Eastern Turks respectively. The 6 Sons divide into 3 elder sons (Gün, Ay, Yildiz) and 3 younger sons (Gök, Dag, Deniz), which form the 6 main clans of the Oguz Han. Each of the 6 sons has 4 children thus again producing 24 tribes, linked with 24 tamgas. Sometimes, each of the 6 main tribes of the 6 sons are linked with a form of predatory bird (figure 428 d). In some versions, each of tribes has its own bird.[13] Some lists show three variant images for each of the 24 tamgas (figure 428 e).[14] While 24 is a standard number the list of tribes and tamgas, some lists record 22, 23, or as few as 14 (figure 429 a-c).

Oimoçu and Bitikçi (2010)[15] claim that the principles of Turkic letters also have their origins in the hexagrams of Chinese cosmology: that the 8 trigrams underly the shapes of 8 basic Turkic letters (figure 430 a-b). In their view, the two main wings of the Turkic system, Uçuq and Buzuk, relate to primary forms, line and angle (abortive line), male and female, primary







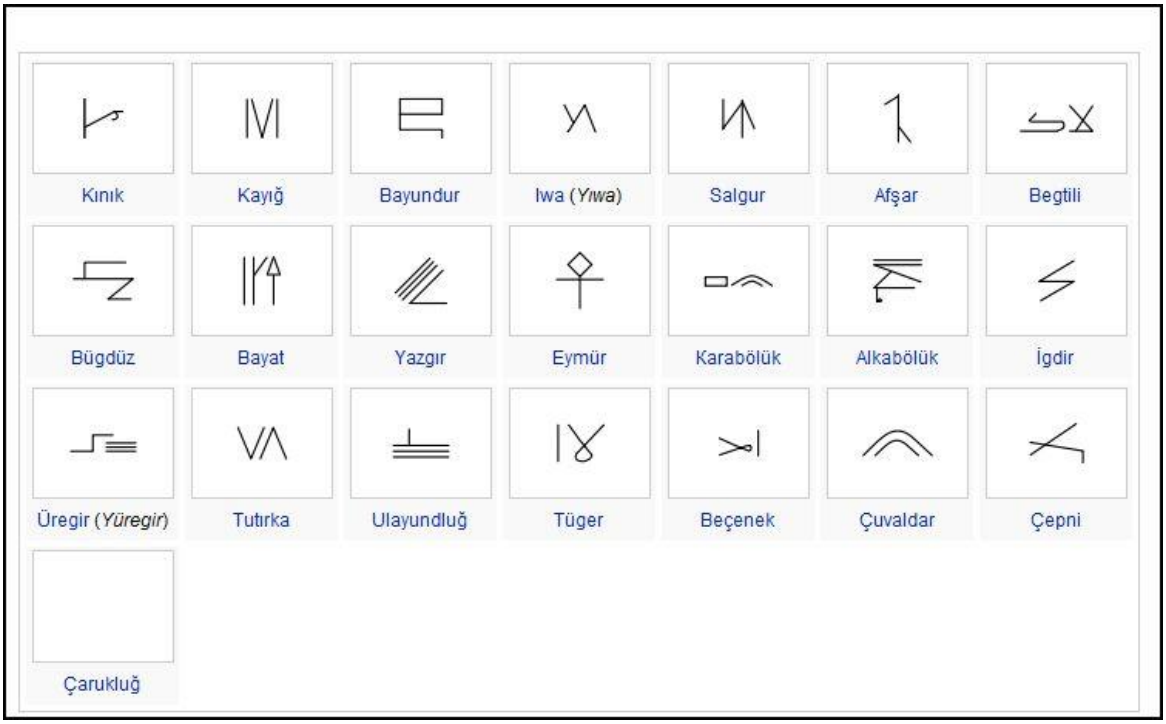


LEVHA II

OĞUZ BOYLARI DAMGALARI

		BOYUN ADI	YAZICI-OĞLU'na göre	REŞİD UD DİN'e göre	KAŞGARLI'ya göre	
BOZ-OK KAVİMLERİ (SAĞ KOL)	GÜN-HAN	KAYI				1
		BAYAT				2
		ALKA-EVLİ				3
		KARA-EVLU				4
	AY-HAN	YAZIR				5
		DÖGER				6
		DODURĞA				7
		YAPARLI				8
	YILDIZ-HAN	AVŞAR				9
		KIZIK				10
		BEGDİLİ				11
		KARKIN				12
ÜÇ-OK KAVİMLERİ (SOL KOL)	GÖK-HAN	BAYINDUR				13
		BİÇENE				14
		ÇAVINDIR				15
		ÇEBNİ				16
	DAĞ-HAN	SALUR				17
		EYMÜR				18
		ALAYUNDLU				19
		ÜREGİR				20
	DENİZ-HAN	IĞDİR				21
		BÜĞDÜZ				22
		YIVA				23
		KINIK				24

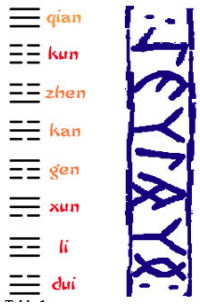
Figure 428. Oguz Han: 2 Branches, 6 Clans, 24 Tribes kök qan, tak qan, deniz qan

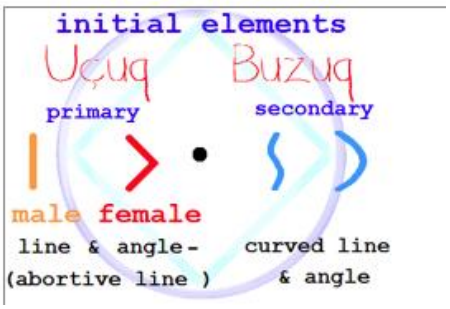


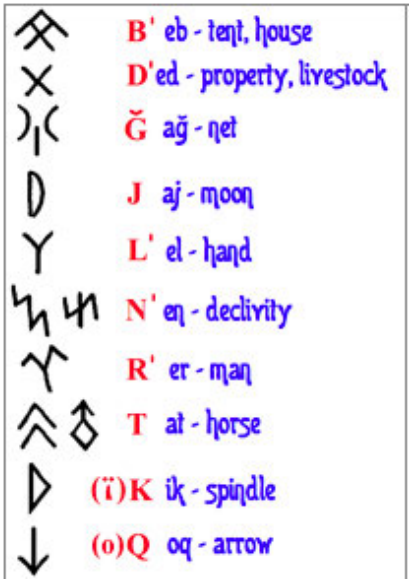
NAME	"TAGMA"	MEANING
KAI		Strong
BEYAT		Rich
ALKA-EILU		Proper
KARA-EILU		Living in kibitka
YAEIR		Head of the tribe
YASIR		Overturning all on the way
DUDERGA		Conquering + restraining countries
DUKER		Spittle
AUSHAR		Working quickly
KIZYK		Hero
--	n.a.	--
KARKYN		Hospitable
BAYANDER		Generous
BEDZHNE		Making
DZHAULDOR		Famous
DZHIBNI		Rich
SALOR		Sword-bearer
IMR		Very rich
ALA-UNITLI		Diversity
URGIZ		Virtuous
IKDER		Great
BUKDEZ		Servant
AVA		High-ranking
KYNK		Expensive

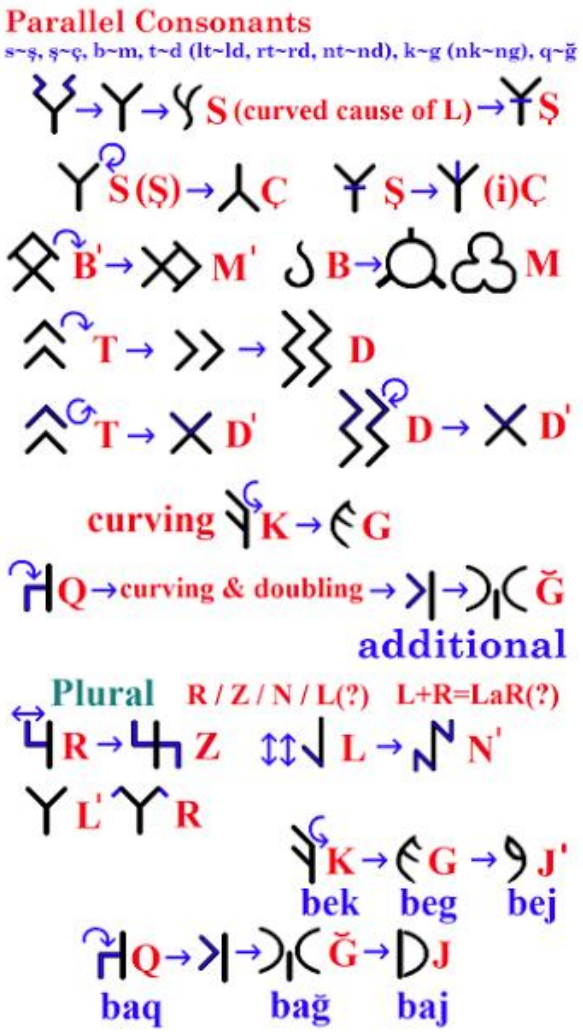
TRIBE & FAMILY	"TAGMA"	"TAGMA" NAME
ROD AK, Yomud		Elip – one, "A"
SALAKA, Yomud		Elip – two, "A"
DZHAFARSA: Yomud	or	Elip – three, "A"
Also		Atanak (cross)
BEKHELKE FAMILY		Oturgh (mallet)
BAGA, Yomud		Toink
AK, Yomud		Alyp; ie: Elip
KESERKE		Berche (shepherd staff)
KHODJA		Tegelek (ring)
ATABEI, Yomud		Alykly-Berche (staff)
Also		Gerchehek Berche
Also		Ters – Berche
Also		Berche
SARYK		Khalka (ring)
--	one missing	--
NUKHUR FAMILY	or	Yan
KOLKENDEZ, Atabei		Sand-Kulp (carpet shears holder)
KOLEND, Atabei		Elip (one "A")
KOLENA, Saryk		Koch Buinuz
Also		Khalka (ring)

Figure 429 a. Oghuz 22 Tribes, 23 tribes, 14 tribes and Tamgas

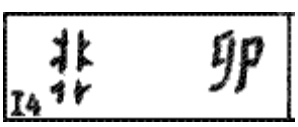












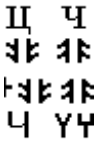


Figure 430 a. Turkic Ideograms, b. Initial elements, c. 10 Turkic Letters, d. Parallel consonants (curving and doubling), e. Chinese gate tamga, f. letter 14 (Hun-Syanbi), g. Letters Tsi and Cherv (Slavic).

and secondary forms, curved line and angle (figure 430 b). In their analysis, Turkish parallel consonants show how "symmetry, reflection, asymmetry, turn, and curving"16 are a foundation of Turkic script. The first two parallel consonants, Ş and Ç lead to the two pronged (cf. yen sign) and three pronged Y forms. Such doubling is found in the Chinese sign for gate, Hun-Chinese letter 14 and Slavic Tsi and Cherv (figure 430 e-g). Moreover, the shape of the first consonant, Ş, is linked in with the upper part of the tamga of the Sarmatians (figure 443 i). The Turkic M is linked with the tamga of Cagatai-hāns (Khan Chagatai, figure 442i). The seemingly primitive runic figures have underlying principles linking them with other major alphabets.

Hence, both the tamgas and early Turkic runic figures are much more than simple brands and identifiers of property and moveable wealth. Some of their shapes overlap directly with alphabet letters and provide a framework for a basic cosmology among nomadic peoples. The so-called shift from logograms (pictograms, ideograms) to individual letters is actually a gradual separation in the functions of signs: the identifier of property role becomes sets of tamgas; the identifier of basic objects become hieroglyphs and cypher alphabets; combinations of vowels and consonants become grids of syllabaries, while individual vowels and letters become alphabets.

This context helps in understanding how the principles of sign making in East went in a very different direction than the West. In China, the quest was to define radicals in terms of strokes and complexity. This led to a collection of 214 radicals (figure 431 a). There were also efforts to define all syllabic sounds leading to 417 transcendent syllables, of which 212 are partial ones entailing 328 sounds.[17] Katagana, used for Japanese (figure 431b) employed a simplified grid of 5 vowels and 10 consonants. The red portions of Chinese characters in the right columns were used as the basis for simpler signs in the left columns. Hiragana (figure 431 c) offered a cursive version of the results while omitting the etymology of the source. Korean Hangul scripts created grids of 10 vowels x 14 consonants or 13 vowels x 14 consonants (figure 432 a-b).

It is sometimes claimed that Western alphabets developed unique links between letters and sounds. Asian alphabets such as Chinese, Japanese and Korean clearly did the same. It is also claimed that letters in Western alphabets were abstractions as opposed to the pictograms of Eastern writing systems. As seen above, these Eastern systems also underwent a process of abstraction. Both East and West developed vowels and consonants. Both combined these to create syllabaries. Ultimately the most significant difference lay in numbers. The West typically reduced vowels to 5 and minimized consonants to arrive at alphabets between 15 and 30 letters. The East, by contrast, developed more complex combinations of vowels and consonants to arrive at hundreds of basic forms.

Northern China took a path closer to Western alphabets. For instance, the Hun-Syanbi alphabet entailed simplifications of the Chinese characters (figure 433 b). It also drastically reduced the numbers of signs with a minimal version of 18 "letters" including Y P and M (1, 2, 7) of Western alphabets and culminating in the star of Vishnu/Solomon/David (figure 433 c), which recurs in Bulgarian runes (434 c) and Crimean and Nogai tamgas (figure 437). In

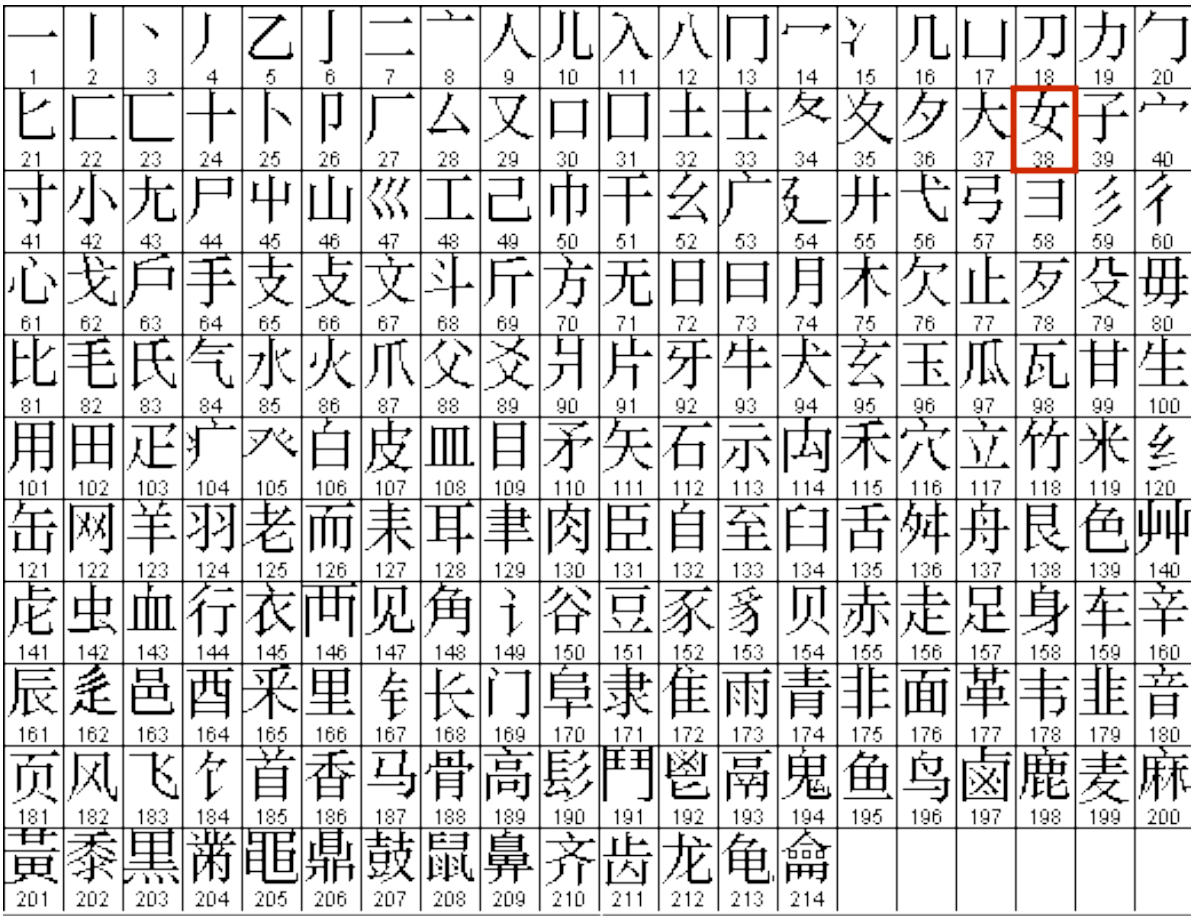


Figure 431 a. 214 Chinese radicals, b. Katagana, c. Hiragana

The Korean Alphabet

Consonants \ Vowels	ㅏ [a]	ㅑ [ya]	ㅓ [ŏ]	ㅕ [yŏ]	ㅗ [o]	ㅛ [yo]	ㅜ [u]	ㅠ [yu]	ㅡ [ŭ]	ㅣ [i]
ㄱ [k,g]	가	갸	거	겨	고	교	구	규	그	기
ㄴ [n]	나	냐	너	녀	노	뇨	누	뉴	느	니
ㄷ [t,d]	다	댜	더	뎌	도	됴	두	듀	ㄷ	디
ㄹ [r,l]	라	랴	러	려	로	료	루	류	르	리
ㅁ [m]	마	먀	머	며	모	묘	무	뮤	므	미
ㅂ [p,b]	바	뱌	버	벼	보	뵤	부	뷰	브	비
ㅅ [s,sh]	사	샤	서	셔	소	쇼	수	슈	스	시
ㅇ (silent)	아	야	어	여	오	요	우	유	으	이
ㅈ [ch,j]	자	쟈	저	져	조	죠	주	쥬	즈	지
ㅊ [ch']	차	챠	처	쳐	초	쵸	추	츄	츠	치
ㅋ [k']	카	캬	커	켜	코	쿄	쿠	큐	크	키
ㅌ [t']	타	탸	터	텨	토	툐	투	튜	트	티
ㅍ [p']	파	퍄	퍼	펴	포	표	푸	퓨	프	피
ㅎ [h]	하	햐	허	혀	호	효	후	휴	흐	히

+	ㄱ g	ㄴ n	ㄷ d	ㄹ r	ㅁ m	ㅂ b	ㅅ s	ㅇ o	ㅈ j	ㅊ ch	ㅋ k	ㅌ t	ㅍ p	ㅎ h
ㅏ a	가 ga	나 na	다 da	라 ra	마 ma	바 ba	사 sa	아 a	자 ja	차 cha	카 ka	타 ta	파 pa	하 ha
ㅑ ya	갸 gya	냐 nya	댜 dya	랴 rya	먀 mya	뱌 bya	샤 sya	야 ya	쟈 jya	챠 chya	캬 kya	탸 tya	퍄 pya	햐 hya
ㅓ eo	거 geo	너 neo	더 deo	러 reo	머 meo	버 beo	서 seo	어 eo	저 jeo	처 cheo	커 keo	터 teo	퍼 peo	허 hya
ㅕ yeo	겨 gyeo	녀 nyeo	뎌 dyeo	려 ryeo	며 myeo	벼 byeo	셔 syeo	여 yeo	져 jyeo	쳐 chyeo	켜 kyeo	텨 tyeo	펴 pyeo	혀 hyeo
ㅗ o	고 go	노 no	도 do	로 ro	모 mo	보 bo	소 so	오 o	조 jo	초 cho	코 ko	토 to	포 po	호 ho
ㅛ yo	교 gyo	뇨 nyo	됴 dyo	료 ryo	묘 myo	뵤 byo	쇼 sya	요 yo	죠 jyo	쵸 chyo	쿄 kyo	툐 tyo	표 pyo	효 hyo
ㅜ u	구 gu	누 nu	두 du	루 ru	무 mu	부 bu	수 su	우 u	주 ju	추 chu	쿠 ku	투 tu	푸 pu	후 hu
ㅠ yu	규 gyu	뉴 nyu	듀 dyu	류 ryu	뮤 myu	뷰 byu	슈 syu	유 yu	쥬 jyu	츄 chyu	큐 kyu	튜 tyu	퓨 pyu	휴 hyu
ㅡ eu	그 geu	느 neu	드 deu	르 reu	므 meu	브 beu	스 seu	으 eu	즈 jeu	츠 cheu	크 keu	트 teu	프 peu	흐 heu
ㅣ i	기 gi	니 ni	디 di	리 ri	미 mi	비 bi	시 si	이 i	지 ji	치 chi	키 ki	티 ta	피 pi	히 hi
ㅐ ae	개 gae	내 nae	대 dae	래 rae	매 mae	배 bae	새 sae	애 ae	재 jae	채 chae	캐 kae	태 tae	패 pae	해 hae
ㅔ e	게 ge	네 ne	데 de	레 re	메 me	베 be	세 se	에 e	제 je	체 che	케 ke	테 te	페 pe	헤 he
ㅖ ye	계 gye	녜 nye	뎨 dye	례 rye	몌 mye	볘 bye	셰 sye	예 ye	졔 jye	쳬 chye	켸 kye	톄 tye	폐 pye	혜 hye

Figure 432. Korean Hangul Scripts.



a	ㄚ
ai	ㄞ
an	ㄢ
ang	ㄤ
ao	ㄠ
b	ㄅ
c(i)	ㄘ
ch	ㄔ
d	ㄉ
ê	ㄝ
e	ㄜ
ei	ㄟ
en	ㄣ

(e)ng	ㄥ
er	ㄦ
f	ㄈ
g	ㄍ
h	ㄏ
j	ㄐ
k	ㄎ
l	ㄌ
m	ㄇ
n	ㄋ
o	ㄛ
ou	ㄡ

p	ㄆ
q	ㄑ
r	ㄖ
s(i)	ㄙ
sh	ㄕ
t	ㄊ
(w)u	ㄨ
x	ㄒ
(y)i	ㄧ
(y)ü	ㄩ
z(i)	ㄗ
zh	ㄓ

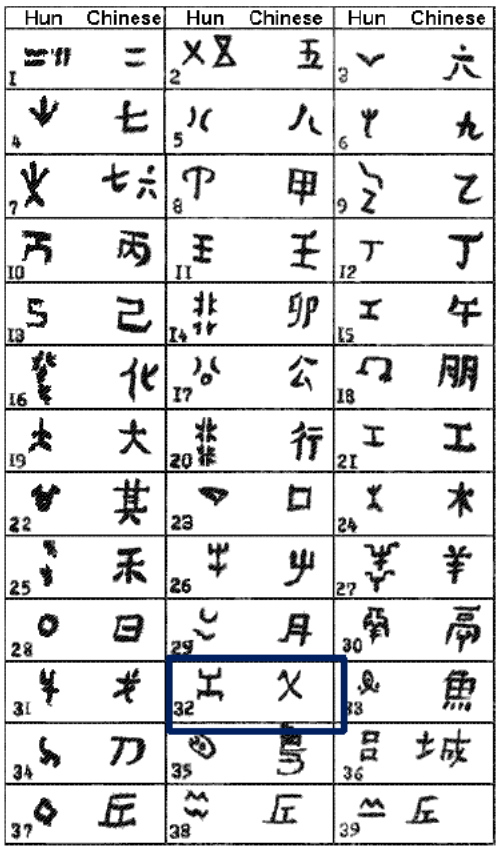
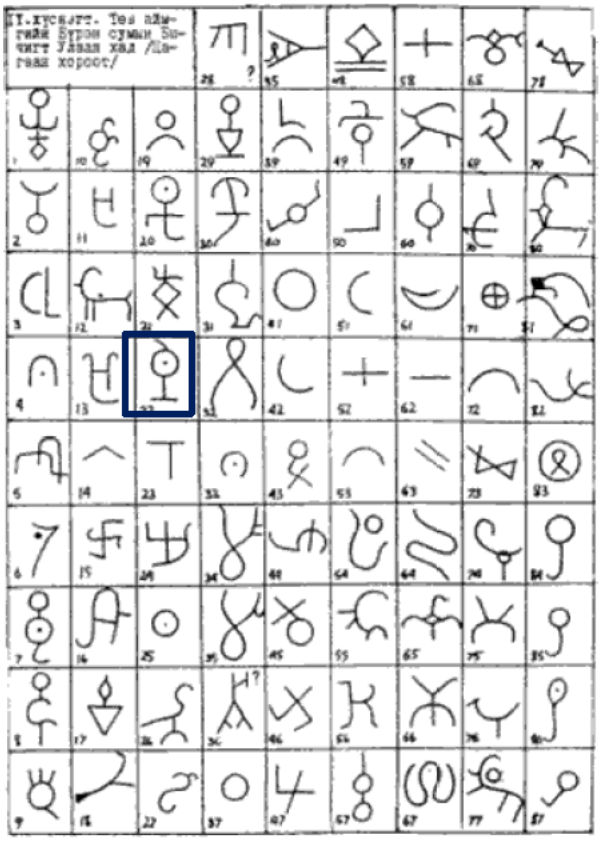
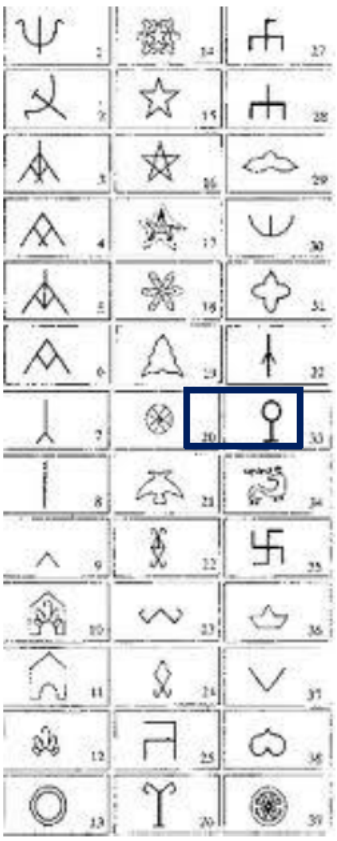




Figure 433 a-b. a. Chinese characters, b. Chinese Phonetic Alphabet, c-d. Hun-Syanbi.





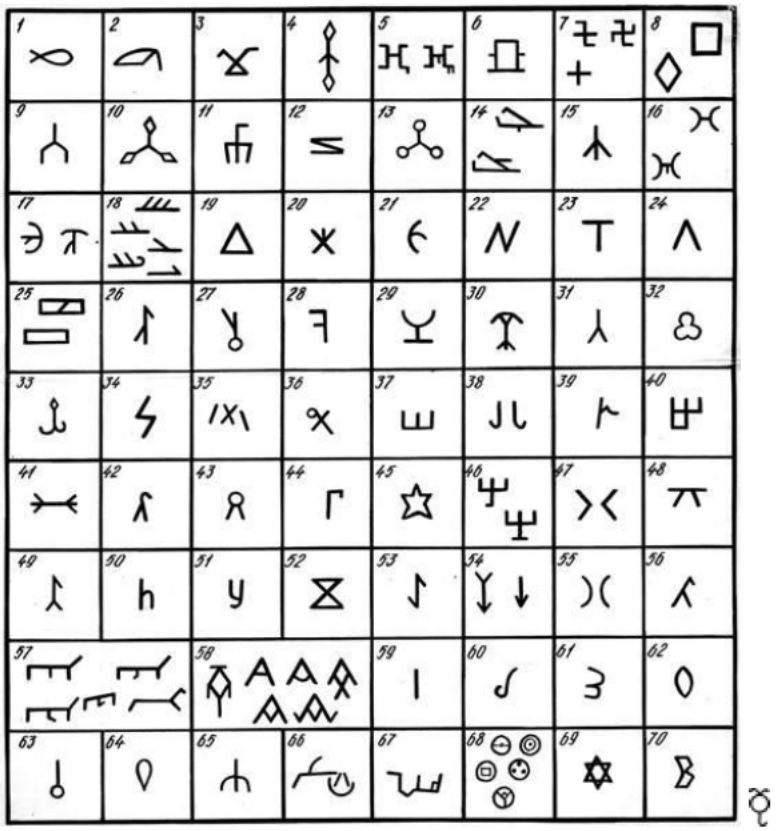
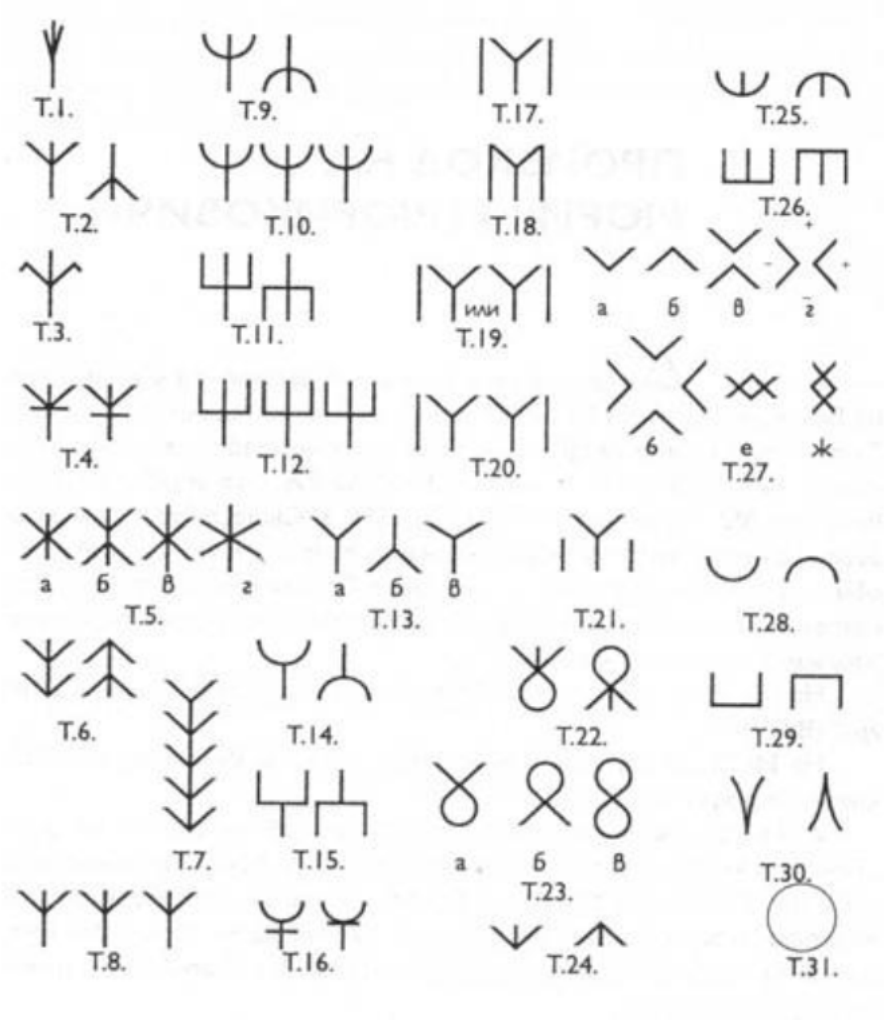


Figure 434a . Mongolian Tamgas, b. Bulgar Kuni, c.70 Bulgarian Runes





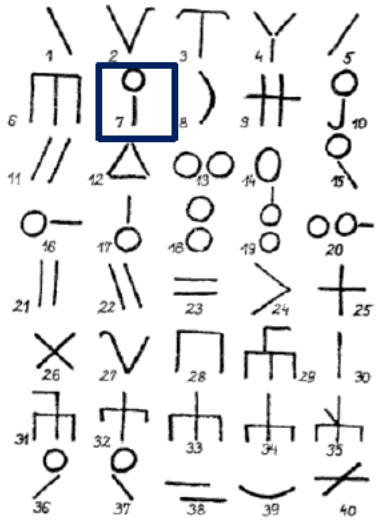


Figure 435 a. Tamga of Oguz tribe Kai b. 31 forms of Tamgra , c. 40 Nogai Tamgas

Mongolia, there are grids of more cursive tamgas (figure 434a). By contrast, early Bulgar tamgas or kuni (figure 434 b-c) are more geometrical and rectilinear, although some forms are nearly identical.

In the Altai Mountains separating Mongolia from Kyrgyzstan, the tamgas take on a more systematic approach qua regular geometrical shapes (figure 435 b). T 2 shows an algiz rune and algiz inverted. Rounded and square versions of the same three-pronged shape recur in T 9 and T 12. Two pronged round and square versions occur in T 14 and 15. Rounded and square variants of three prongs without a stick occur as T 25 and 26 (cf. recumbent Es). Rounded and square variants of two prongs without a stick occur as T 28 and 29 (cf. recumbent Cs). Some tamgas become personalized. For example, tamgas T. 17, 21 (cf. T. 19, 20), with their I Y I symbols become the Tamga of Oguz Tribe Kai (figure 435 a).[18] Meanwhile, a number of these elements recur in the Lepenskog Vira alphabet of Lepensky Vir (cf. Razens Molvitsy, figure 123 b-c) and in the Vinca Script both of which, according to some, are claimed to have been brought to Serbia by Srpske Sarmats (Serbian Sarmatians).[19] If so, the Western contribution lay in arranging the basic forms in a systematic order rather than inventing them. Hence, the consolidation of power into two dozen or less tribes played a role in reducing the numbers of key signs, tamgas, runes and letters.

The complex story of this transmission and consolidation entails multiple strands. Yatchenko (2001)[20] has drawn attention to continuity between tamgas of Southern Siberia, (present day) Mongolia, Persia, the Caucasus, the Crimea and Hungary (figure 436). In this, the Mongolian tribe of the Nogai play a role, with collections ranging from 40 tamgas (figure 435 c) to 180 tamgas (figure 437). Even more important are the Sarmatians who have collections from 20 to over 300 tamgas (cf. figure 440 a-b ff.) Also important are the Crimean Tatars with collections ranging from 40 tribes and tamgas,[21] to collections of 29 and sometimes as few as 8 groups (figure 444 a-b).

If cosmological goals tend to restrict the numbers of tamgas, personalized associations with royal and noble families increase the repertoire. For instance, an Indo-Scythian tribe, the Kushans, adapt one axis of the hands of gods motif (cf. figure 8) as their family emblem, sometimes with three prongs, sometimes with four (figure 438 a-d).[22] As Akishev (1984) has shown, this principle is developed to correspond with a succession of seven kings in the Kushan Empire.[23] In the Turkic tradition, the same basic approach is used mainly through variations of a two and three-pronged fork or trident-like stick (figures 438 e-f).

The three-pronged trident surmounting a sphere is a multivalent image. It occurs in Mongolian tamgas (figure 439 a). As seen in chapter 1, this shape is linked with Slavic letters sha and Shta (figure 10) and further associated with tryzub figures (figure 19), which is essentially a descending bird, a falcon or hawk in the eyes of some, a dove in the eyes of others. Further variants of this image become the crests of the Rurik Dynasty (figure 439 c), which lead to the Coat of Arms of the Ukraine (figure 431 d). Meanwhile, variants of this form, resembling a letter Y become the tamgas of the Khazars and Ruriks (figure 439 b). Here again, variations on the basic shape generate a series of further images. For instance, they become 64 Vladetelskie marks of a great Kiev Prince (Владетельские знаки Великих

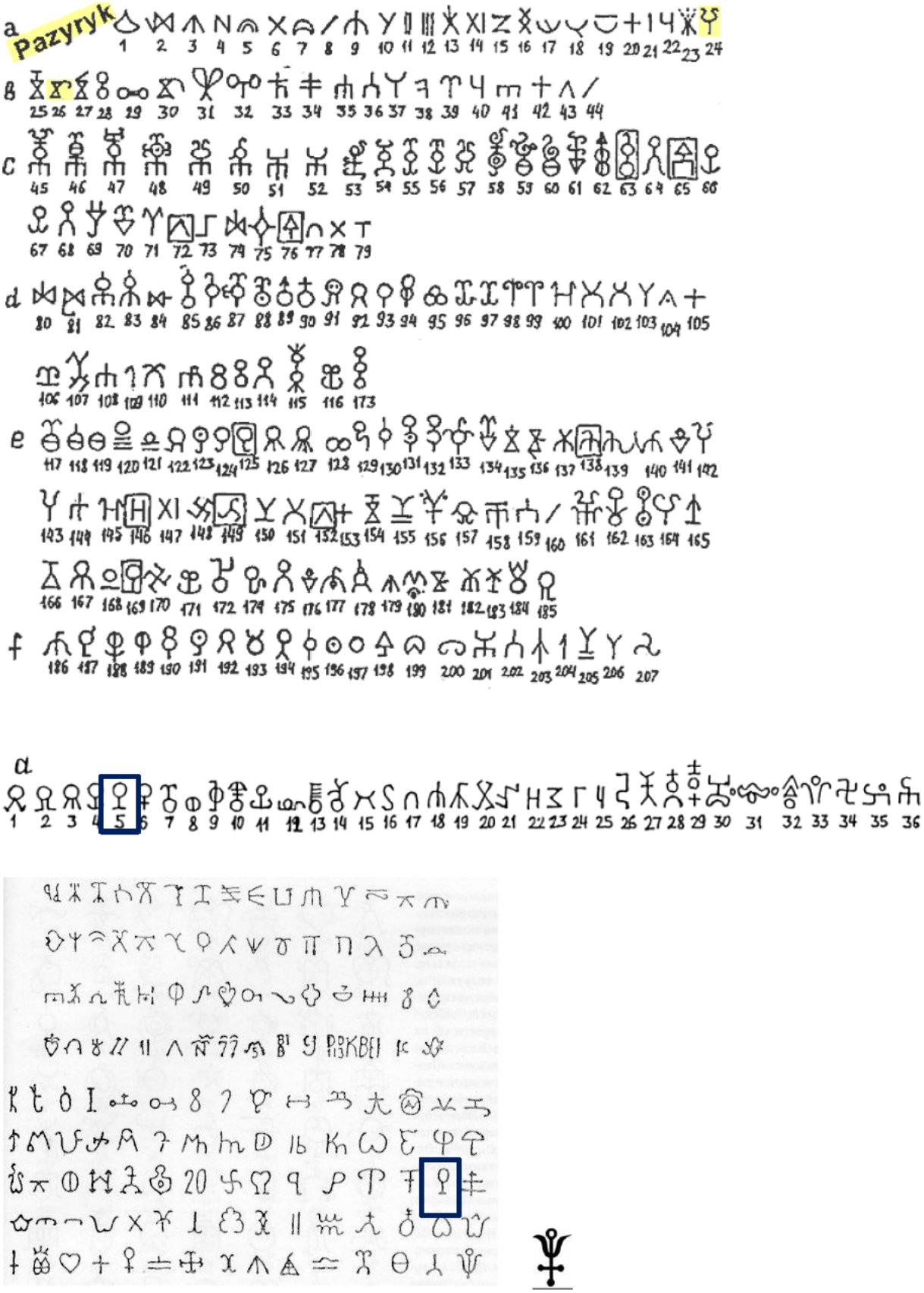


Figure 436 a. Mongolian Tamgas, b. Persian Tamgas, c. Hungarian Tamgas, d. Antinomy.

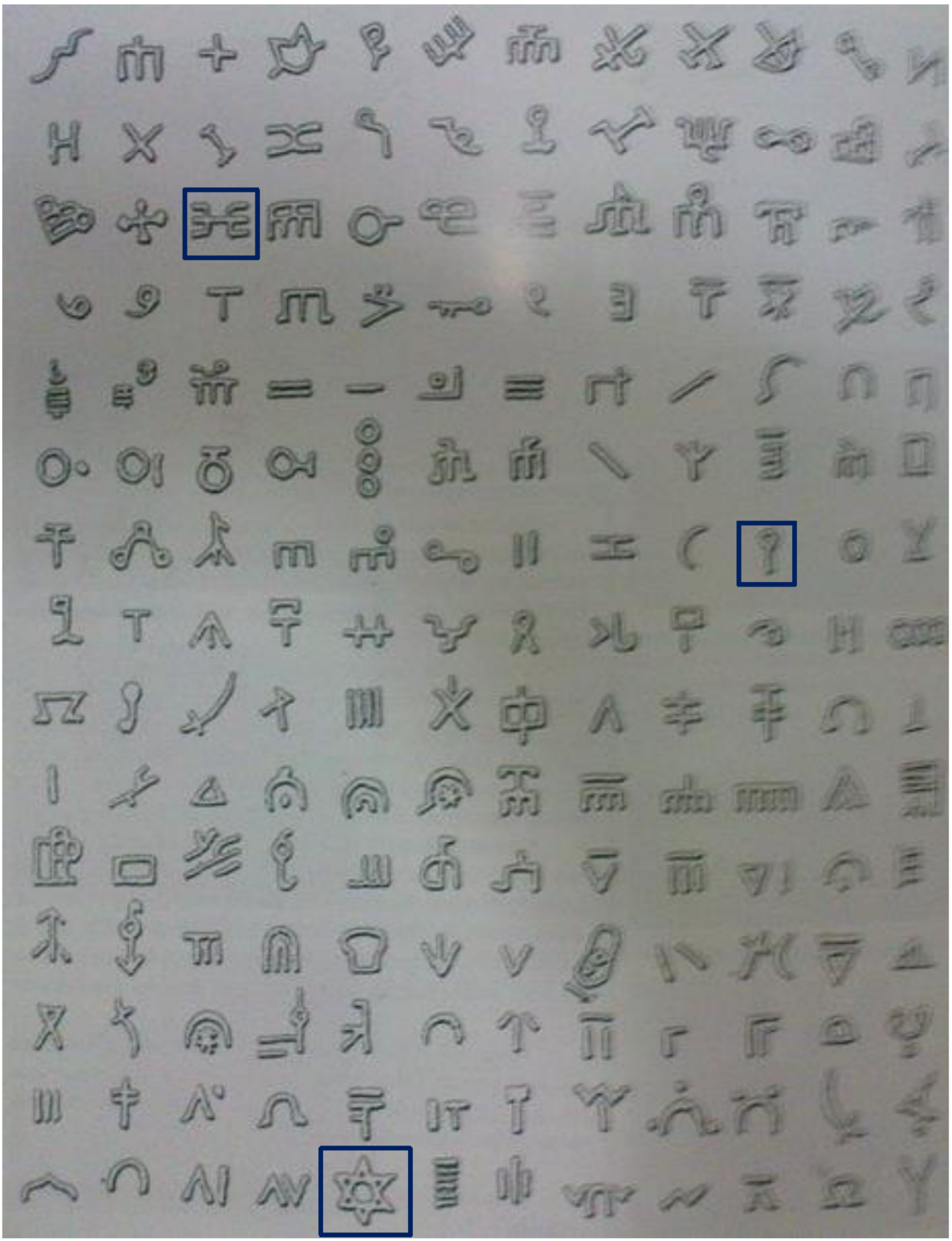


Figure 437. 180 Crimean and Nogai Tamgas





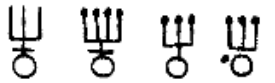
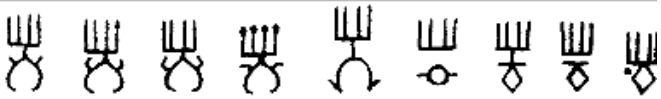
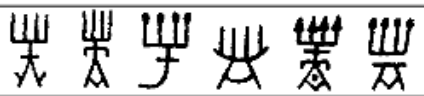
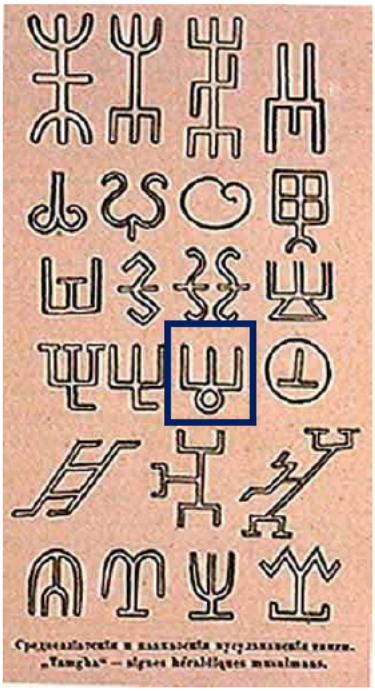

Kadfiz I	
Kadfiz II	
Kanishka	
Huvishka	
Vasudeva I	
Vasudeva II	
Bakarna	



Figure 438 a-d. Kushan Tamgas; e. Royal Tamgas of the Sakas (Scythians), f. Turkic Tamgas



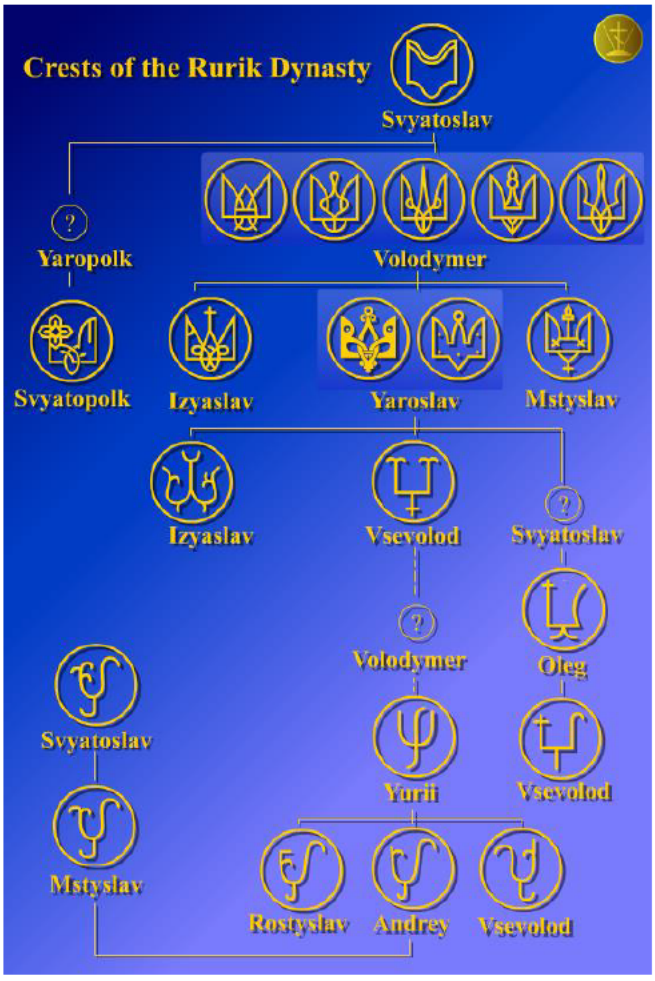






Figure 439 a Mongol Tamgas, b. Tamgas of Khazars and Ruriks, c. Crests of Rurik Dynasty, d. Symbol of the Ukraine



Figure 440 a-b. Sarmatian Tamgas

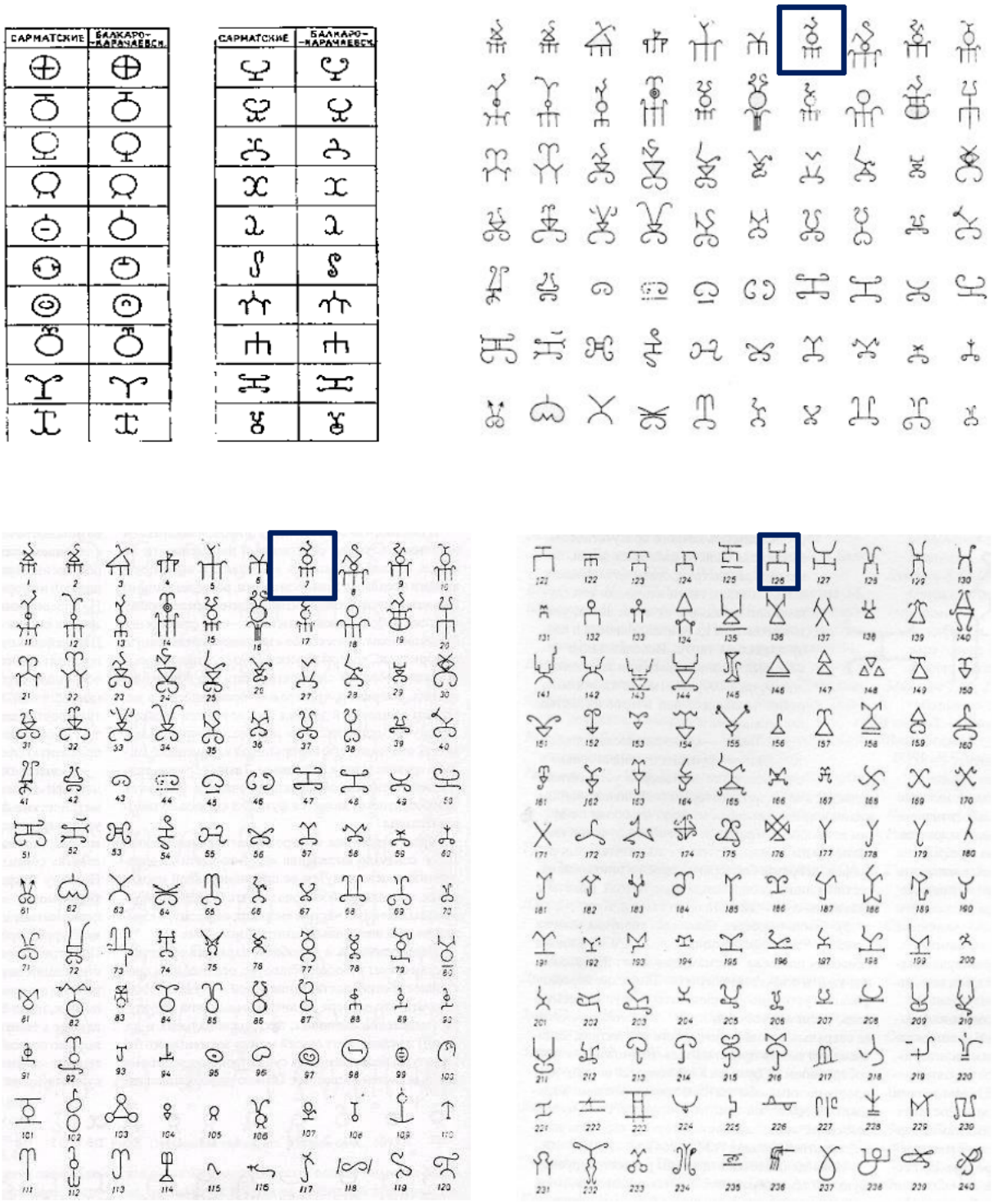
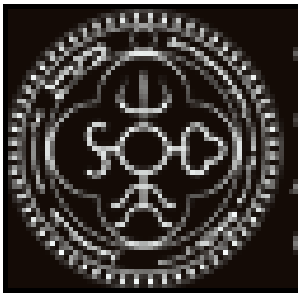
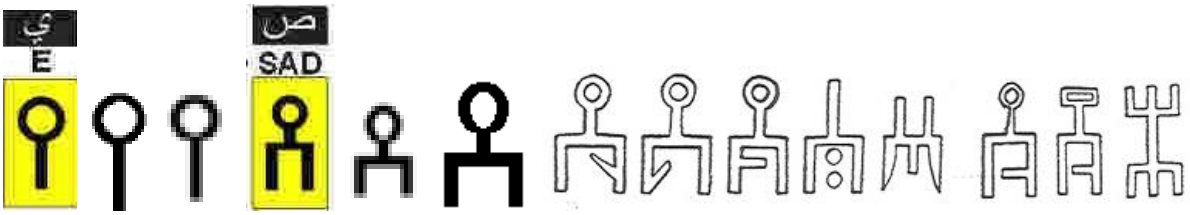


Figure 441a. Sarmatian – Karachai-Balkar tamgas, b.- d. Sarmatian Tamgas, e. Sarmatian Tamgas and Glagolitic.









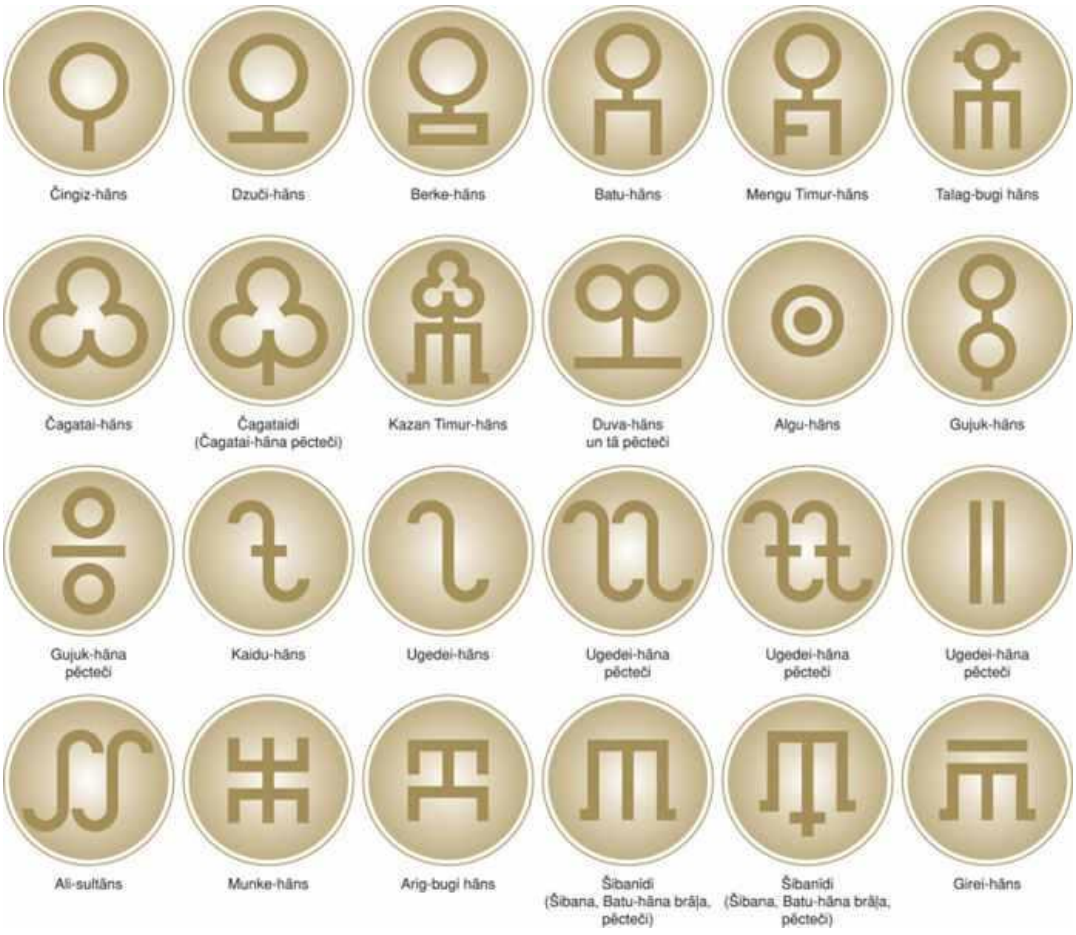




Figure 442 a. Ancient Turk runic inscriptions (Kirghistan); b. Father Yi of NN clan, c.Tamgas of Ghengis Khan and his 4 Sons,[24]d. E (Musnad), e–f. Letter y or Himjar j (Old Yemeni, South Arabian), g-i. Sad (Musnad, Old Yemeni, Himjar Sad), j. Muslim Tamgas, k. Mongolian Tamgas, l. Haut (Aethipoicum).

Himjar sad in Himjaric and SAD in Musnad (figures 442 h-i). The tamga of Gujuk-hans is Киевских князей) and recur as a subset of 23 tamgas in another (figure 440 a-b).

The 13th century saw the rise (and fall) of the Mongols, the largest empire in history. Genghis Khan created a composite of 5 tamgas in which he was at the centre and the tamgas of his four sons were aligned with the 4 cardinal directions (figure 442c). The stick figure in the South has precedents in old Turkic runes (Kyrgyzstan) and Chinese pictograms (442 a-b). The Kyrgyz and Turks had created a system of 24 tamgas (figure 10). The Mongols also developed a system of 24 tamgas (figure 442j). Some of these are identical to Muslim tamgas. For instance, the third from the left (figure 442 g) is the tamga of Mangu Timur-hans (Khan Mangu Timur).

More striking are close parallels between Mongolian tamgas and letters of South-Arabian alphabets. The tamga of Genghis Khan (Čingis hāns) is a vertical line topped by a circle. This is also the form of letter y of Old Yemenic, Himjar ja in Himjaric and letter E in Musnad (figure 442 d-f). It is also found as Nogai tamga 7 (figure 435) and Crimean tamga 19 (figure 444 b). The tamga of Batu-hāns (Batu Khan) is identical to the letter ṣ in Old-Yemenic, almost identical to Old Yemenic ṯ [θ], Himjar th in Himjaric and letter TH in Musnad and is also Mongolian tamga 28 (figure 436 a).

In some cases, parallels can be found across the Eurasian continent. Beginning with the tamga of Genghis Khan and adding an horizontal line at the base produces the tamga of Dzudi-hans. This shape is found as Mongolian tamga 22 and Bulgarian Kuni 33 (figure 434a-b). It recurs as a Persian and Hungarian tamga (figure 436 b-c), as a Sassanid badge of the Artabanos family (figure 443 k) and as Crimean Tamga 29 (figure 436 c). The tamga for Arig-Bugi hans, is a form of the letter Haut in the much earlier Aethiopicum alphabet (figure 442 k).

Some of these 24 Mongolian tamgas become the eight basic forms of Tamgas of the Golden Horde (figure 444 b. 1-8). For instance, the Golden Horde tamga (1) includes the tamga of Khan Berke (Berke-hans) as its fourth sign. The Crimean Giray tamga (2) reflects the final Mongolian tamga: Girei-hans and recurs as Crimean tamga 1 (figure 444 c). The Khan and Sultan tamgas (3-4) reflect Mongolian tamgas 23-22 (Sibanidi). The door frame tamga (5), its reciprocal (6) are like a Greek Π and a Latin U. The Ladies tamga resembles two prongs down. The final sequence from the Golden Horde tamgas (8) entails the theme of gate, and tent (yort), with its origins in the Chinese ideogram (Hun letter 14, figure 444 a), recurring in a variant form as the coat of arms of the Brama noble family in Poland (figure 444 c).

Hence, while tamgas as signs for individual objects, clans, tribes, families and khans ultimately go in the opposite direction of letters as universal signs, their early history and evolution is closely connected. Similarly, although Asian alphabets (Chinese, Japanese, Korean) take a different course than Western alphabets, their early history is again interconnected. A future history will need to study this transmission linking tamgas, runes and letters which went in both a West- East and an East-West direction. For the purposes of this survey it is striking how the monumental version of South Arabic (Arabian, Himjaric, Ethiopian), which goes back to at least 1400 B.C., becomes a model for Muslim tamgas 2000 years later in the 7th c. A.D. and then for the Mongols, another 800 years later.



Figure 443 a. An-mu-lu-chjen, b-c. Tamgas of Alkhan and Kidarites, d. Tamgas of Bosporan tzars, e. Royal emblems of the Bosporus, f. Tamga and runes in buckle, g. Sarmatia, h. Sarmatian tamga of King Savromat, i. letter Ş (Turkic) j. Pre-Islamic Turkic Tamga, k. Sassanid Badges.

Collections of Sarmatian tamgas range from 20, 54, 70, to sets of 120, 240 (figures 441 a –d). One of these (number 7 in both the lists of 56 and 120 tamgas) acquires a special significance. Precursors for this Sarmatian sign can be found in the tamga of the Chinese An-mu-lu-chjen tribe and tamgas of Alkhan and Kidarite tribes (figure 443 a-c). The roots of the specific form as seen earlier (figure 422 d) lie in Tibetan Tangut tamgas. It becomes linked with the tamgas of the Bosporan Tzars,[25] with four royal emblems of the Bosporus, and is found also on buckles (figure 443 d-f). The second of these, topped by an upright curvy Y is the general tamga for Sarmatia and also becomes the personal tamga of King Savromat (figure 443 g-h). Variants are found in a Pre-İslamic Turkic tamga and in Sassanid badges, which remove the stand (figure 443 i-k).

There is a heritage of basic shapes that is shared by the whole Eurasian continent. The Sarmatians, especially the Scytho-Sarmatians, are linked with early Bulgarian and Glagolitic letters. We shall suggest that they also played an important role in the shift from logograms to letters. Chronology is problematic. The official chronology links the first Bulgarian Empire with the date 632 A.D. and the development of Glagolitic by Cyril and Methodius in the years 862-863 A.D. According to Wiki, the Sarmatians have East Iranian roots, came to Europe in the 6th c. B.C., had conquered the Scythians by the 4th century B.C., and replaced them as rulers by the 2nd century B.C.[26] In the Roman Empire, they were divided into Sarmatia Europea - Sarmatia Asiatica, the latter of which became Alania and gradually became a series of small kingdoms: notably, Abkhazia, Ajaria, Chechnya, Circassia, Dagestan, Kabardia, and Ossetia South of Russia and North of Georgia[27] (cf. figures 663-664).

The tamgas of these countries in the North Caucasus or Ciscaucassia relate directly to the shapes of Western letters. For instance, the Abkhaz tamgas 94, 108, 116, 159 are effectively letters A, T, E, and Z. (figure 445 c-d). Abkhaz tamga 154, and Karachai Tamga Aliy (figure 30 a) both relate to forms of the Cyrillic letters B (Buki). Indeed many of the Karachai-Cherkessian tamgas (figure 448 a-c) have a close affinity to letters of the Glagolitic alphabet.

Slavic sources insist that the contribution of Cyril and Methodius lay in adapting an existing alphabet rather than inventing a new one. The Slavic alphabets[28] appear to have much older origins and to have evolved in several stages. A pre-history lies in a Crypto-Hieroglyphic alphabet (da'Ariyskie Tragi) and a priestly Alphabet (h'Ariyskaya Karuna). Zakiev suggests that the beginnings of influence from Khorezm (Iran) on the Pontic area go back to the 8th millennium B.C.[29] Bariev notes that from the 8th to the 1st century B.C., Idel (cf. Itil, Atil, Atila) was ruled by a Sarmat dynasty and that the Bulgars were called Sarmatians.[30]

132 Signs

Hence, the combined Scytho-Sarmatian runic alphabet of 132 signs, with East Iranian roots, must have developed between the 8th and the 4th c. B.C. (figure 446a, cf. 36b).[31] Well over 1000 years later, seven of the tamgas/runes in the Scytho-Sarmatian collection, namely 2, 33, 79, 84, 129, 64, and 59, recur as seven signs of the Kutrigur tribe[32] associated with 7 runes, 7 signs for hands, 7 spiritual paths, 7 professions (figure 447 d-e). The same signs recur on the Pliska rosette (figure 447 a, 7th-9th c. A.D), where they relate to the 7 planets (figure 447 b-c, cf. figure 35g).[33] The cosmological dimension of these Scytho-Sarmatian runes is confirmed

by the final sign, number 132, which is a resume of the sun's annual cycle also found in the old Slavic letter ksi (figure 446 a–b, cf. 73).

132 Signs with 75 Letters

The Bulgarian version of the Scytho-Sarmatian runes is almost identical with one major development. The sequence of 132 signs is implicitly divided into two sections: 75 signs and 57 signs. 57 is the mirror of 75. The first 75 signs are linked with 75 Bulgaric/Slavic letters. The last 57 signs remain runic signs (tamgas) in isolation. So the tamgas provide a framework and a subset thereof (75) become linked with Slavic letters. This must have happened between the 8th and 1st c. B.C. when the Sarmat dynasty ended and established a 75 letter Slavic alphabet in Sarmatia Europeae and Sarmatia Asiatica.

By the 7th c. B.C. the Scythians occupied an enormous territory called Scythia intra Imaum and Scythia extra Imaum[34] (figure 646), beyond which lay Serica. Hence, Scythia and Serica corresponded to what would become Russia and China.[35] The Scythian domain was taken over by the Sarmatians. As late as the 16th century A.D., this vast area was still called Sarmatia Europea and was divided into three sections: Black Russia, White Russia and Red Russia corresponding roughly to Poland, the Moscow Oblast and Eastern Russia.[36] Hence, the Scytho-Sarmatian 132 tamgas/runes with 75 letters provided a scriptura and lingua franca for the North of Eurasia, which helps explain how a version of proto-Russian could become such a far-ranging language and writing system a full millennium before the Rus states were founded.

This also helps to explain why the countries of the Northern Caucasus (Sarmatia Asiatica) developed a series of alphabets with 50 to 100 Cyrillic letters (table 81): namely, Rutul, Albanian, Aghul, Khanty, Lak, Tabassaran, Chechen, Abkhaz, Adyghe, Kabardian, Abaza, Khinalug and Archi. These countries, now on the Southern borders of Russia, developed subsets of the 132 tamga/rune/letter model long before the codified Cyrillic alphabet existed. If they are often associated with separatism and even accused of terrorism, it is because they insist on maintaining their earlier versions, which are not simply add-ons to a much later, standard Cyrillic.

Glagolitic and System of the Circle

Scholars have noted direct parallels between Glagolitic and Sarmatian, Scytho-Sarmatian,[37] Proto-Bulgarian,[38] Alanic (figure 449b), and Khutsuri (Georgian, figure 449c). Glagolitic letters use an eightfold division of a circle as a starting point (figure 449a). The same method is used in Georgian Asomtavruli script. The important work of Kapianidze and Mibchuani (2001)[39] claims that the method was invented by the ancient Sumerians. A geometrical grid system consisting of a square with an inscribed circle, divided into 8 sections becomes a basis for constructing letters. The same method is later codified as one of the three main forms of Arabic calligraphy: system of the circle (Nizam Al-Dairah, figure 112). A simplified form using only 4 divisions of the circle remains in use today. Hence, this geometrical method underlies Sumerian, Georgian (Asomtavruli, Khutsuri), Slavic (Bulgarian, Glagolitic, Cyrillic), and South Arabian, the oldest of the 4 Semitic language groups.

Again chronology is problematic. Kapiadnidze claims that Asomtavruli goes back to 5,604 B.C. Others claim it was introduced by Parnavaz in the 3rd c. B.C. The oldest documented text in Asomtavruli is 430 A.D.[40] There are also conflicting claims. For instance, some claim that it was explicitly the tamgas/runes of Serbian Sarmatians[41] and Alans (Serboi), which were the source of the Cyrillic Alphabet:

> These heraldic signs were actually Sarmatian (Serbian) "tamge" which are found in large numbers of the so-called Bosphorus kingdom inhabited by Greeks and Serbs in addition to a narrower specificity who were Alan (Serboi). From them the Cyrillic alphabet was developed, among others, were decorated with emblems next to Polish and Serbian noblemen in Herzegovina Trebunijata, the Serbian tribes, who settled in Duklja [Dioclea].[42]

While seemingly contradictory, this passage suggests that the Cyrillic alphabet evolved in a series of stages. A possible reconstruction: Step one was a Scytho-Sarmatian collection of 132 runes. Step two was an alignment of the first 75 runes with Bulgarian Cyrillic Letters. Step three, by Serbian Sarmatians, combined Chinese and East Iranian traditions of tamgas with a geometrical system of the circle in letter construction from Sumer (Iraq). As to chronology, Roman sources explicitly refer to Serbian Sarmatians in the 1st century A.D.[43] The Alans (Chinese Alanliao,[44] Yancai), who were on the banks of the Aral Sea in the first century, moved to the Caucasus in the 2nd century. By the 4th century, they were overrun by Huns and other nomadic tribes. Hence, the time-frame for a confluence of Greek, Greco-Sarmatian, Scytho-Sarmatian, Serbian-Sarmatian, Alan (Serboi) influences must have been between the 2nd and the 4th century A.D.

75 Letters

Step four is achieved by the Chuvash (Suvars, Suars) peoples. One Chuvash version starts from the 132 Scytho-Sarmatian model, omits the final 57 runic signs and becomes an alphabet of 75 letters (figures 446b, 36e). According to Wiki, the Chuvash moved from the North Caucasus to Chuvassia in Russia in the 7th and 8th centuries A.D.[45] Meanwhile, a possible geographical dendogram of Turkic languages suggests that Chuvash was directly linked to a Bulgaro-Turkic Zero Prostate before 1000 B.C.[46]

49 Letters

In the Caucasus, 49 letters and runes are found in the Chechen and Chuvash alphabets. A grid of 49 letters is also found among the Merya, whose alphabet is also called an alphabet Bible (figures 450-451). There are 49 letters in the Russian Bukvitsa (Русская Буквица), Old Slovenian Bukvitsa and some versions of Early Cyrillic. 49 letters (involving a 7 x 7 grid) are found in Sanskrit and Pashto. So this model appears to have had multiple transmission roots.

42 Letters

The Proto-Bulgarian alphabet[47] reduces this to a subset of 42 letters (figure 451c), which in turn entails three divisions: i) a basic alphabet of letters A to U (1-24), ii) Diphthongs as letters F (Phi) –AE (25-34) and iii) double sounds and ligatures with letters JO to ISH (35-42). The subsequent Cyrillic Alphabet essentially rearranges parts i and ii of the Proto-Bulgarian alphabet to arrive at an alphabet of 33 (34, 36) letters. The later Bulgarian alphabet focusses

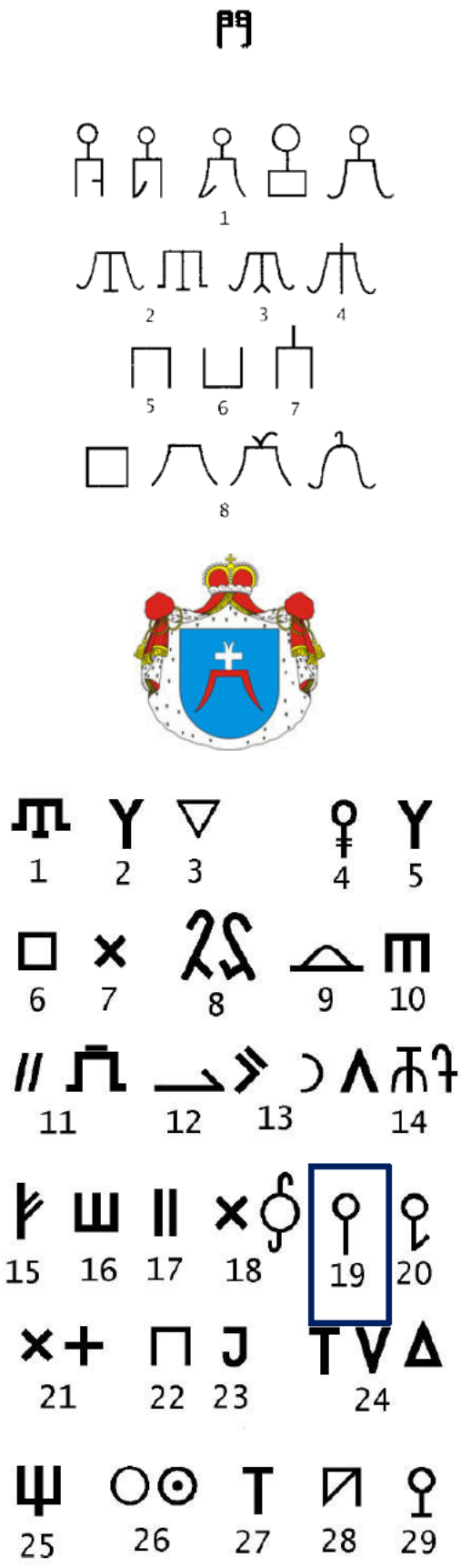


Figure 444 a. Chinese gate Tamga b. Golden Horde tamgas, c. Brama Tamga (Polish nobility), d. Crimean Tamgas

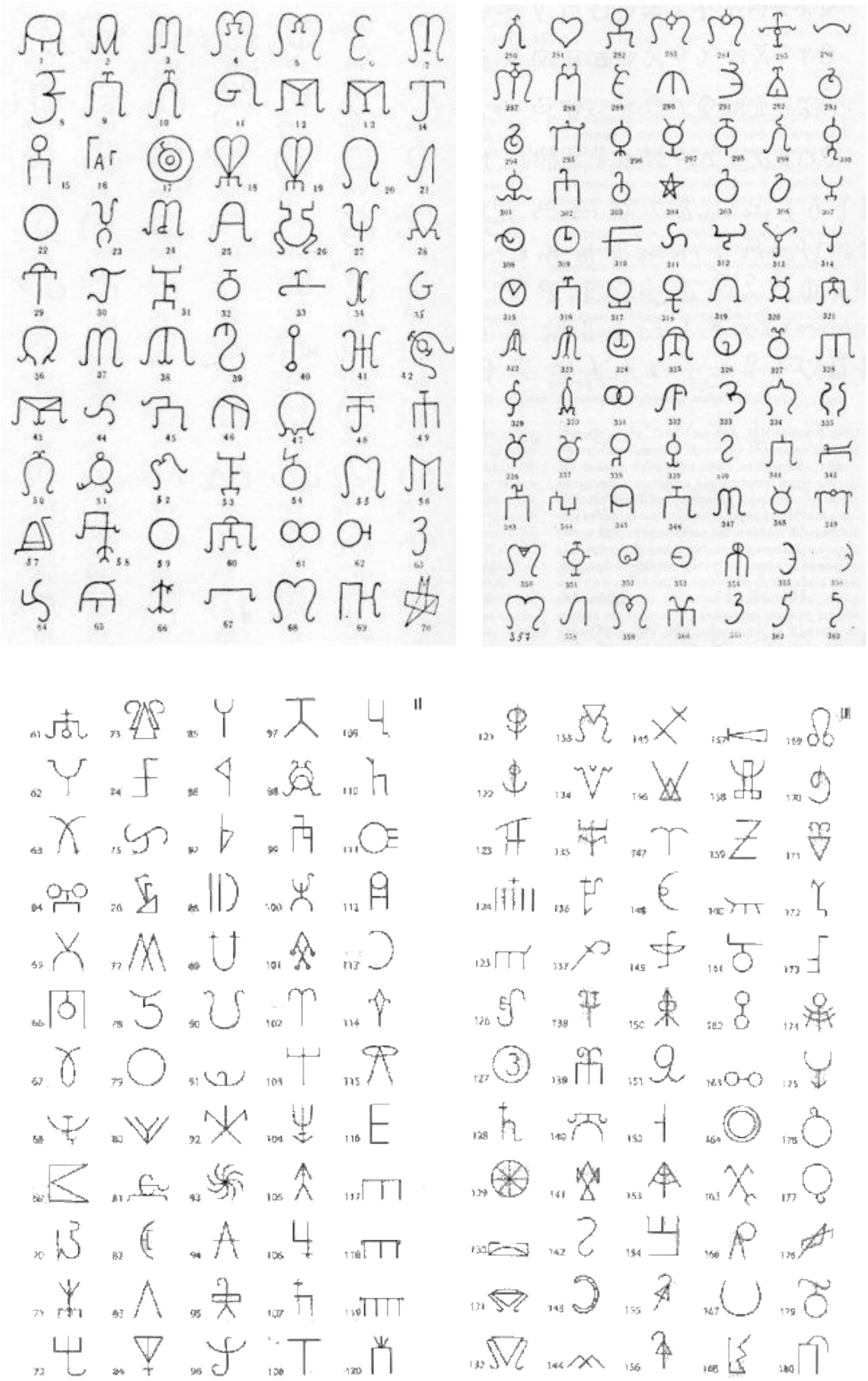
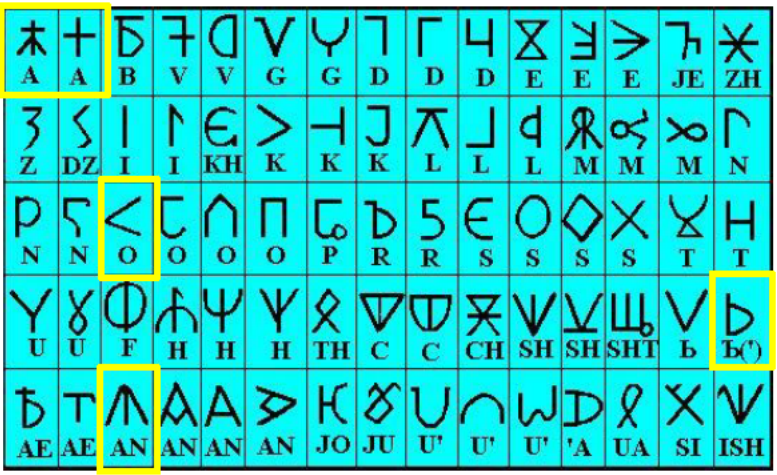


Figure 445 a - Ossetian, Kabardian tamgas, c-d. Abkhaz Tamgas





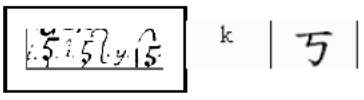
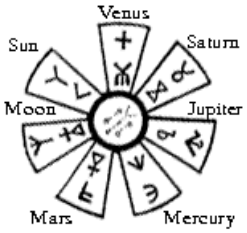
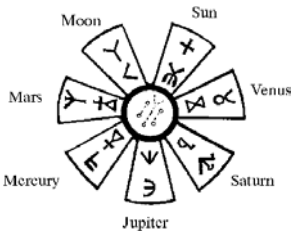
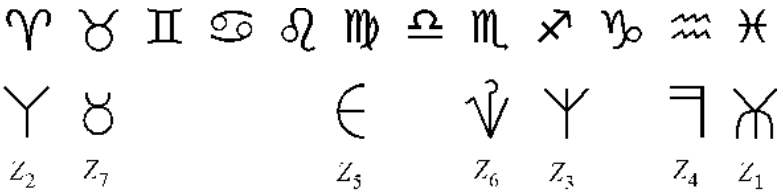


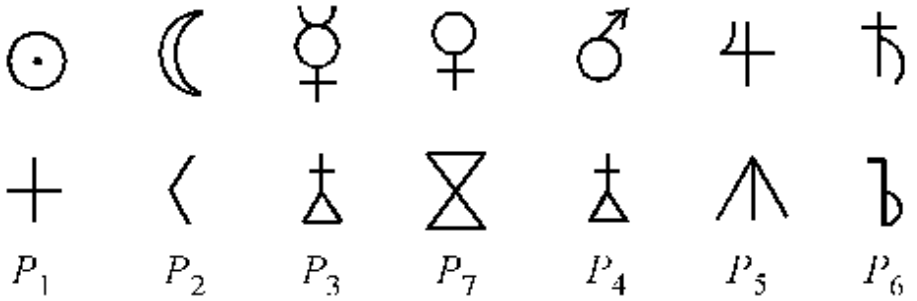
Figure 446 a. Bulgarian Runes and corresponding Kutrigur symbols also used in Pliske Rosette, b. Chuvash Alphabet, c. letter I (Hanscretanum).











Sun	Moon	Mercury	Venus	Mars	Jupiter	Saturn
Ala Shar Hand of the Kutriguri	**Ala San** Hand of the Kutriguri	**Goptal Bya** Fist of the Kutriguri	**Ala Hya** Hand of the Kutriguri	**Ala Uo** Hand of the Kutriguri	**Ala Khe** Hand of the Kutriguri	**Ala Non** Hand of the Kutriguri

Path (Cheti)	**Title**	**Rune**	**Meaning**	**Description of Path**	**Badge of excellence**
Tabar	Diplomat	Shar	Sun	Diplomat and Recruiter	Hand of the Kutriguri *(Shar)*
Iovok	Steward	San	Moon	Organizer and Caregiver	Hand of the Kutriguri *(San)*
Chigot	Swordsman	Bya	Mars	Warriors and Defenders	Fist of the Kutriguri *(Bya)*
Dzera	Messenger	Hya	Mercury	Musician, Bards, and Poets	Hand of the Kutriguri *(Hya)*
Kolober	Shaman/Priest	Uo	Jupiter	Spiritual leaders of Oguz	Hand of the Kutriguri *(Uo)*
Kalgar	Sage/Scholar	Khe	Saturn	Scholars and Historians	Hand of the Kutriguri *(Khe)*
Chukchii	Smith/Artisan	Non	Venus	Smiths, Artisans, Engineers	Hand of the Kutriguri *(Non)*

Figure 447 a –c. Pliska Rosette and reconstructions, d. Pliska symbols, runes and astronomy, e. 7 Planets, 7 paths and symbols, f. Kutrigur Runes and associations.[48]

Abay Абай		Abay(Malkar) Абай	
Abayxan Абайхан		Aci Аджи	
Adurxay Адурхай		Axtaw Ахтаў	
Aqzek Ағъзек Aydamır Айдамыр		Aliy Алий	
Aybaz Айбаз		Aydebol Айдебол	
Aysandır Айсандыр		Baghatır Багъатыр	
Batcha Батча		Baychora Байчора	
Bayramqul Байрамкъул		Bayramuq Байрамукъ	
Bitta Бытта		Bici Биджи	

Biytumghan Бийтумғъан		Borlaq Борлакъ	
Bostan Бостан		Botash Ботащ	
Budiyan Будыйан		Canxot Джанхот	
Carashtı Джарашты		Cashe Джаще	
Catto Джатто		Caza Джаза	
Dina Дина		Dekkush Деккущ	
Duda Дуда		Elqan Елкъан	
Gappo Гаппо		Gola Гола	
Goguy Гогуй			
Xabich Хабич		Xachir Хачир	
Xalkech Халкеч		Xapa Хапа	

Xasan Хасан		Xotulu Хотулу	
Xubiy Хубий		Xustos Хустос	
Kelemet Келемет		Kecheruq Кечерукъ	
Kipke Кипке		Qarabash Къарабащ	
Qaraket Къаракет		Qayit Къайыт	
Qırımshaxxal Къырымщаўхал		Qoba Къоба	
Qoban Къобан		Qocaq Къоджакъ	
Qochxar Къочхар		Qululu Къулулу	
Qumuqulu Къумукъулу		Laypan Лайпан	
Laypan-Boran Лайпан-Боран		Liy Лий	
Maghaya Магъайа		Mama Мама	
Meker Мекер		Namruz Наўруз	

Orus Орус		Orusbiy Орусбий	
Ezden Езден			
Sılpaghar Салпагъар		Sarı Сары	
Semen Семен		Suyunch Сюйюнч	
Shaxman Щахман		Daxan Щахан	
Shaman-Shamay? Шаман-Шамай			
Tambiy Тамбий		Tebu Тебу	
Teke Теке		Temirbolat Темирболат	
Tezaq Тезакъ		Toxchuq Тохчукъ	
Toturqul Тотуркъул		Tram Трам	
Tulpar Тулпар		Tumghan Туўрғъан	





Figure 448 a-b. Karachai- Cherkessiya tribes and tamgas, c-d. Caucasian Tamgas.



Figure 449 a. Glagolitic and Alanic, b. Khutsuri (Georgian) –Glagolitic.

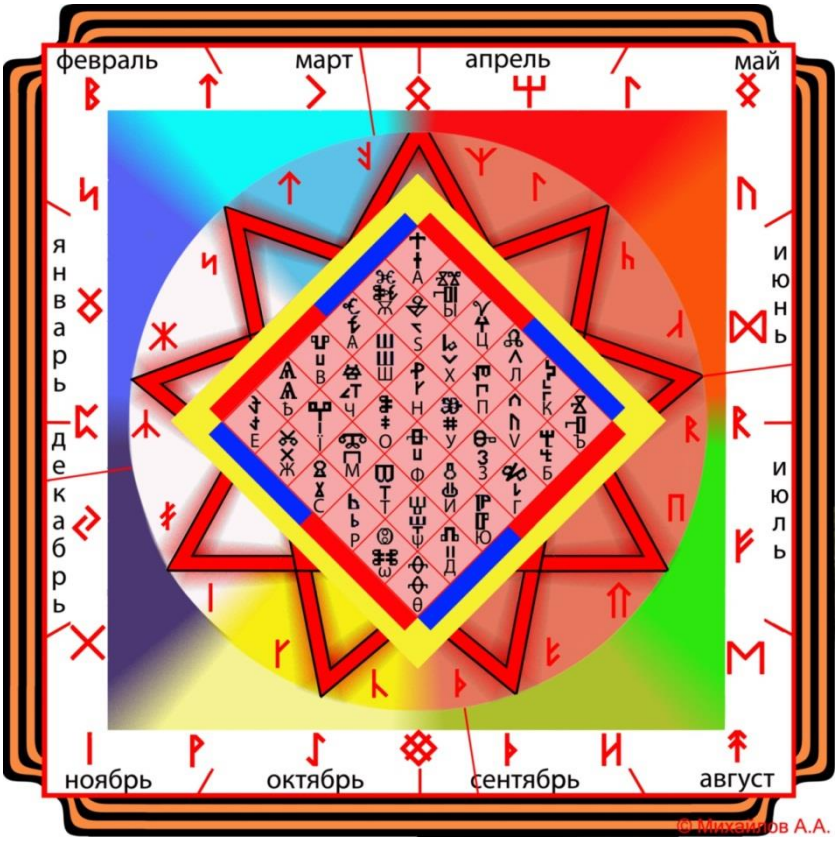
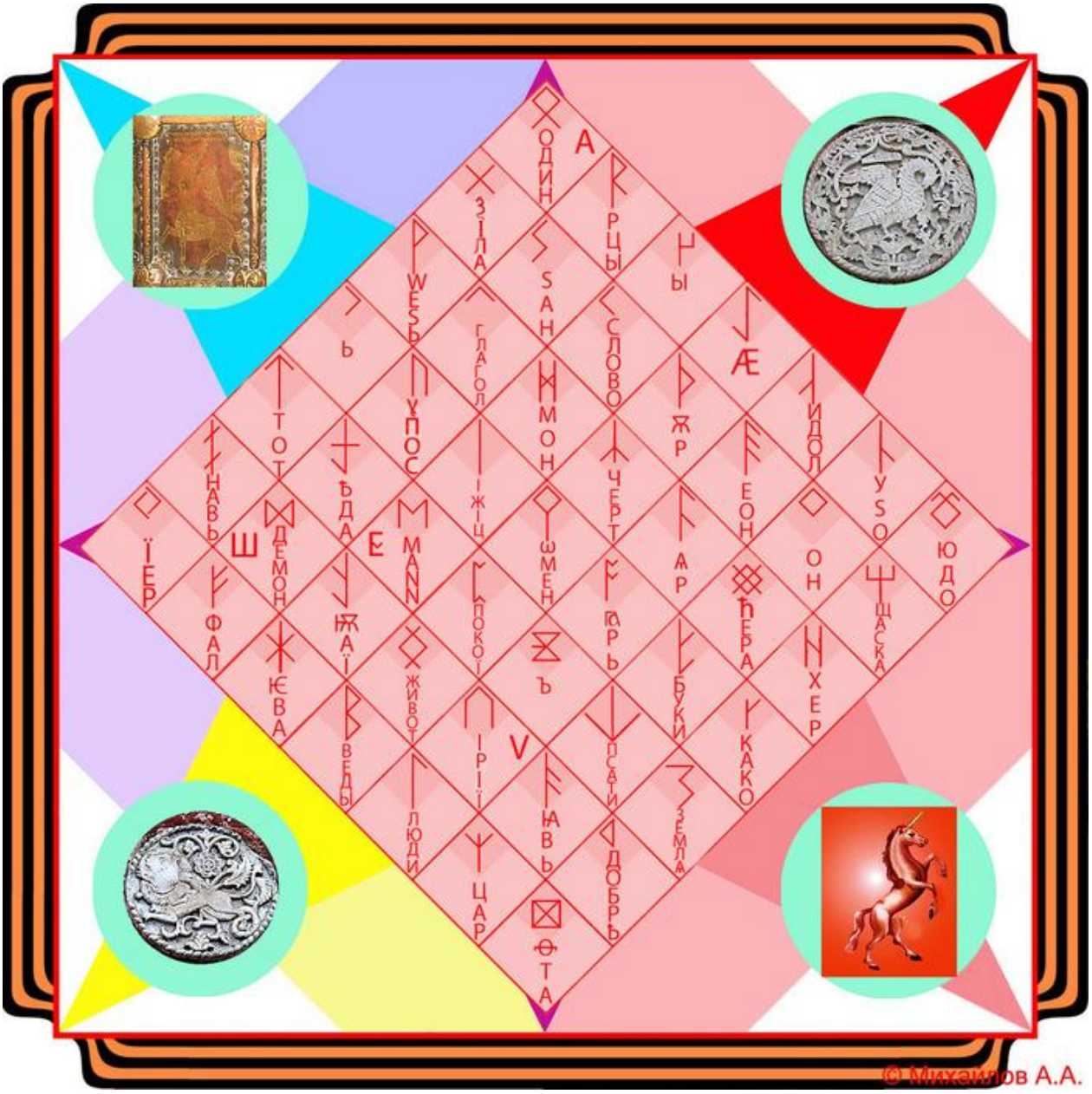




Figure 450 a –b . Merya Rune Grids.



Периодическая Система
Структурообразующих Элементов Слова

А	Б	В	Г	Д	Є	Е
Ж	Ѕ	Ꙁ	И	І	Ї	Ћ
К	Л	М	Н	О	П	Р
Ꙋ	Т	Ꙋ	Ѹ	Ф	Х	Ѡ
Ц	Ꙗ	Ш	Щ	Ъ	Ы	Ь
Ѣ	Ю	Ꙗ	Ѥ	Ѡ	Ѧ	Ѫ
Ѩ	Ѫ	Ꙁ	Ѱ	Ѳ	Ѵ	Ѯ

Азъ	Боги	Вѣди	Глаголи	Добро	Есть	Есмь
Животь	Ѕѣло	Земла	Иже	Їжеи	Їнить	Гервь
Како	Людіе	Мыслѣте	Нашь	Онъ	Покои	Рьци
Слово	Твьрдо	Укъ	Оук	Ферть	Хъръ	Отъ
Ци	Чьрваль	Ша	Шта	Еръ	Еры	Ерь
Ѣть	Юнь	Арь	Эдо	Ом	Енъ	Одь
Ёта	Ота	Кси	Пси	Фита	Ижица	Ижа

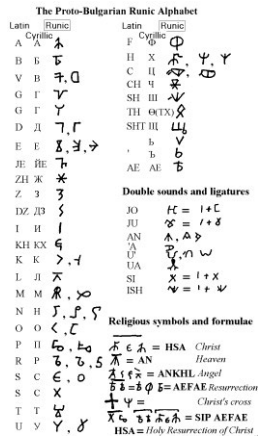
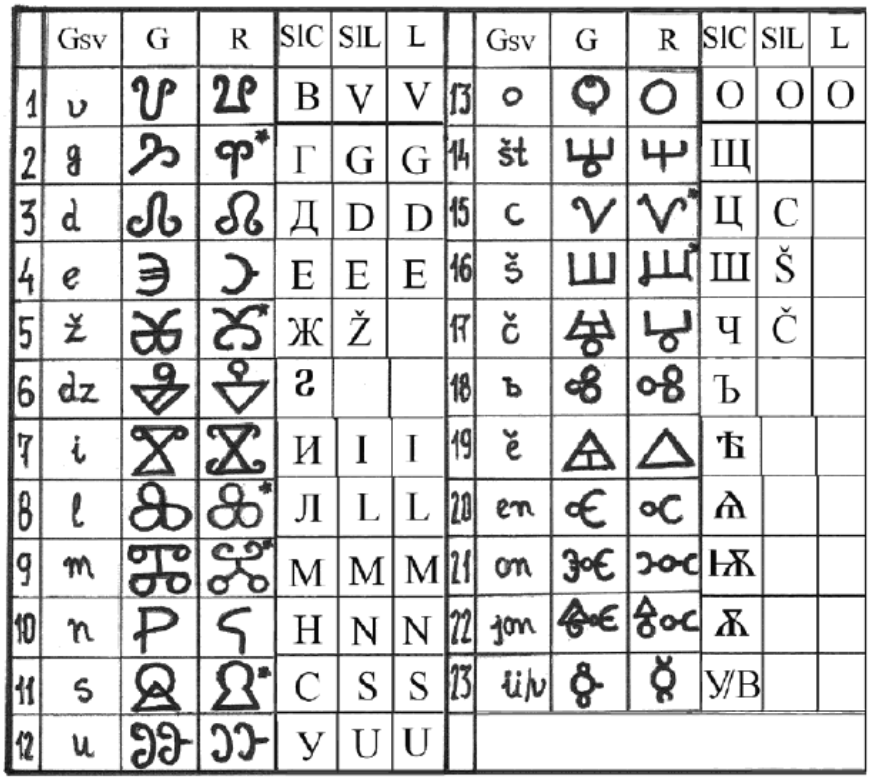
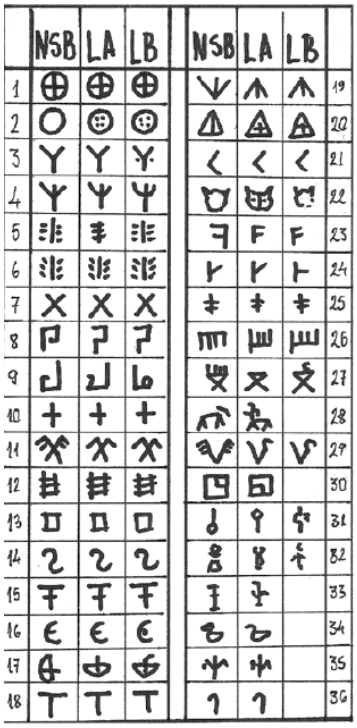


Figure 451 a. Merya Alphabet, b. Russian Bukvitsa, 49 Letters of Cyrillic, 42 Letters of Proto-Bulgaric



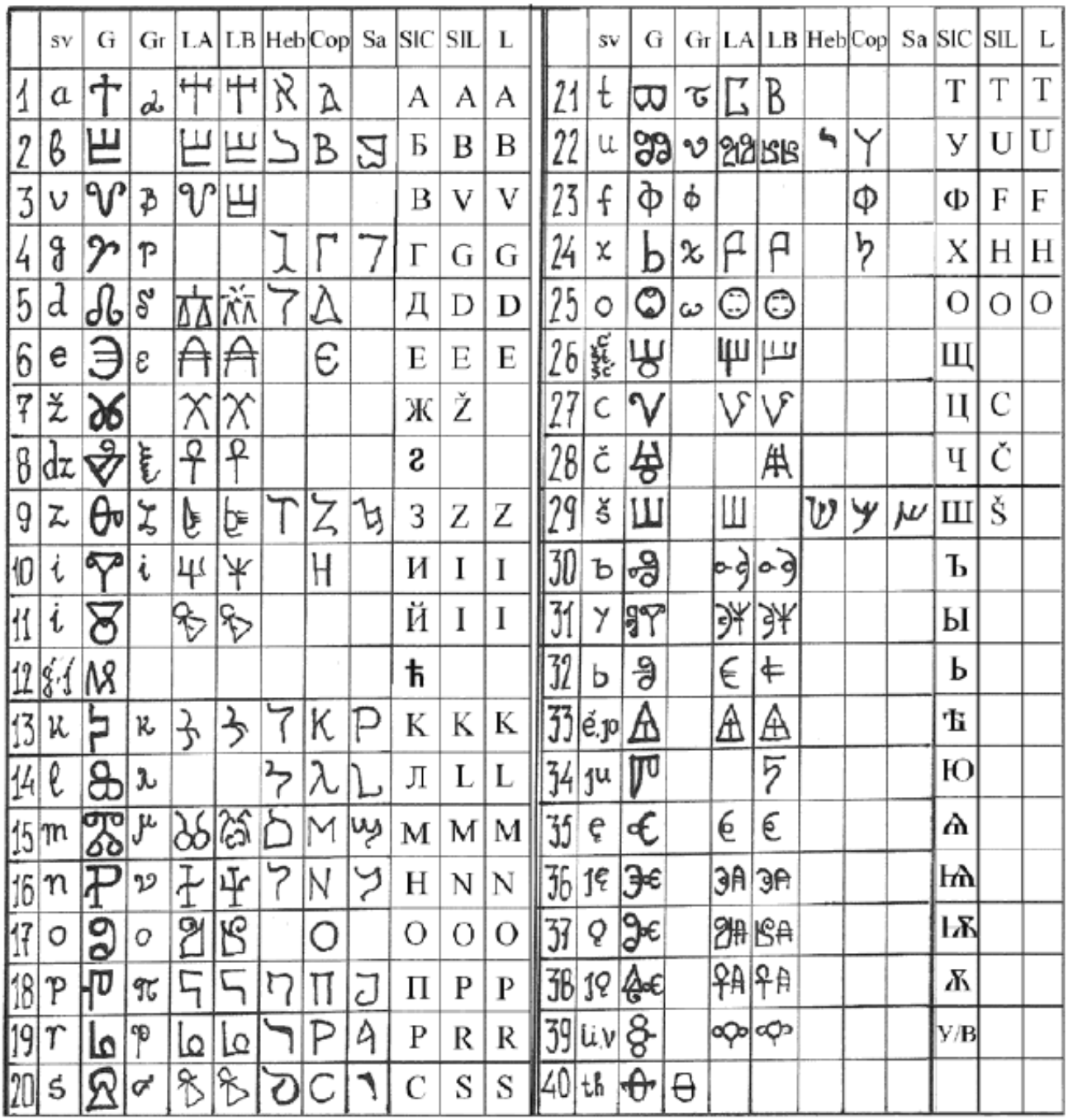
	Gsv	G	R	SlC	SlL	L		Gsv	G	R	SlC	SlL	L
1	υ			B	V	V	13	o			O	O	O
2	g			Г	G	G	14	št			Щ		
3	d			Д	D	D	15	c			Ц	C	
4	e			E	E	E	16	š			Ш	Š	
5	ž			Ж	Ž		17	č			Ч	Č	
6	dz			ƨ			18	ъ			Ъ		
7	i			И	I	I	19	ě			Ѣ		
8	l			Л	L	L	20	en			Ѧ		
9	m			M	M	M	21	on			ⱏѪ		
10	n			H	N	N	22	jon			Ѫ		
11	s			C	S	S	23	ti/v			У/В		
12	u			У	U	U							

G. s. v. – sound value of the Glagolitic character
R – Scytho-Sarmatian Runes
SlL – Slavic Latinic
G.– Glagolitic character
SlC – Slavic Cyrillic
L – Latin character
* – characters 2, 8, 9, 11, 16, 23 are from the work of S. Rjabchikov [5], the rest is derived from the work of I.T. Tanev and M.Minkova [6].



	NSB	LA	LB	NSB	LA	LB	
1							19
2							20
3							21
4							22
5							23
6							24
7							25
8							26
9							27
10							28
11							29
12							30
13							31
14							32
15							33
16							34
17							35
18							36

Figure 452 a. Glagolitic and Scytho-Sarmatian, b. Neolithic Script of Balkans (NSB), Linear A, Linear B (Serafimov)..



	sv	G	Gr	LA	LB	Heb	Cop	Sa	SlC	SlL	L
1	a								A	A	A
2	b								Б	B	B
3	v								B	V	V
4	g								Г	G	G
5	d								Д	D	D
6	e								E	E	E
7	ž								Ж	Ž	
8	dz								ѕ		
9	z								З	Z	Z
10	i								И	I	I
11	i								Й	I	I
12	ǵ								ћ		
13	k								K	K	K
14	l								Л	L	L
15	m								M	M	M
16	n								H	N	N
17	o								O	O	O
18	p								П	P	P
19	r								P	R	R
20	s								C	S	S

	sv	G	Gr	LA	LB	Heb	Cop	Sa	SlC	SlL	L
21	t								T	T	T
22	u								У	U	U
23	f								Ф	F	F
24	x								Х	H	H
25	o								O	O	O
26	št								Щ		
27	c								Ц	C	
28	č								Ч	Č	
29	š								Ш	Š	
30	ъ								Ъ		
31	y								Ы		
32	ь								Ь		
33	ě,ю								Ѣ		
34	ju								Ю		
35	ę								ѧ		
36	je								ѩ		
37	ǫ								ѫ		
38	jǫ								ѭ		
39	ü,v								У/В		
40	th										

sv – sound value
G – Glagolitic character
Gr – Greek cursive character
LA -Linear A character
LB – Linear B character
Heb – Hebrew character
Cop - Coptic character
Sa - Samaritan character
SlC – Slavic Cyrillic
SlL – Slavic Latinic
L-Latin character

Figure 453. Comparison between Glagolitic, Greek, Linear A, Linear B, Hebrew, Coptic, and Samaritan Alphabet (Serafimov).



Figure 454a. Hermes, b. Tamga of the Samarkand governors, c. S-2 Tamga, d. Sogd tamga.

on part i to create an alphabet of 24 letters.

35 (34) Letters

There were several Alan alphabets. One has 35 letters and runes (figure 37 a) and is largely a subset of the 132 Scytho-Sarmatian letters/runes. A version with 34 letters (figure 449b) has been aligned directly with Glagolitic. The Alan alphabet becomes a model for Ossetic writing systems.[49]

27 Letters

The Europa Polyglotta chart (figure 456a, cf. 357, 313) records an Hunnorum alphabet aligned with Sclavonico Cyrillica and Glagolitico Illyrica. In this version, Cyrillic is linked with Slavonic and distinguished clearly from a Balkan (Illyrian) Galgolitic. Hunnorum has 27 letters: a, b, cz cs, d, e he, f, gh gy, h, i k, k, ly l, m, n ny, o, p, r, s, t, u, ü, y, z z, csz, i, sz, t, ts. If one removes the duplicate letters, this becomes an abecedary alphabet of 22 letters: a b c d e f g h i k l m n o p r s t u y z. There is also an Alanic alphabet with 22 letters and runes.[50]

41 – 33 Letters

The alphabet invented by Saints Cyril and Methodius in Thessaloniki in the 9th century A.D. is often presented as having 33 letters (34, 36) letters. Some illustrations show 41 letters.[51] An official account is that all this began in the years 862-863 A.D.:

> Rastislav is said to have expelled missionaries of the Roman Church and instead turned to Constantinople for ecclesiastical assistance and, presumably, a degree of political support.[18] The Emperor quickly chose to send Cyril, accompanied by his brother Methodius.…
>
> For the purpose of this mission, they devised the Glagolitic alphabet, the first alphabet to be used for Slavonic manuscripts. The Glagolitic alphabet was suited to match the specific features of the Slavic language. Its descendant script, the Cyrillic, is still used by many languages today.[52]

It is noteworthy that this impulse for a Cyrillic alphabet came from Prince Ratislav, a West Slav from Moravia (cf. Czechoslovakia), rather than from Rus and the lands now associated with Russia. It was closely connected with religious politics. Ratislav had expelled the Roman Catholics, and was intent on developing links with Byzantium (Constantinople). The impulse came one year after the founding of Ancient Rus,[53]one year before the founding of Smolensk, and 20 years before the founding of Kievan Rus. A little over a century later when Kievan Rus also aligned itself with Byzantium (989 A.D.), the Byzantine Christian Cyrillic in what would become the Ukraine, gradually gained dominance over the older strands that linked with Bulgarian, Proto-Bulgarian, Alanic, and Sarmatian, especially Serbian Sarmatian and Scytho-Sarmatian, various alphabets of Sarmatia Asiatica and their East Iranian precedents.

Letters were gradually separated from runes and tamgas. Links between Scytho-Sarmatian, Glagolitic, Linear A, Linear B and other early languages analysed in the important work of Serafimov faded into obscurity (figures 452-453). Indeed, the continuity that linked signs of the Chinese, Indian, Turkic, Iranian and European traditions was gradually forgotten.











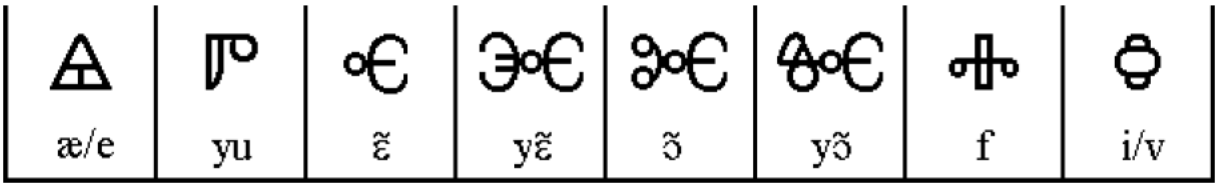




Figure 455. A-de tribe (Chinese), b-c. As Tribe, Ediz Tribe (Turkic), d. Bukhara Tamga, e- f. Xalchen, Nawruz Tamga, g. Final letters of Glagolitic, h. Rod Runes, i. Pisces, j. Symbol 11:7 (Pisces) , k. Vesica Piscis

Four further examples will illustrate the problem (figures 446- 449). Online.com has an excellent Encylopedia of Online Encyclopedia of Western Signs and Ideograms.[54] Under symbol 2: 21 it tells us that Hermes has the symbol: ☿ (figure 454a). It gives us no hint how or why the sign of this major god in Greek mythology should be linked with tamgas of the Samarkand governors and the region of Sogd (as in Sogdiana, figure 454b-d).

In the East, Chinese letter 37 (zhe), becomes the tanga of Chinese tribe 1: Ade, linked with the As and Ediz tribes. In the West, number 37 becomes part of the creation holograph that marks the beginning of life. The Ade tamga has parallels to the Xalchen tamga, to tamgas in Bukhara. It is linked with the Karachai-Cherkessian tamga for Nawruz which, in Iran is the spring equinox, with its rejuvenation of life. These themes recur in the final letters of the Glagolitic alphabet. Hence, the symbol of the beginning and birth of life is linked with the end (of the year and the alphabet), with rebirth and rejuvenation. In the West, this becomes symbol 11:7, the Pisces symbol, associated with the final stage in alchemy: potable gold, rejuvenating medicine and the elixir of immortality (figure 455).[55] The Pisces symbol turned 90 degrees becomes the staff of Jupiter, Poseidon, and Neptune.

Another version of the same symbol, as the vesica piscis, becomes one of the seminal images of Christianity whereby Christ and his apostles as fishermen become a metaphor for fishers of men and whereby the end of life (also a reversed E) heralds a resurrection and beginning of life E-ternal. In Latvia, a square version becomes the symbol of life itself (dzivibas zime, figure 27 g-h). In North Africa, the same symbol becomes letter yaz of the alphabet (figure 27 l-n) as in Old Arabic where it becomes the letter for life (haya, figure 2). Among the South Arabians and Ethiopians its equivalent has the Himjar Ha and Himjar ha 2. Among the Hebrews, the Ha becomes Heh and He (as letters 5 and 8 of the alphabet). In English, it becomes the E of entrance and exit, of emergence, education, excellence, elation and ecstasy and excelsior. We have lists of the first tribe in China and of the last Zodiac sign in the West, but have forgotten many of the links in between.

A third example entails the letter A (figure 456 a ff.). The capital version of A, now associated with Latin, is generally believed to have originated as Etruscan A (figure 456). There were multiple ways of writing letter A in early alphabets. Indeed, an early version of Bulgarian runes shows five variants and a collection of Brutish marks from the Volga has effectively an entire alphabet on variations of the A symbol.

A final example entails Russian runes. Some Mongolian tamgas had elements superimposed on a lateral E like stand (figure 457 a ff.). This principle is found also in Russian runes. One such collection has 39 runes. This is in turn a subset of a much larger collection of 180 Alatyr runes (Алатырь руны) also called sura runes (сура руны). Closer inspection reveals that these are combinations of the name of a god, a rune and other symbols. For instance, in the case of Alatyr rune 3 (figure 457e), the God is Perun, and below him are the Hagal rune, Flower of life and two other symbols. Modern lists typically give isolated elements but do not take us back to the original context. There is a much bigger picture. Behind the seemingly abstract shapes of tamgas, runes and letters lies a vast treasure of human heritage. The tamgas are much more than signs of possession. Like the early letters of the alphabet, they possess







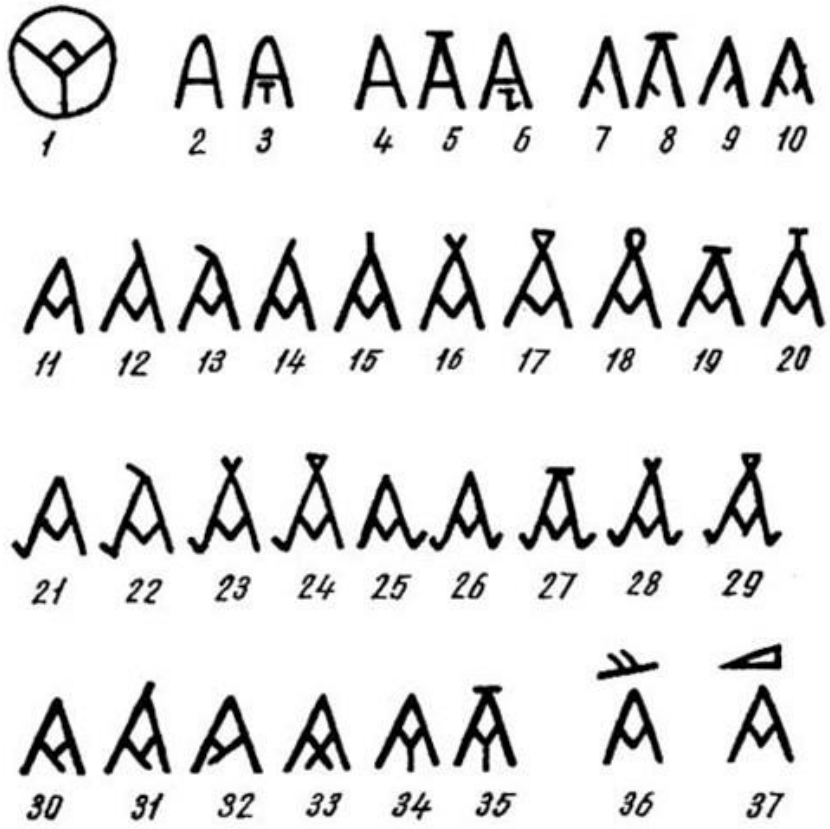
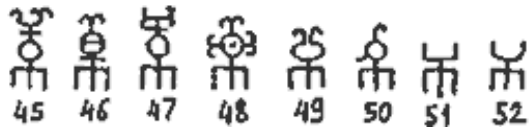
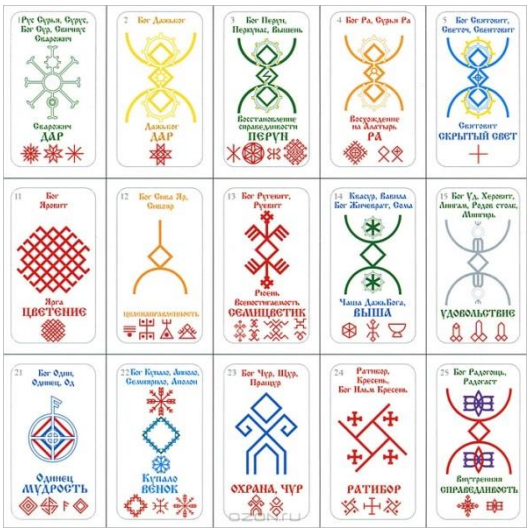


Figure 456 a. Letter A in Europa Polyglotta, b. Sclavonic A and A reversed (A –Ya, cf. Arya) c. Bulgarian Runes 58 (detail from 426 c.). d. 37 Brutish marks from Volga,











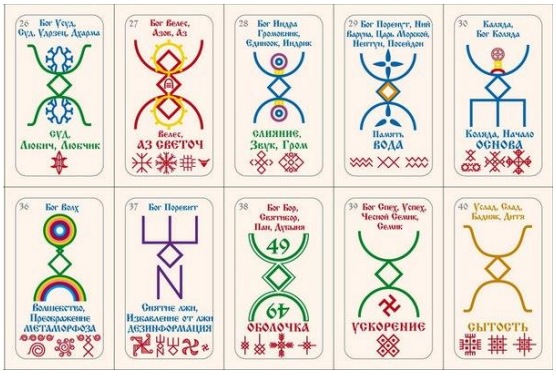


Figure 457 a. Mongolian Tamgas (detail from 420a), b. Russian Runes , c-f Slavic Alatyr runes.



Figure 458 a. Lands of the Bible

symbols of life and hope. They bundle associations between symbols, letters, runes and names of the divine.

Conclusions

At first sight tamgas are tangential to the history of the alphabet. They belong to the logographic stage of ideograms and pictograms prior to the advent of abstract letters, or so we are told. On closer inspection, they offer insights that lead us to re-assess history of letter making.

The oldest evidence of writing systems is in the Indus Valley (Pakistan/India), Elam (Iran), and Sumer (Mesopotamia, Babylonia, Iraq). Sumer is often credited as being the earliest, with writing on clay tablets c. 8,000 B.C. and an alphabet by 3,500 - 3,200 B.C. By 2,000 B.C., Akkadian became the main language of the region with Sumerian used mainly for religious ceremonies. The Babil Alfabesi in Babylon reduced this to a 22 letter alphabet, which became the model for Ugarit, Phoenician, and Hebrew. In this version of the linguistic map, literacy goes from Sumer, North to Babylon and West to the Holy Land.[56] There must have been a second path that went South and West to connect with South Arabian, the oldest strand of Semitic languages. Our story of the tamgas suggests that there was also a third path that went North from Sumer, via Babylon, to the Caucasus, affecting Armenian, Georgian and the

languages of Sarmatia Asiatica. Hence Western literacy had at last three paths coming from Sumer.

The first of these paths resembles the frame of reference of lands mentioned in the Bible:[57] namely, Greece, Turkey, the Middle East, and Western Iran, with no mention of Armenia, the Black Sea, Pontic Steppe, or the Caucasus (Sarmatia Asiatica), nothing of Eastern Iran, India, or the Far East. Hence, the Biblical narrative includes the Tower of Babylon, associated with 72 languages that spread throughout the world but omits the Caucasus which had 134 languages already in Antiquity and was called the mountain of tongues or mountain of languages.[58] The Roman Catholic tradition of 72 sacred languages and 72 names of God perpetuated the Babylonian and Hebrew view.

Our briefest of surveys of the tangas suggests that these omissions in the Biblical world view have led to an incomplete picture of the development of languages, alphabets and writing systems. If the Caucasus and the Pontic Steppe were rich in their own languages, they were equally important as areas for interchange with other traditions. The second strand which came from Sumer in the South brought a cosmological framework and linked the system of the circle with tamgas and letters. An East Iranian tradition linked the Caucasus with Avestan, Pashto (with further links to Sanskrit) and to the rich Sarmatian traditions of geometrical tamgas. Through the Scytho-Sarmatian traditions, there were links with proto-Bulgar and proto-Slavic strands. Through the Alans (Alan Liao), the Turkic traditions and later the Huns there were connections with Middle Asia, Siberia and the Far East.

This confluence of cultures and linguistic traditions produced further languages and dialects. At the same time, paradoxically, it also played a role in fostering development of one of the world's major writing systems: Slavic which, in its geometrical versions, became linked with a grid matrix for letter construction shared with another major writing system, Arabic (cf. system of the circle, Nizam al Dairah) as well as Coptic and Georgian. The Caucasus (as Sarmatia Asatica) also brought a shift in letter sequences. Sumer had developed an A B D model. Babylon, which the Hebrew alphabet imitated, had an A B G D model (cf. Abaga, Abugida, abjad, alfabesi, alephbeth). The Arabic tradition changed this to an A B J D model (cf. abjad). A Slavic version, by contrast, initiated an A B C D model (cf. abecedary)[59] that continues to be a model for the ABCs of the Latin and Anglo-Saxon worlds.

In the Hebrew tradition, the origin of languages is linked with the three sons of Noah: Ham, Shem and Japheth, associated with Hamitic, Semitic and Japhetic languages and the continents of Africa, Asia and Europe respectively. But Asia in this model, as noted above, stops at Western Persia (figure 38 a). In the Turkic tradition, Ham is linked with India, Sam (Shem) is linked with Iran and Yafes (Japheth) is linked with Europe. In this framework, the constant complaints of Israel against Iran are a form of Jewish anti-Semitism in an unexpected form. In India, the three sons of Satyavarman at the time of the great flood are Shem, Sham, Yapeti. Sham moves South of the Himalayas. Yapeti moves North of the Himalayas.

Hence, the Biblical account reduced a larger Eurasian story to one of the Middle East. In so doing, the links between letters in South Arabia (Arabic, Ethiopian, Himjaric), tamgas in the Pontine Step, the Caucasus (Sarmatia Asiatica), and tamgas in the East (China Mongolia,

China, Altai, Tangra) were obscured. Our dictionaries, reference works and educational systems tend to inform us of one version of story without telling us of the variants. If we learned about the alternate verions we would understand better our common origins and be less dogmatic about individual versions of the narrative.

In the Hebrew account, South Arabia becomes linked with Africa and Hamitic (Cushitic) languages, often depicted as inferior to the Semitic. Linguistic scholarship, by contrast, includes South Arabia as the first and oldest of four groups of Semitic: "1. The Southern group - Arabic, Ethiopic, and Himjaric. 2. The Aramaic group - Syriac, Chaldee, Samaritan, and Mandaic. 3. The Hebrew group - the Phoenician and Hebrew, 4. The Assyrian and Babylonian."[60] In one of the Biblical accounts, the sequence of three sons is also changed to: Shem, Ham, Japheth. The change in sequence, which might seem merely a scribal variant, potentially affects the classification, chronology and geography of early languages and writing systems.

The received wisdom is that alphabets are superior to syllabaries and logograms because they are more abstract. Indeed, Semitic alphabets in particular are often presented as superior because of their abstraction. The tamgas remind us that this process of abstraction affected the whole gamut of sign systems, from Chinese ideograms to tamgas, runes, syllabaries and alphabets. Alphabets are also claimed to be superior because they link only one sound with each sign/letter. In fact, tamgas as identifiers of specific property, clans, families and individual persons (kings, princes), or syllabaries which record individual sound combinations can make the same claim. Even Chinese, with its 214 unique radicals and 412 (again a mirror number) sound combinations can make the same claims.

The real genius of the 22 alphabet solution, (Babel Alfabesi, Alphabet of the Magi, Phoenician and Hebrew) was that it offered a compressed cosmology in 22 signs (3 elements, 7 planets, 12 zodiac signs). In the alphabet of the Magi, the 12 letters additionally referred to 12 alchemical processes. Ironically, as letters became fixed as unique signs and sounds, their inherent meaning disappeared and their connotations multiplied.

The transition from logograms (ideograms, pictogams, hierogylphs, tamgas, runes) to alphabet letters thus marked a difficult stage because there was both a loss as well as a gain. Hieroglyphs had the advantage of naming and identifying basic objects in the physical and mental world. Their disadvantage was in being too numerous. In Egypt, a whole class of hieroglyphs was for the heavens. In addition, the Egyptians developed 19 specialized alphabets devoted only to the heavens: 7 crypto-alphabets for the 7 planets and 12 crypto-alphabets for the 12 zodiac signs, Using the Arabic scheme of 28 letters this meant 532 signs (19 x 28): too large for everyday use.

Tamgas had the advantage of identifying both individual items (famous persons, towns) and classes of "objects" (all the members of a tribe, the cows of a tribe, the fixed and moveable property of a tribe. Tamgas were the the IDs, RFIDs, barcodes and tagging systems of the nomadic tribes. They were Uniform Resource Identifiers long before the Internet. They also had very specific associated meanings. Their disadvantage, was that although each clan could

easily remember their own key signs, the complete number was too large to be readily manageable. With tamgas, as with hieroglyphs, numbers were a problem.

Letters, with their compact number, were ultimately more efficient. Their disadvantage was that they gradually became analog equivalents of bits in the electronic age, without any meaning, per se. Their original meanings and associations were ignored or forgotten as meaning shifted from signs and letters to words (cf. from bits to bytes). Today we have dictionaries for the meanings of words. We also have dictionaries of symbols and signs. For instance, Online.com, offers a very useful Online Encyclopedia of Westen Signs and Ideograms.[61] It catalogues 2,500 signs in 54 groups. It is an excellent beginning.

In the early 20th century, the German scholar, Aby Warburg, founded the Warburg Institute to study the continuity of symbols since Antiquity (Das Nachleben der Antike). This history of transmission mainly in the Greco-Roman tradition is important. Our survey of tamgas has shown that there is also a pre-history of transmission that entails the whole of Eurasian continent, and beyond. Logograms (ideograms, pictograms, hieroglyphs, tamgas, runes) and letters in the East and West are interconnected.





Figure 459a. The Milky Way in Nepal, b. Silver cup from Torontal County, including symbols of the Milky Way and logograms.

Appendix 2. Stories of the Sky

In general terms, alphabets are connected with at least three stories of the sky. First, at the time of creation, there is a story of how letters "descend" to mark the various heavens, realms and elements. Second, there is a story of how letters of alphabets linked with powers help to sustain the universe. Third, there is a story of how understanding of those same letters, at the time of dissolution of life, allow believers to return to a primordial One. The West has focussed more on the first two stories. Eastern philosophy and religion have focussed more on the third story.

Chapter five offered a survey of specific stories of the sky: how, for instance, the zodiac and stars were seen as episodes in a story of the coming of a redeemer, his work, its results and his second coming. There were variant versions especially in the East. Appendix 2 explores the larger context of these stories. The older story is about war in heaven, as an ongoing struggle of order and chaos, of good and evil, rather than as a single event. In India, it begins with creation (§2.1), implies time, but focusses on eternal cycles. Central to the Indian stories are metaphysical metaphors entailing birds (§2.2), in which the peacock is seen as a metaphor for the Vedas and the cock as metaphor for the pranava (humming associated with OM in a traditional yoga meditation). As these ideas go West, the peacock becomes associated with powers, angels, then a fallen angel serving Satan, and gradually becomes a symbol of the pride of Satan himself. The original symbolism becomes shared by multiple sacred birds.

As these ideas go West, there is also a growing emphasis on time (§2.3), which leads to various gods such as Zurvan, Mitra (Friend), Mithras and a composite Serapis, leading, in Europe, to Kronos, Chronus, Saturn. In the Oriental traditions, the concepts of eternity and time initially interact as a complementary yin-yang. Gradually, as the Persian tradition moves towards a stricter monotheism, the complementary friend becomes the Other (§2.4). This difference polarizes into an opposition and enmity, which leads to another war in heaven (§2.5). The Indian version has war at the beginning of each cycle of creation (4.32 billion years). With the Zervanite Magi and the Mazdians there is a 12,000 year cycle. The Persian Zurvanite Zoroastrian version has a battle with every 9,000 year cycle. In the Yazidi version, the cycle is 7,000 years. According to the Magians, who brought Zurvanism to the West, there is a 3,000 -year cycle. In the Christian tradition, this cycle is gradually reduced to one great battle between Saint Michael and Lucifer. In the 4th century A.D., in the Russian Orthodox tradition, this is reduced to an event, the Sobor, celebrated once a year on 8 November.

The superficial consequences of these heavenly struggles continue to influence the games industry.[62] The deeper consequences (§2.6) entail a) a removal of snake metaphors, b) reorganization of the heavens whereby the realms, positions and roles of spiritual powers (emanations, uthras, archangels, angels) are fundamentally changed and c) new emphasis on descent from heaven. In India, the original story of a descent centres around a nectar of immortality (§2.7), kept in a sacred vessel (Khumb). In the Indian zodiac, this vessel and its contents are associated with zodiac sign, Khumb (January-February) and Makara Sakranti. In the West, the vessel acquires a holder and the sign is renamed Aquarius. In the pagan tradition, the holder of the vessel, becomes a cupbearer of the gods, Ganymede. He is also a





Figure 460. a. Churning of the Milky Ocean, b.Vishnu and Lakshmi on Shesha



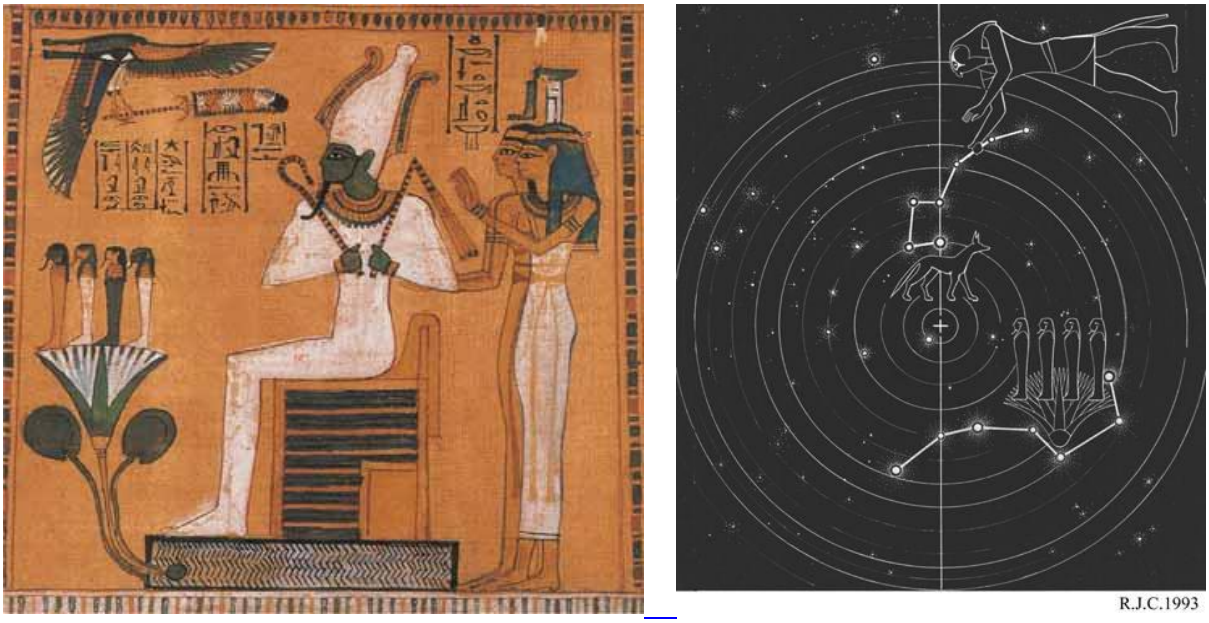


Figure.461 a. Unification of Upper and Lower Egypt, **b.** 4 Sons of Horus in Water Lily, c. in Constellation of the Thigh (Ursa maior).

symbol of perpetual youth: a son or daughter of god, who is eternally young (cf. kumara), who becomes linked with a primeval youth, who is eternal (e.g. Protogonos, Phanes, Kore). In the Christian tradition, this youth becomes a prophet heralding a saviour (John the Baptist) or the saviour himself (Christ).

In the Hindu tradition, this constant renewal is linked with a 12 year cycle of Jupiter, (which also explains why there are 12 zodiac signs). The Milky way is seen as the Heavenly Ganges (figure 459a), which then descends into the earthly Ganges. Such imagery of the Milky Way as a heavenly river with correspondences on earth is found in many early cultures: e.g. a heavenly Euphrates, a heavenly Jordan, a heavenly Po. The Milky Way as a source of life becomes a source of many symbols. In Hungary, for instance, it occurs along with runes in a Renaissance silver cup (figure 459b).[63] Small decorations summarize the immensity of the heavens.

In India, the descent of the Ganges is much more than a cosmological version of a rain dance. Symbolically, it is a story of fire as a spark of life and water combining to create life itself and eternal life. In terms of feasts, it is linked with the Khumba Mela, the largest religious feast on earth with over 70 million persons, and also associated with Makara Sankranti (14-15 January), when the sun begins its Northern path, marked by the entry into Capricorn in the sidereal calendar at the beginning of the month of Maghi (Magi). In the Julian calendar, this corresponds to the day the three Magi came to worship the Christ Child on the Epiphany (the becoming visible) on 6 January, which is also the birthday of the Aeon, who becomes visible as Phanes. The descent is the beginning of life and entry into time.

In Arabia, and subsequently throughout the Musliam world, the descent becomes integrated systematically with astronomy and letters of the alphabet. The 28 letters now reflect simultaneously the original act of creation and regular cycles of nature such as the monthly phases of the moon and the 12 months of the year. Elsewhere, the theme of descent, the joining of the three worlds, takes other forms. Among the Dogon of Mali, for instance, it entails an elaborate Kanaga mask festival, wherein the kanaga symbol plays a central role. In this final African example, we encounter anew imagery found in figure 1 at the beginning of the book. While the shapes of individual letters vary tremendously in different alphabets, the underlying stories and themes point to unexpected connections and sharing.

1. Hindu Creation

In Hindu cosmology, there is a partial creation and destruction of the world at the beginning and end of each Kalpa (4.32 billion years).[64] At the beginning of a cycle, devas and asuras (gods and demigods) work together for a millennium to churn the ocean of milk and release the nectar of immortal life (Amrita):

> When the Amrita finally emerged along with several other treasures the Devas and Asuras fought over it. However Vishnu in the form of Mohini the enchantress manages to lure the Asuras into handing over the Amrita to her, which she then distributes to the Devas. Rahu, an Asura, disguises himself as a Deva and tries to drink some Amrita himself. Surya (the sun-god) and Chandra (the moon-god) alert Vishnu to this deception. Vishnu then decapitates Rahu just as he is about to swallow the nectar, leaving only his head immortal.[65]

The lunar nodes (Rahu, Ketu) are seen as a cause of eclipses. Splitting the demon into two leaves only the North lunar node immortal (Rahu in India, Serpens caput, or head of the dragon in the West). Hence, Vishnu's getting back the nectar is much more than a simple rescue operation. It establishes order in the heavens, beheads the beast/dragon/demon responsible for eclipses, and leaves powerless the tail of the dragon (Ketu).

The amrita, as part of a long time-cycle, is also entangled in cyclical causes. In some versions of the story, Indra offends the god Durvasa who curses Indra to lack of energy which makes necessary a new dose of Amrita.[66] In other versions, a terrible monster (e.g. Mahashisura, Surapadma), who can only be beaten by a son of Siva, has stolen the amrita. Siva is meditating and has no interest in children. Special ploys are necessary to have Siva beget a child, who will then save the world from destruction. In Northern India, this child is typically called Kartika, Kartikkeya or Skanda. In Southern India, this child is typically called Subrahmanya or Murugan. In each case, a state of emergency triggers events needed for a solution that in turn initiates a new cycle of creation which involves the birth of an only-begotten son. In other versions, there are two twin sons, of whom one is god of war, the other god of wisdom. A combination of fire and water usually in combination with air (in the form of a bird, or a spirit) thus becomes a starting point for stories and images of beginnings of heavenly and earthly life (figures 460a-b).

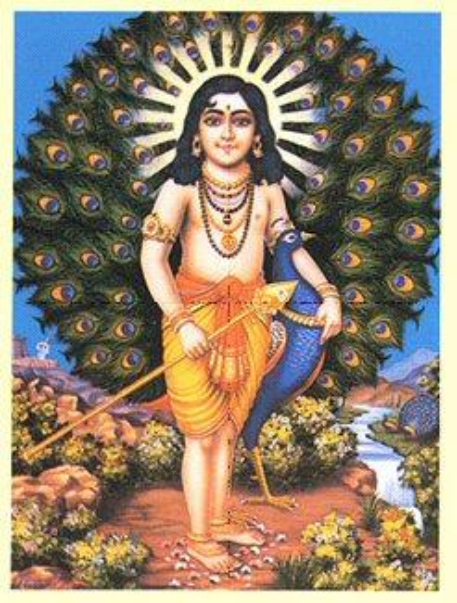
These images include unexpected parallels between India and Egypt. In India, the gods and demi-gods (devas and asuras) work together in turning the central world pillar. In Egypt, the gods of the Northern and Southern provinces join forces around a central world pillar (figure 461a). In India, the umbilicus of Vishnu has to a lotus from which is born a 4-headed Brahma. In Egypt, there is a water lily, from which are born the 4 sons of Horus (figure 461b-c). In some interpretations, the Indian Ganges and the Egyptian Nile as Phison and Gion, are two of the four rivers of Paradise.[67]

1.1.Kartika

Telling the story of this cycle becomes a framework for Hindu stories of the sky. In one version, Siva is interrupted in his lovemaking and his seed is spilled (another meaning of skanda), is caught by Agni (the god of fire) as a dove, for whom it is too hot and hence he drops it into the Ganges. In other cases, Agni lets drops fall into a pond, or "into a marshy lake called *Saravana* or 'forest of reeds', where each ray turned out to be a child",[68] who then become a 6–headed god Kartikkeya cared for by 6 Krittika sisters (the Pleaides). An alternative version speaks of Rudra and Uma, and how Agni transfers the essence of Rudra to the Ganges on the slopes of Mount Meru, in order that the son, Karthikeya (Gold), could conquer the demon Taraka Asura.[69] The names vary but the underlying theme of a savior son who kills an evil monster remains constant.

1.2.Skanda

In theory the Nordic Kartika and the southern Skanda, Murugan are synonymous. Kartikkeya (Kartik), Skanda, and Murugan are names for a son of god, a god of war, who leads the







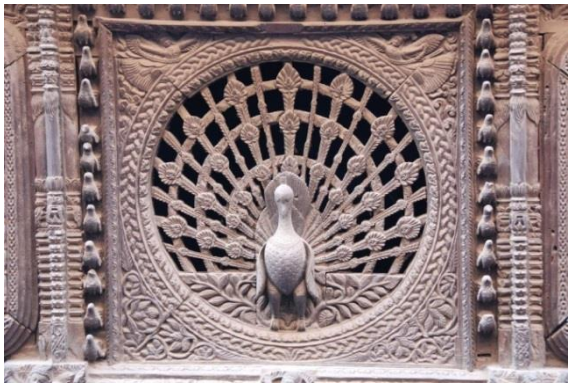




Figure 462 a. Sanat Kumara as Murugan and Peacock Angel, b. Murugan and Peacock as Vedas, c-d. Peacock Windows, e. Vedas as Cock and Peacock and splitting the mango tree.





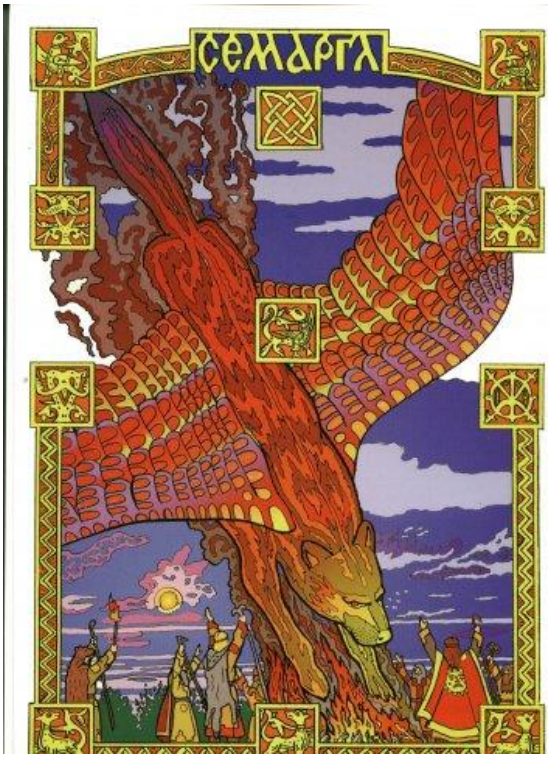








Figure 463a. Melek Tawus (Yezidi Cult of Angels), b.Uzbekhistan, c-e. Simorgh, f.







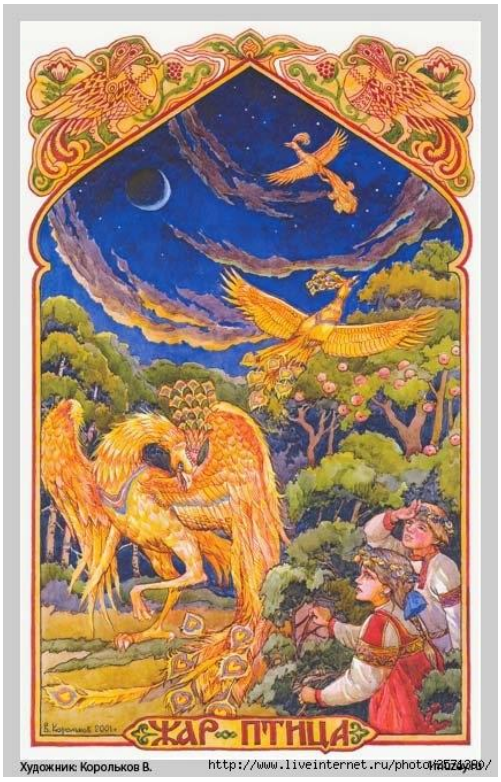


Figure 464 a. Semargl, b. Semargl as Horse and Rider. c-d. Firebird



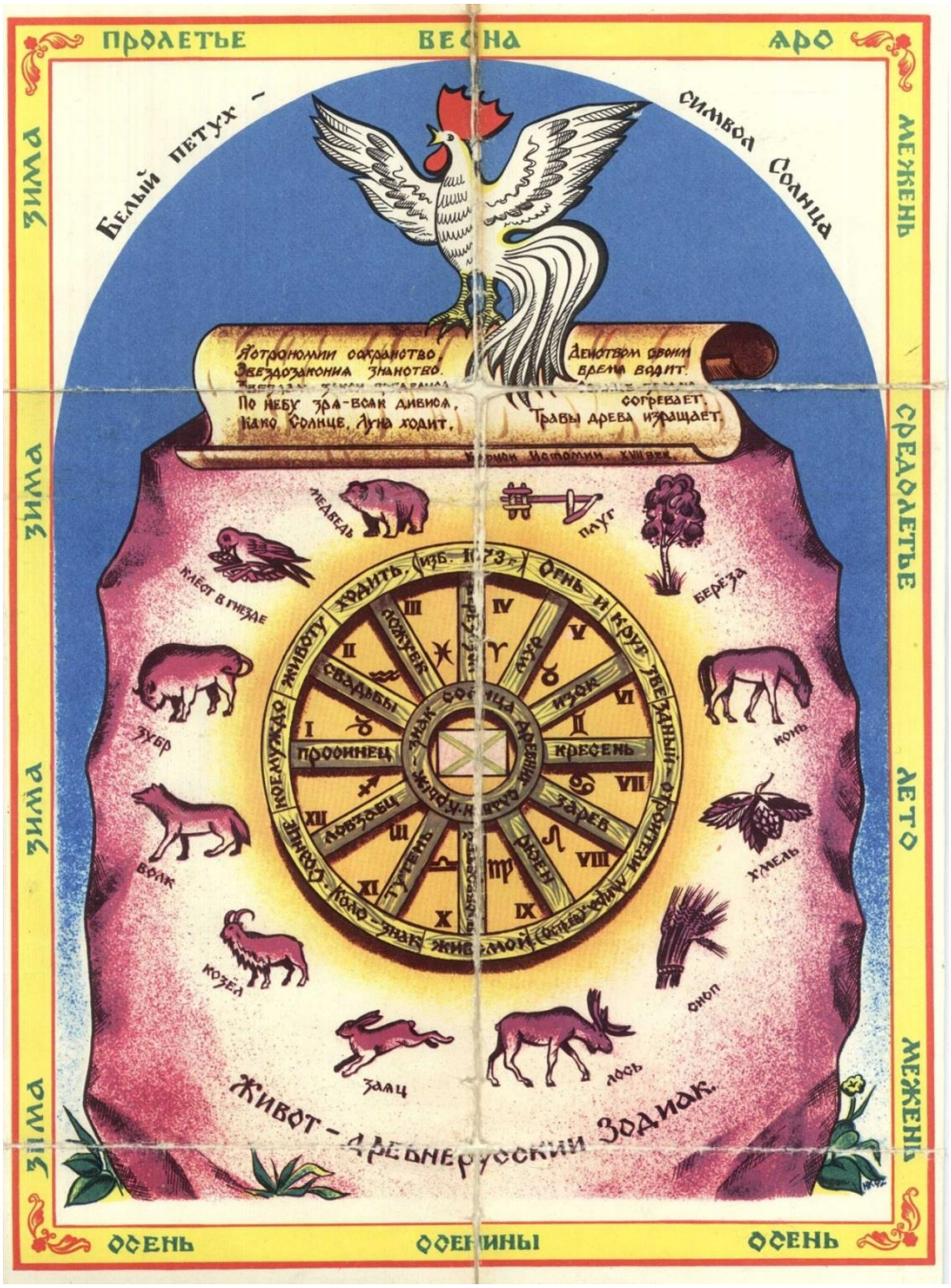


Figure 465 a. Dragon Chested Phoenix, b. Russian Zodiac in Folk Calendar

heavenly armies of the devas, defending heaven against the dark forces of the asuras. In practice, there are considerable differences with respect to further associations. For instance, the names of Skanda's parents, Skanda's name and his appearance are fully symbolic:

> Siva is Sat (Existence); Uma is Cit (Knowledge); and Skanda is Ananda (Bliss). The three together constitute Brahman who is Existence-Knowledge-Bliss Absolute. The *mantra* of Skanda consists of six letters: the first two are Sakti *bijas*, the second two Kumara *bijas*, and the last two Siva bijas. Skanda who is the form of Ananda is an aspect of the Supreme.[12] Ananda is the resultant of Sat and Cit. In the form of Sanmukha are both Siva and Sakti. Five of His faces are those of Siva,[13] and the sixth is that of Uma.[14] The weapons and *mudras* in eleven out of His twelve hands are the emblems of the eleven Rudras, while the *sakti* that He holds in the twelfth hand represents Devi.[70]

So the sounds of the syllables, the number of heads and the number of hands are ultimately metaphors to serve as an aide memoire in helping us see beyond the visible. Physiologically, 6 heads may well be impractical. Metaphorically, it is an efficient and colourful way of visualizing six godly attributes.

1.3. Murugan

In the case of Murugan, this symbolism goes considerably further. In the North, Brahma, Vishnu and Siva are the creator, preserver, destroyer respectively. In the South, Murugan becomes an amalgam of all three: "Muruga contains in Himself the three divine eternal functions -- creation (sristi), protection (sthithi) and destruction (samhara) as evidenced by the three first letters in His name: MU -- Mukundan (Vishnu), RU -- Rudra (Siva) and KA -- Kamalan (Brahma)."71 Murugan, as a synthesis of Brahma, Vishnu, Shiva, is an Indian version of a Trinity. The original, non-manifest, trinity as trimurti (three faces) has 3 heads. The son, who is manifest, has 6 heads. The son Murugan's imagery includes bird metaphors.

2. Bird Metaphors

Bird metaphors have profound significance around the world. Bronze age statues link a bird goddess with creation. In India, the Swan/goose is a symbol for the Goddess Sarasvati and for the Sanskrit alphabet (figure 81). Both Skanda and Murugan also have deeper symbolic associations linked specifically with the peacock and the cock (rooster) relating to the Vedas and the mango tree.

2.1. Peacock and Cock

In Murugan symbolism, the peacock and cock are symbolic:

> Cock and peacock represent *nada* and *bindu*. The peacock displays the divine shape of *Omkara* when it spreads its magnificent plumes into a full-blown circular form, while the cock proclaims loudly the *Pranava* sound *OM*. Muruga shines as the very essence of the Vedas and mantras.[72]

In Skanda symbolism, this esoteric meaning is further elaborated in the Skanda-tattva:

> His vehicle, the peacock, represents the Vedas; and He is the Pranava (the syllable *Om),* the essence of the Vedas. His weapon, the *sakti,* is *Brahmavidya*,[15] *jnana-sakti* (power of knowledge). Valli, His consort to the right, is *iccha-sakti* (power of will), and Devasena, His consort, to the left, is *kriya-sakti* (power of action). The Vedas being the sabda or sound form of the universe, the peacock symbolizes the universe or the evolutionary trend of Maya. The cock on Skanda's banner stands for *nivrtti* or the path of wisdom leading to the knowledge of the Self. Sri Sankara, in his

> *Bhujangaprayata-stotra,* praises Skanda as Mahavedabhava (the essence of the Vedas) and Mahavakyagudha (the Truth enshrined in the great Vedantic maxims).[73]

Hence, the peacock represents a) the Vedas and b) sound form of the universe and c) the universe or the evolutionary trend of Maya. Both Murugan and Skanda represent the essence of the Vedas. This explains why some versions of Murugan show him as a young boy (cf. sanat kumara) surrounded by Peacock feathers (figure 462a). Scholars have noted a relation between Murugan, The Peacock Angel (Ta'us Malek, figure 462a) and the Persian Mithra,[74] which may explain why there is sometimes an "aura of spread tails of peacock surrounding Mithra."[75] It may also be one source for the Nepali tradition to have peacock windows (figure 462 c-d), sometimes explicitly in connection with the kumara (child goddess) as a symbol of unaging immortality.

More complex versions of Murugan (figure 462b), show him with 6 heads[76] (or 6 faces, sanmukha), riding a peacock along with his two consorts (Valli and Devasena, power of will and power of action). In his hand he carries a spear, (vel, power of knowledge) and a banner with a cock (symbolizing nivrtti, the path of wisdom).[77] This Murugan symbolism is directly linked with the mango tree which, in India, is a version of the world tree. "The mango tree is said to bear fruits of four different tastes each season, representing four Vedas of Hinduism."[78] For instance, a mango tree at Kanchipuram, (variously claimed to be 2501 or 4000 years old) has 4 branches said to represent the 4 Vedas: Rigveda, Yajurveda, Samveda and Atharvaveda. The mango as a tree of wisdom is also linked with John the Baptist.[79]

2.2. First War in Heaven

Murugan's splitting of the mango tree, a metaphorical division of the Vedas, is the topic of an interplanetary war, which some describe as the first war in heaven (figure 462e):

> So war was declared. As mythology has it, at that time many of the stars and planets in the common were populated by titanic races of asuras. All of these powerful beings were destroyed and yet Soorapadman couldn't be killed or captured. Murugan then prayed to the Cosmic Mother, Shakti**,** and She sent Him the holy Vel or lance, the most advanced weapon that could track Soorapadman and flush him out from wherever he hid.
>
> Soorapadman had fled the battlefield and was hiding in the deep sea in the form of an enchanted mango tree in order to escape his relentless pursuer. Lord Murugan finally hurled the *vel* which split the tree and broke the enchantment. Soorapadman surrendered to Murugan, acknowledged His Divine Majesty, and begged Him for His limitless mercy.
>
> Accordingly, the Lord transformed the asura's one half into a peacock to serve as His *vahana* or vehicle, and his other half into the ensign of a cock as his *vetri-kodi* or victory pennant. Lord Murugan, as Subrahmanya the Radiator of Brilliance, hence granted such a wonderful boon even to His sworn enemy.[80]

Murugan/Skanda/Sanat Kumara	Hindus
Al-Khadir, the "Green Man"	Moslems
King Melchizedek	Jews

St. George	Knights Templar
Enki	Sumerians
Dionysus	Greeks
Osiris	Egyptians
Quetzlcoatl	Mexicans
Masaw	Hopi Indians
The Planetary Logos	Theosophy

Table 130. Names of Peacock Angel.[81]

As a result, at the Surasamhara Festival, Murukan temples use a mango tree to depict the incident.[82] In a physical war, a monster is stabbed and killed. In this metaphysical war, the monster is split into two and transformed. The lower half becomes Murugan's mount (varaha) as a peacock, while the head becomes his victory flag (kodi) as a rooster. In terms of Vedas, this symbolizes a first division of the Vedas into two. Philosophically and morally, this is a triumph of upper body (human mind, spirit) over lower body (animal, beastly).

The 6 headed Murugan, riding a peacock, is also associated with the 7 kumaras. In some traditions, the Astronomically, this symbolises a splitting of Rahu and Ketu (the head and tail of the dragon). The dragon is controlled because its effects (eclipses and threatened chaos), can be predicted.

The kumaras are the mind-born sons of Brahma, called prajapatis, who play a role in the pre-physical creation of the world. In some accounts, the kumaras help sanat kumara "in the creation of the earth and the enlightenment of mankind."[83] According to the Gnostic Templars, the roots of this tradition go back Lemuria:

> Sanat Kumara or the Peacock Angel came from Lemuria to Sri Lanka, a remnant of Lemuria and home of the Garden of Eden. He is the original priest-king who taught Adam and Eve gnosis and how to worship God. According to the creation myth of the Yezidis, his first lesson ensued when he turned them towards the rising sun while informing them that they and their descendants were to daily worship the flaming orb as symbolic of the supreme God. To enhance their worship, he gave them special prayers they were to recite while meditating on God. He then traveled around the world and gave the same teachings to 72 tribes.[84]

If credence be given to this account, then images of 72 tribes, 72 countries and 72 languages now associated with the Tower of Babylon, have their origins in India and Lemuria.

2.3. Peacock Angel Cult

The Yezidi (Yazidi), along with the Yarsani (Yaresani) and Alevi, are one of three peoples who believe in a cult of Angels.[85] While now associated with Kurds, they reach from Khoristan to Anatolia and Southern Iran. The Yezidi claim to have emigrated from Bombay (i.e. Mumbai) to Afghanistan, into Iran and then to Iraq and Syria c. 3000 B.C.[86]

The Yezidi accounts help us to trace transformations in peacock imagery. In India, sanatkumara appears with a peacock's feathers almost as a backdrop (figure 462a ff). With Murugan, the peacock is a vehicle on which the god rides and his six virtues appear as 6 emanations in the form of 6 heads. In the Yezidi cult of Angels, the Peacock Angel (Malek

Ta'us, Melek Tawuse), becomes a metaphor for the creation process and a symbol of the created world becoming manifest, visible (figure 463a).

The peacock stands on a symbolic flower divided by four rivers. The Peacock angel divides the circle into two. A lower half is framed by a crescent moon corresponding to night. The lower left contains sticks in 8 directions: 4 with a triangular top (waxing part of the year?), 4 without (waning part if the year?). The lower right contains a sketch of the tomb of Sheikh adi in the Lalish valley.[87] In between are cuneiform markings.

The upper half is covered by feathers, representing the day and the sun. These are in two layers: an inner layer with 7 feathers (cf. 7 rays of the sun, 7 kumaras, 7 days of the week, 7 planets); an outer layer with 12 feathers (cf. 12 months of the year and 12 zodiac signs). The peacock has a crown of 3 feathers. So the Peacock angel symbol integrates the 3 7 12 symbolism of 3 mother letters, 7 double letters and 12 simple letters. The Yezidis are one of the ways whereby a framework for 22 letters comes to the West.

In the Yezidi tradition, the 7 kumaras, who appear as 1 Murugan plus 6 heads in India, now appear as 1 peacock plus 6 assistants: 1 Universal Spirit (Hâq, Hakk) and 6 avatars (Bâbâ); 1 source and 6 manifestations; 1 root and 6 emanations. The peacock Angel has multiple associations, which tend to emphasize specific aspects (table 130).[88]

As Shaytan, he seen as the devil who was cast from heaven for not worshipping Adam and then reinstated after 7000 years. He is also equated with Gabriel. He is chief of 7 angels responsible for maintaining the world. As such, Malek Tawuse and his angels resemble the Hindu Adityas (sovereign principles). Sometimes the emphasis is on 6 emanations. Hence, the adityas, which become avatars (bâbâs), become the 6 Divine Sparks, the 6 Primeval Creations, the 6 Faces of Div, the 6 Beneficent Immortals[89] (6 Amesha Spenta) in Zoroastrianism and its Persian offshoots. As these ideas move West, the 7 Avatars of Universal Spirit (Haq),[90] also called the 7 Avatars of Universal Spirit, become the 7 Rulers, 7 Saints/Spiritual Persons, 7 Kosmokratores (7 great angels who rule the 7 planets), 7 Fallen Angels and also 7 Archangels,who protect the world.

In the process, the peacock symbolism linked with the Vedas and its divisions in India and with the manifest universe in Yezidism becomes associated with the vanity of the visible, pride and with evil itself. For instance, in Zurvanism, Ahura Mazda (MP: Ohrmuzd) and Angra Mainyu (Ahriman) are twin brothers, one good, the other evil by choice: "Angra Mainyu chose to be evil: 'It is not that I cannot create anything good, but that I will not.' And to prove this, he created the peacock."[91] In the Sufi tradition, the peacock symbolizes the "fallen soul", who is in alliance with Satan.[92] The metaphysical and religious metaphors of the Indian peacock are replaced by more mundane metaphors of physical peacocks.

2.4. Simorgh, Semargl

As we go West, the bird metaphor shifts. For example, the state symbol of Uzbekistan (figure 463b)93 is dominated by the Khumo (or Humo) bird, or Semurg (cf. Simorgh). Whereas, the Peacock Angel balanced sun and moon, here the solar element dominates and the moon has been reduced to a Muslim crescent in an octagon at the top. Murugan and his peacock

Week-day	Persian Gods	Indic Gods
Sunday	Mithra 密	Adithya 阿儞底耶
Monday	Mah 莫	Sôma 蘇摩
Tuesday	Verethraghna 雲漢	Anga-raka 鴦哦羅迦
Wednesday	Tyr 咥	Budha 部陀
Thursday	Ohrmizd 温勿司or Gav 鶻	Brihaspati 勿哩訶婆跛底
Friday	Anâhitâ 那歇	Sukra 戍羯羅
Saturday	Kewan 枳院	Shanaishwalaya 賒乃以室折羅

Table 131. Seven Week-day Gods in Sukuyôkyô[94]

focussed on a religious and metaphysical world. The peacock angel reflects the becoming manifest of a physical world. The wings of the Uzbekistan Khumo (Simorgh) manifest the cotton and wheat crops of a specific country in the physical world. What had begun as a religious symbol independent of nations now becomes a national and political symbol.

In the model of the cosmos according to Oriental Theosophy, the peacock metaphor of the universe is replaced by a geometrical scheme. The 7 days are now linked with 7 gods, surrounded by the 12 zodiac signs (figure 155). The research of Tojo Masato has linked this oriental theosophy to the Simorgh and drawn attention to the importance of a Simorghian culture with roots prior to Mithraism (i.e. before ca. 1200 -900 B.C.):

> It is the ancient Aryan culture (pre-Zoroastrian Iranian culture), providing the basic matrix of ancient Iranian observances, thoughts and religions. It covers a vast area, encompassing Japan, Korean peninsula, modern north-east China, Mongol[ia], Central Asia, Kashmir, north India, Pakistan, Afghanistan, Iran, Kurdistan, Caucasas, Black Sea coast, Siberia, and East Europe.
> In the Simorghian culture, Great Goddess Div is the root God and the Seed, which is one single hidden
> Life-Power-Wisdom. She is not a sole creator either commander in monotheistic sense, however, She is truly the root-God, the Hakk, the Ultimate and the One. Div has six faces. The set of these six faces is called Aməša Spənta (the original Aməša Spənta*). Six faces are Mitra, Varuna(=Apām Napāt =Spenta Mainyu), Ahriman, Atar, Khvar, Raam (there are variations). Their role is to give cosmic orders and rhythms in order to make circulation (re-incarnation) of Life smoothly.[95]

Masato's research reveals unexpected connections between Japanese, Iranian and Indian gods and shows that the Simorgh,[96] with 6 faces as 6 emanations functions as a leader of sovereign principles of cosmic order (cf. Adityas). So the 6 faces of Murugan in India and the 6 avatars of the Peacock angel (Tawus Malek) of the Yezidis, are paralleled by 6 faces of Div in Simorghian culture. In the near East, these later become the 6 emanations or 6 archons of the spirit Ialdabaoth (Ilda-baoth).

This research also brings to light two interconnected traditions connected with Anahita. On the one hand, as shown in Masato's scheme (table 131), the male Indian god, Shukra (Sukra **戍羯羅**, Venus), becomes the female Persian goddess, Anahita (Anâhitâ **那歇**)[97] linked with Friday, day 6 of the week. On the other hand, the Indian goddess Sarasvati becomes Harahvati, and the Great Goddess as Simorgh (Great Goddess Div/Aditi), Great Goddess Div,

Mother Zurwan (Div), or simply Div with attributes such as the One, the root, and the seed. Sarasvati also becomes Aredvi Sura Anahita: "Like the Indian Saraswati, [Aredvi Sura Anahita] nurtures crops and herds; and is hailed both as a divinity and the mythical river that she personifies, 'as great in bigness as all these waters which flow forth upon the earth'."[98] Anahita, in turn, becomes Scythian Anaitis, Assyrian Mylitta, Arabian Alytta (Allilat, Allat), Greek Aphrodite Urania and Latin Venus Urania.[99]

In India, Shukra is the planet Venus associated with the dawn, the morning star, esoteric

knowledge and manifestation (i.e. becoming manifest), material world and worldly pleasure (cf. the Peacock angel). In Persia, this complex functionality is split into two: a) the Great Mother as a Simorgh, who replaces the earlier male/female Peacock Angel; b) Venus (Anahita), as a planet, as morning star, as a daughter of the Great Mother. Accordingly we find images of Simorgh carrying a young woman (cf. Kore) up to the heavens (figure 455 c-d). Hence, Anahita as Great Mother is reunited with Anahita as daughter. In subsequent mythology this mother-daughter relationship becomes linked with separate names: e.g. Demeter-Persephone. On other occasions, Anahita/Simorgh is rescuing the albino child Zal (figure 455e). In Greece, the Simorgh of Div becomes an Eagle of Zeus, and the child becomes Kore (young woman), who is then replaced by a young man, Ganymede.

The Simorgh has many names including, Saena bird, etymologically linked with the Sanskrit, zyena: "hawk, falcon, eagle, any bird of prey (esp. the eagle that brings down Soma to man)….,"[100] lives in a Saena tree, a version of the world tree associated with the world mountain (Alborz, Mount Ghaph, Gaokerena, Mount Hara, Mount Qaf). These associations with imagery of a world pillar, parallel the peacock Angel, as metaphor for the entire world.

Simorgh also has associations with the star Sirius (the dog star, Tishtar), which helps us to understand why Slavic versions of Simorgh as Semargl (figure 464a) often show a winged dog/fox/wolf-like figure. In other versions Semargl becomes a fiery horse and rider (figure 464b). Further names have been studied by others.[101] Fauth has argued that: "all the mythical giant birds—such as Simorgh, Phoenix, Garudáa, the Tibetan Khyunµ, and also the Melek Tâ÷us of the Yezidis—are offshoots of an archaic, primordial bird that created the world. Thus Simorgh as God in Persian mysticism would, curiously, represent a return to the original meaning."[102]

The Roka bird is yet another name for Simorgh, recalling the Ancient Slavic Roc, and Rarog, which has parallels in the double headed Garuda Bherunda, Roman eagles, Russian eagles and more recently Hapsburg and Austro-Hungarian eagles (figure 23). The Roc is a serious candidate for Fauth's primordial bird. Our concern here lies elsewhere: not so much in identifying names and species as understanding changes in mythical bird metaphors across time and cultures. One of these entails 2 birds, another makes the bird one of 4 "animals" linked with the 4 points of the compass.

2.5. Two Birds

Premature Egg	Regular Egg
Aruna –	Garuda

Charioteer of Surya	Charioteer of Vishnu
500 Years	1000 Years
Lame	Normal

Table 132. Two Eggs of Vinata and their associations.

In addition to Murugan's splitting the mango tree to create the cock and the peacock, there is another Indian case of two birds that begins as two eggs. There were two sisters: Vinata and Kadru (cf. Aditi and Diti). Kadru laid 1000 eggs. Vinata laid two eggs one of which she opened prematurely and became Aruna; the other of which hatched normally and became Garuda:

> Inside the egg was a boy with a well-developed upper body but has no limbs below his torso. Knowing that his mother was the cause of his premature birth and the reason of his deformity, the boy was furious. He cursed his own mother that she should become a slave of her sister, Kadru, for 500 years. Aftter casting the curse, he rose up high in the sky and flew away, and finally settled down as the charioteer of the Sun God, Surya (Suriya). He was later known as Aruna (Arun).[103]

So the two eggs, one prematurely broken, the other hatched normally, lead to two children: one lame or cripple called Aruna[104] or Akashagharba, the other normal and healthy, called Garuda. The lame child, Aruna, associated with Aruna (the dawn) becomes the charioteer of the sun, Surya. The healthy child, Garuda, becomes the charioteer of Vishnu (table 132).

The time frames for the hatching, 500 years and 1000 years, indicate a metaphysical framework. Aruna marries zyena (Syeni), and their son is the mythical jaTAyu bird, the king of vultures. Zyena (saena) as noted above is another of the names associated with the Simorgh. In some versions, Aruna-Garuda are along the Gemini-Scorpio axis. In other versions, Aruna represents the celestial South, summer Solstice, while Garuda represents the celestial North, winter solstice. Hence, Aruna represents the waning half of the year (yang going towards yin). Garuda represents the waxing half of the year (yin going towards yang). Metaphorically, the stage is set for waxing light as good and waning light as evil.

Aruna's lameness is much more than being "walking challenged." It links him with a distinguished series of deities including Saturn, Hephaestus, his son Erichthonius, who became King of Athens although he lived in a basket. In the case of Auriga, being unable to walk is given as a reason for his inventing the chariot. Aruna is effectively a half-man- half-serpent, or a human with serpent-like lower extremities, a characteristic of the nagas in India, Nuwa in China and the Agathodemon in Greece. It is also a feature of Rahu and Ketu, where Rahu has a regular human body and Ketu has serpentine features (figure 473). This becomes all the more intriguing because the south, associated with Aruna is linked also with Alpha hydrae, the birth star of Ketu, while the meanings of Aruna's name include "77 ketus."

In other words, the metaphors of charioteer, with their obvious moral connotations at the personal level of reining in and curbing ones' desires, are paralleled by efforts to maintain cosmic harmony and order through sovereign principles (adityas), holy immortals, uthras, emanations, powers, archons, archangels, angels or spirits. Rahu and ketu are clearly threats to this order. Accordingly, in India, they are a) divided into two during the first war in heaven and b) integrated as two additional (invisible) planets into the astronomical system. In the West, rahu and ketu are not counted as planets but ironically the Hydra constellation becomes

a symbol for multiple heads and one of the key metaphors for the very evil that was theoretically being killed, repressed or denied. The stories of the sky are more than a source of myths. They take us to central themes of our religious texts.

2.6. Four Animals

Other versions of the Hindu stories link 4 gods as 4 guardians with the 4 directions: e.g. Kuvera, Yama, Indra and Varuna with North, South, East, West. In China, these 4 Guardians become 4 animals: Azure Dragon, Black Tortoise, White Tiger, and Red Bird linked with East, North, West, South. Hence in China, the red bird is specifically linked with the South.[105] In the Buddhist tradition, the red bird is a Phoenix 鳳凰 and Zōchōten 増長天.[106]

2.7 Other Mythical Birds

In China, the dragon is seen as a combination of ideal parts of animals while a phoenix is seen as a "conglomeration of the most beautiful parts of all the birds in the world."[107] Meanwhile, in Greece, phoenix is linked with the palm tree:

> In Greek, the word phoinix ('phoenix') means 'palm-tree', so that the primordial Phoenicia was 'the Land of the Palm Trees'. Indonesia is really the Land of the Palm-trees and, particularly, of the most useful of them all, the coconut palm. According to Egyptian legends, the Phoenix bird, the 'soul' of Phoenicia, came to Heliopolis from beyond the ocean (Indian), from Punt (the Island of Fire) every time an era ended. [108]

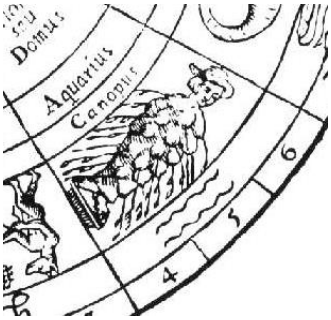
The Simorgh has associations with the world tree and the world mountain. By contrast, the Greek phoenix, in its meaning of palm tree, is effectively synonymous with the world tree found also in the Mandaean tree of life (figure 53). In the case of the Slavic firebird (figure 464-465), the association often resembles the Chinese phoenix, or the Egyptian Bennu, a rebirth associated with a specific time or cycle. Western cases such as the eagle range from images of Zeus, to a specific constellation and everyday birds. In the West, we have become so accustomed to classing birds as part of a natural history, zoology and ornithology, that the super-natural history of birds as metaphorical images of the cosmos is often overlooked or forgotten, and yet these images are an important dimension of stories of the sky.

3. Time

To understand more clearly the differences between Eastern and Western stories of the sky it is important to trace subtle shifts in approaches to time. Chapter 6 explored how the Indian model of the cosmos began from an integration of time and space. The number symbolism of time in breathing cycles (prana), lunar and solar cycles, is integrally linked with the numbers of space. Sacred geography on earth and sacred chronology in the heavens are part of a single whole. Hereby, the descent from and subsequent return to the One is theoretically simple.

In a basic Indian cosmology there are 7 places (lokas, realms, spheres). Time is introduced in place 3. Kal (Kala) change in the Ever-Unchangeable, and corresponds to Higher World 3.







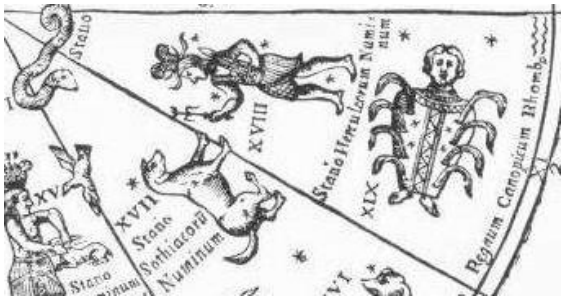


Figure 466a. Diana (Yazata), b. Diana of Ephesus, c-d. Aquarius/Canopus (Egyptian Zodiac).

Svarloka, linked with 5 directions and Indra's heaven.[109] In terms of tattvas (elements), time is one of the 5 Limitations of Maya: time, space, power, material knowledge, desire.[110] In terms of letters of the alphabet, time is part of the yavarga (letters 26-30). In terms of associated concepts in the tantric tradition, this entails: Action, Knowing, Desire, Time, Fate (figure 42b).

In India, the cyclical dimensions of time and space dominate. As we move westwards, there is more emphasis on the role of time, and a gradual separation between space and time. As in the case of symbolic birds, there are increasing distinctions with diversification of functions and names. There are also subtle changes. In India, the world view is matriarchal. Goddesses such as Durga, Lakshmi,Parvati, Kali, Lalita Tripurasundari are at the centre of creation and action. Along with the Matrikas, they are literally the matrices of creation, being, becoming and dissolution. As we move westwards, this universality of the female gradually becomes restricted to two zodiac signs Virgo and Aquarius, then only one sign, Virgo and one planet (Venus). The female, as the Great Mother is gradually reduced to Eve as a root of evil.

3.1. Aditi, Div, Din, Daena, Diana

In the Indian creation story, there are two goddess, Aditi and Diti, the boundless and the bounded with respect to both space and time. Aditi is mother of Adityas (the sovereign principles that maintain cosmic order). Diti is mother of the Daityas. Aditi is mother of the Gods (devas). Diti is mother of demi-gods, inferior-gods, spirits and demons (asuras). The cast of the devas and asuras in the wars of heaven begins here. Etymologically, both aditi and diti are linked with the Sanskrit, DI, with a range of meanings including: to soar, fly to fly away, to shine, be bright; to shine forth, excel, please, be admired to bestow upon,…to decay, perish. This DI leads to the goddess Div and words such as divide and divisions.

Inherent is a dual sense with a female (nurture) aspect and male (friendship) aspect,[111] which become the goddess Div and god Mithra, or the goddess Diana and god Dianus; the Oak Goddess and the Oak God (cf. Darkness-Light, Dione-Zeus, Jana-Janus). In Persian, Sanskrit Di becomes Div, and Daena, that which is seen or observed, that which was revealed, in the sense of becoming manifest, with further meanings of religion, eternal law and goddess of faith:

> Daena (din in modern Persian) is the eternal Law, whose order was revealed to humanity through the Mathra-Spenta ("Holy Words"). Daena has been used to mean religion, faith, law, even as a translation for the Hindu and Buddhist term Dharma, often interpreted as "duty" but can also mean social order, right conduct, or virtue. The metaphor of the "path" of Daena is represented in Zoroastrianism by the muslin undershirt Sudra, the 'Good/Holy Path', and the 72-thread Kushti girdle, the "Pathfinder".[112]

Alternatively, she is called Diana (Yazata) or goddess Yazata.[113] The visible appearance of this goddess of Faith is clearly linked with Diana of Ephesus and with images of Canopus associated with the sign Aquarius in the Egyptian zodiacs (figure 466a-d). Hence, the Greek version of the Great Goddess that we associate with the West coast of Turkey has roots in middle Asia. Another of her Persian names is Spenta Armaiti (Esphand /Espandarmaz), a female deity who protects mother earth as Holy Devotion (Foroutani Moghadas) and unconditional love (cf. Hebrew: Chesed). She is supreme goddess of the earth and the female generative power. In Armenia, she is known as Spendaramet; in Greece she is called Demeter.



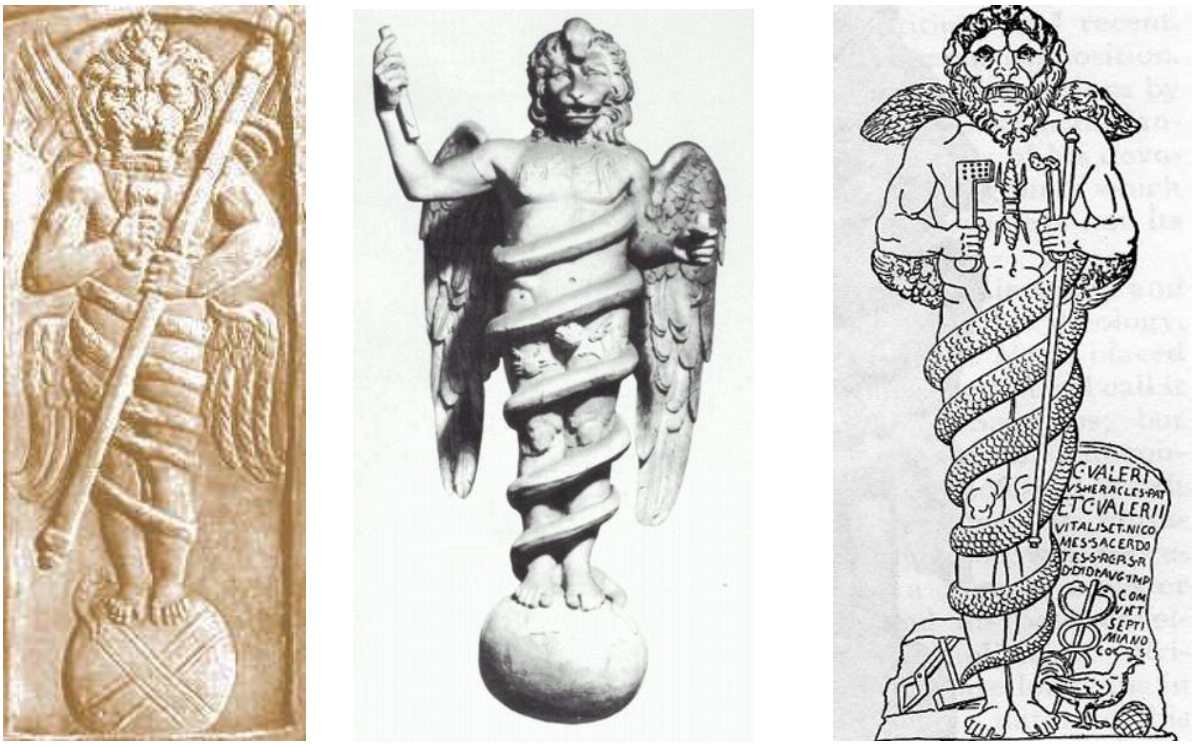
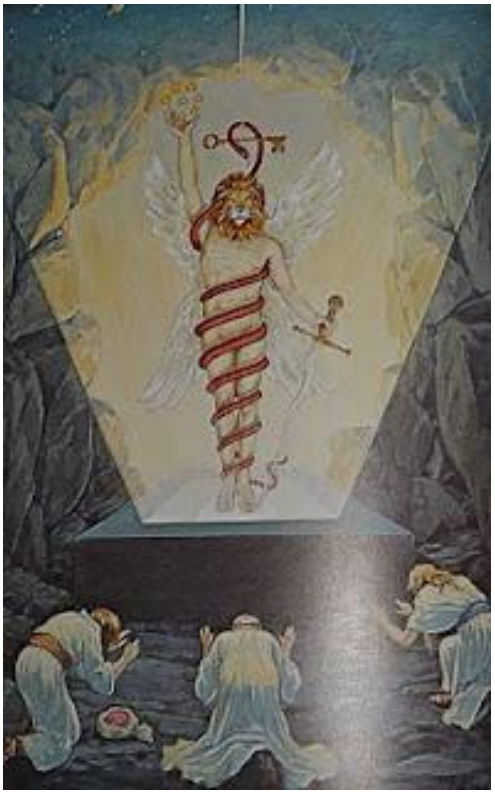


Figure 467 a-b. Narasimha, c-e, Zurvan (as Leontocephalic man, Persia).f. Leontocephalic Mithra as Kronos



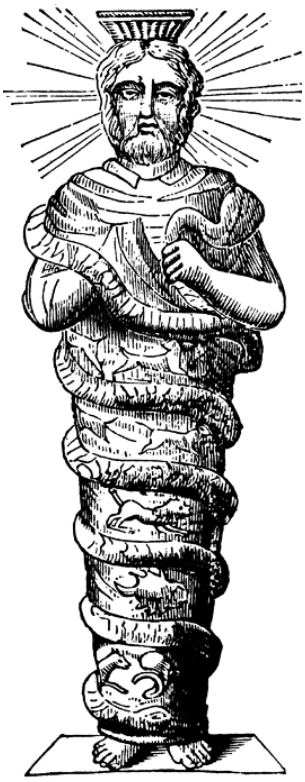






Figure 468 a. Mithraic Aion Leontocephalic, b. Serapis, c. Veles, d. Protogonos as Phanes

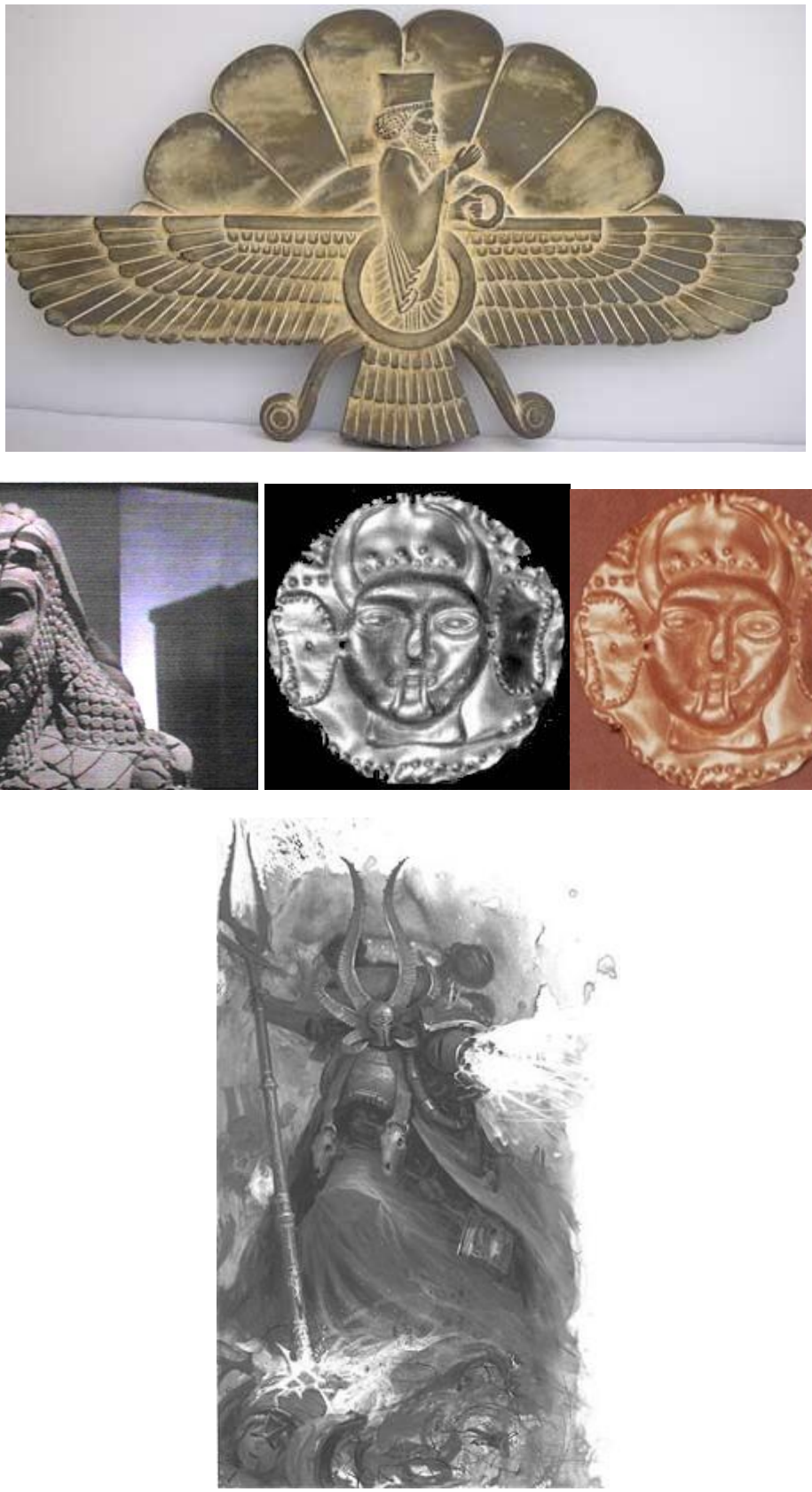


Figure 469 a. Faravahar (Ahura Mazda + Ahreeman), b-e. Ahriman

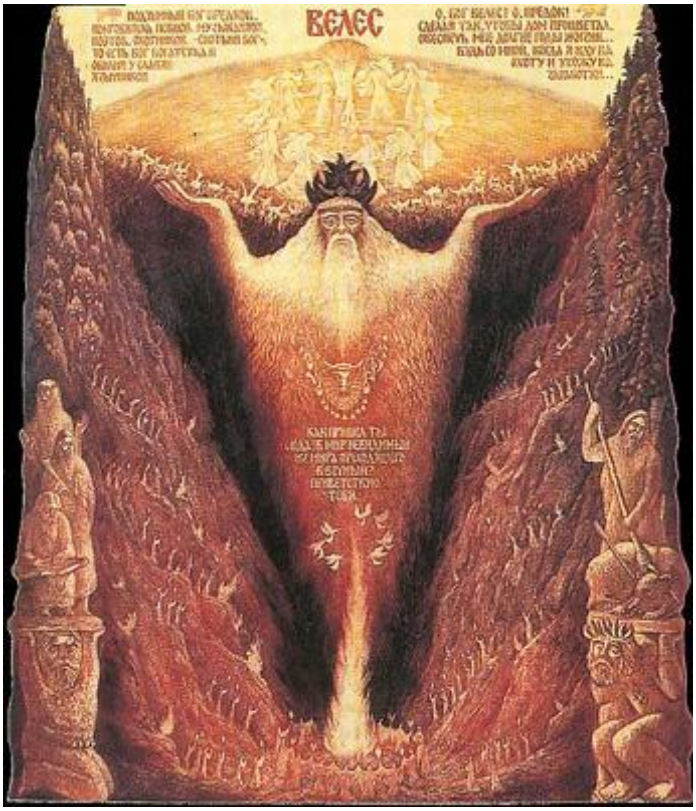
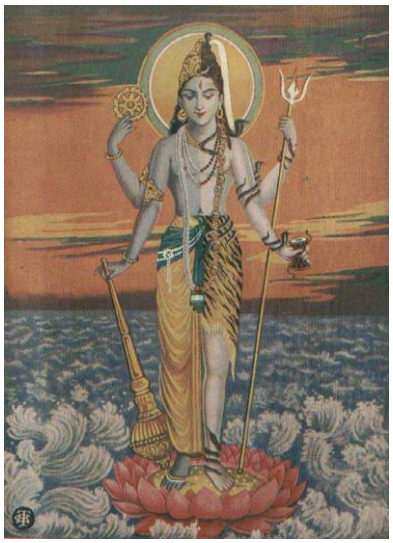
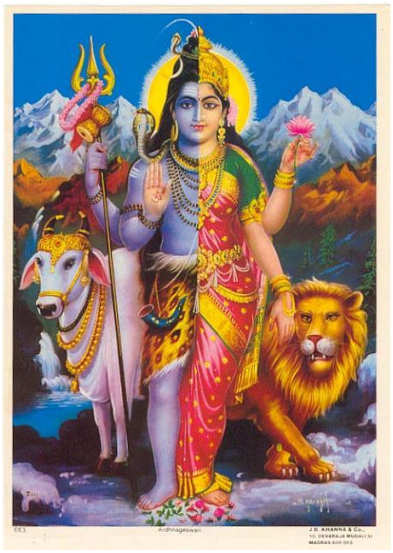




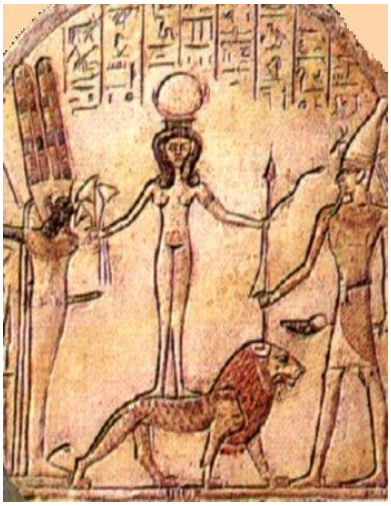


Figure 470a. Veles, b. Veles-Shiva-Set-Satan-Shaitan (ВЕЛЕС-ШИВА-СЕТ-САТАНА-ШАЙТАН), c. Veles











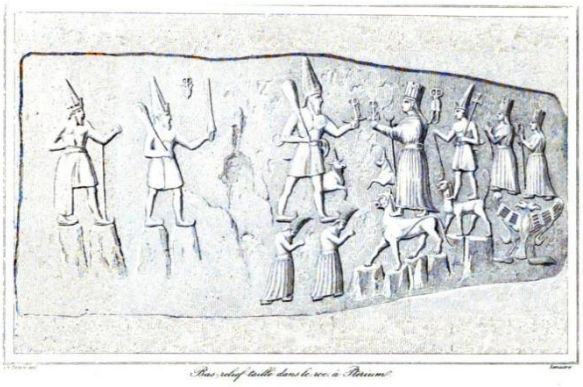


Figure 471. Harihara, Ardhanarisvara, Duraga, Isis, Teshub



Figure 472. a Adanari, b. Adonai, c-d.Mithras, e-f. Saints Paul and Peter

The links between Demeter, Diana, Daena, and faith, religion, law point back to the Hindu Vedas and also invite unexpected comparisons with the Slavic runes for Veda and Vera:

> The Veda fleece [rune] gives knowledge of the supreme laws of universe into the terrestrial peace. This is given by a process known to the Magi. Knowledge in all that is in the universe. Skill to see. One of the aspects of runes is - as above, so below. It is nonaccidental, that highly penetrating is the epithet of Most High. With the aid of runes the Veda Most High becomes highly penetrating into that seen and invisible. Fleeces of the beginning of interaction of the sky and Earth. Fleeces of the equilibrium between the spiritual beginning of man and the terrestrial. That possessing this equilibrium possesses authority. The Magi are able to distribute this entirely. Reverse position runes can designate spiritual blindness, authority of ignorance. In the favorable sense - the need for seeing, knowing, explaining.[114]

Hence, the Slavic Veda rune is connected with: a) beginning of interaction of sky and earth; b) equilibrium between spiritual beginning of man and terrestrial; and c) knowledge of supreme laws of the Universe.[115] This Slavic rune for Veda is linked in turn with a Bepa rune (Vera, English: Faith), entailing two runes:

> 1. Rune of the 'Vedas' - means the Veda, Maintenance, i.e. the ability to taste the Divine Wisdom of God, and having become a person whom God leads, and tells it to others.
> 2. Rune of the "Ra" - means the Sun, Light or Light of Truth God.
> So, VERA - The Light of Wisdom is the Light of Truth and God.[116]

If the associations of the Great Goddess with Nature, vegetation, and the female generative power are expected and well known, the links with devotion, faith, law, and one of the basic terms for religion (din) found in India, Persia and the Slavic tradition suggest deeper reasons for the Christian strategy to link the Virgin Mary with the Virgin Goddess of Ephesus.[117] It also suggests that there are dimensions of faith, which a male-centred Christian priesthood has sometimes possibly repressed or simply forgotten. [118]

6.4.3. 3.2 Zurvan

In India, the goddess of time is Kala (Sanskrit alphabet letters 1 and 26: ka and la). Time regarded as a god of Death is kAlAntaka. Linked with yama, this becomes all-destroying time in the form of Yama. Time personified is kAlapuruSa and prajApati, and is associated also with ziva, in whom all things lie. In connection with the 4th avatar of Vishnu, the asura Narasimha becomes a lion-headed figure (figure 467 a –b). Indeed, time and evolution are implicit in the 10 avatars of Vishnu (figure 473 a-b).

In Zoroastrianism, the limitless and timeless dimensions of the goddess, Aditi, become qualities of the male god, Zurvan, god of limitless time or eternity (figure 467 c- e). He is found equally in the Slavic tradition as Zervan (ЗЕРВАН) in the form of a winged god with male and female sexual organs, a lion's head, a human body wrapped with a snake, standing on a world globe.[119] Indeed, it is striking that old Slavic symbols for Zervan and old Yezidi symbols for Zurvan are almost identical.[120] The connections of Middle Asia are in North-South as well as in East-West directions.

> 3.3. World of Time, World of Duration, World of Perpetuity, World of Eternity
>
> The Persian developments are complex and subtle. Zoroastrianism, has at least four main strands: a) the original religion of Zoroaster, b) Mazdaism, which makesAhriman

World of Time	World of Duration	World of Perpetuity	World of Eternity
zaman,	dahr,	sarmand,	azal
Mortal World	Kingdom of Angels	Empyrean Court	Heavenly Court
Nasut	Malakut	Jaburut	Lahut
Olam 6 Olam 5	Olam 4	Olam 3	Olam 2
Ahriman	Mihryazd	Ohrmazd Bay	Zurwan
King of Darkness	Living Spirit	First Man	Father of Greatness

Table 133. Four kinds of time, worlds, gods.

the creator and leader of the daevas, c) Zurvanism, and d) the Magi. The details of these religions are clearly beyond our scope. Of interest for our stories of the skies is how time, which had seemed a simple term connected with daily, monthy, annual and larger cycles, is now divided into four basic kinds (azal, sarmand, dahr, zaman), each linked with separate worlds (olams) and associated with different gods (table 133 reading right to left). As the Sufi Mirza Husayn-'Ali explains:

> Ponder the differences among the worlds (`awalim). Although the divine worlds (`alam ilahiyya) be never ending, yet some refer to them as four: the world of time (zaman), which is the one that hath both a beginning (awwal) and an end (ukhra); the world of duration (dahr), which hath a beginning, but whose end is not revealed; the world of perpetuity (sarmand), whose beginning is not to be seen but which is known to have an end; and the world of eternity (azal), neither a beginning nor an end of which is visible. Although there are many differing statements as to these points, to recount them in detail would result in weariness. Thus, some have said that the world of perpetuity hath neither a beginning nor end, and have named the world of eternity as the invisible, impregnable Empyrean. Other have called these the worlds of the Heavenly Court (Lahut), of the Empyrean Heaven (Jabarut), of the Kingdom of the Angels (Malakut), and of the mortal world (Nasut)."[121]

These worlds and distinctions are a subset of a larger framework to which we shall return (§6). For the moment, by way of orientation, we note that the main domains of the wars in heaven were between the world of perpetuity (olam 3, Jaburut) associated with archangels and the world of duration (olam 4, malakut), the kingdom of angels, linked with the 7 planets, and as noted earlier with the double letters B G D K P R T. In the Christian version the focus is very much on this fourth world, the kingdom of angels (cf. sephiroth 10: Malkuth, and the Sanskrit: malakuta). This fourth world is also the domain of Mithra.

3.4. Mithra

In India, Mitra is a term at court where there is a mitra, arimitra, mitra-mitra, arimitra-mitra as part of the 8 remoter princes, who complement the 4 sovereigns to be consulted in times of war. In general terms, Mitra, means friend, companion, and is linked with agreements and contracts. He is one of the key sovereign principles (adityas), sometimes appearing as Aditya 1, 2 or 10. He recurs as Vedanta deity 9. Given his friend dimension, his name is often conjoined with other gods: e.g. agnimitra, bhumitra, chAyAmitra, kalyANamitra, maitrA-varuNa, maitrI, Maitreya and vizvAmitra.

In Persia, Mitra becomes Mitra (Mehr, Mihr) and Mithra. In Europe, Mithra becomes a lion-headed (Leontocephalic) man representing Kronos in the sense of boundless time and limitless Aeon.[122] Mithra, who is linked with Simorghian Mithraism and Oriental Theosophy in the East, becomes associated with a detailed iconography (figure 468) in the West:

> At the pinnacle of the divine hierarchy and at the origin of all things, the Mithraic theology, the heir of that of the Zervanitic Magi, placed boundless Time. Sometime they would call it Saeculum or Saturnus; but this appellations were conventional and contingent, for he was considered ineffable bereft alike of name, sex and passion" The figure signifies the inevitable victory of boundless Time (eternity) over every creature and condition. In time all beings reach completion; in Time all wrongs are righted; in Time salvation is assured to all. The head of the lions signifies that the mortal concept of Time is the despotic ruler of the animal –or irrational- creation; that its strengths is supreme; ant that it devours all the lesser powers which exist temporarily within it. The coils of the serpent represent the motion of the heavenly spheres through the zodiac, which is shown as a human body. The golden key indicates that Time is the key to the mystery of existence. The sword is the instrument by which the demon of man-made Time is slain and his body divided into past and future, while to the gods is given rulership of the everlasting now. The double set of wings signifies the flight of Time through the inferior worlds of the four elements, and the eight stars are the spheres upheld by Time. The dome of the Mithraic cave is ornamented with stars to typify the universality of the divine cult, and the radiant globe upon which the figure stands is the universe. The resurrection of the figure from the darkness of the tomb reveals the ascension of boundless duration from the narrow limitations of man-conceived time. The three kneeling figures are the limitations of the three-dimensional world-length, breadth, and thickness- which bow before the limitless Eon.[123]

In Rome, an underground temple as a Mithraic cave becomes the sub-basement of the Christian Basilica of San Clemente. 35 Mithraic temples have been found in Rome, and 15 more at the Roman port of Ostia.[124] Related syncretic gods such as Serapis, substitute a human head but maintain many other aspects of the symbolism (figure 468b). Later versions of Serapis integrate other gods such as Hapi, Osiris, Hades and Pluto (figure 486).

3.5. Aeon, Phanes and Protogonos

Other traditions focus on the birth of the Aeon, as a young man becoming manifest, sometimes appearing as Veles amidst emanations of light, sometimes as the Protogonos, emerging from an egg, framed by an oval form of the zodiac circle (figure 468 c-d). Here the imagery of a timeless, eternal god is replaced by the "birth", or more precisely the becoming manifest of an eternally young god (a western version of sanat kumara). This young Phanes appropriately makes his first appearance on the Epiphany, 6 January in the modern calendar, the day that the three Magi arrived to adore the child Jesus, the day that John the Baptist is said to have baptised Jesus, and also the day, in some orthodox traditions, that Jesus was born. In the old Julian calendar, this date is 14 January, the date of Makara Sakranti in India, when the sun enters into Capricorn (in the sidereal calendar) and when millions bathe in the Ganges. Hence, there are underlying themes linking the belief systems of East and West.

Ethnologically, scholars have drawn attention to parallels between the Indian, Rudra Shiva and Bulgarian Surva[125] - The Winter Masquerade Rituals[126] with sourvaskari (13-14 January) corresponding to Zurvan the god of eternity, destiny and the universe in Bactria (cf. Zurvanism in Persia). Hence the Bulgarian Surva rituals correspond to the sun's entry into Capricorn in the sidereal calendar, which is also the feast of Makara Sankranti in India (14 January).

4. The Other

To understand the wars in heaven, there is another difference that needs to be understood: a

Vivasvat and Saranyu (Cloud) -	Vivasvat and Samjna (Shadow)
1st Son of Sun-	2nd Son of Sun
Elder Brother -	Younger Brother
Timeless -	Time
Eternal Life -	Life
First Man -	First Mortal Man
Fathers	Gods
Yama Vaivasvata -	Manu Vaivasvata

Table 134. The sun as Vivasvat, his two wives and two sons.

changing treatment in ideas of twins, friends and companions. In India, the stories of Aditi and Diti, of Vinata and Kadru explored the notion of two eggs, one premature and lame, the other regular and healthy. This idea of two creations exists equally in the divine version of the human sphere. One of the names of the god of the sun is Vivasvat, who has two main wives. With a first wife, Saranyu, Vivasvat has a 1st son of the sun called Yama.[127] The sun's wife finds him too bright and too hot. So she creates a double of herself called Samjna (or Chaya, shadow). Vivasvat and Samjna produce a 2nd son of the sun, called Manu.[128] The 1st son, Yama, presides over the Pitris and rules over the spirits of the dead. The 2nd son, Manu, becomes the progenitor of man, mankind and the human race. So there are effectively two versions of first man: Yama Vaivasvata and Manu Vaisvasvata (table 134):[129]

In the realm of birds, Vinata has two eggs that lead to the twin birds, Aruna and Garuda, one premature and flawed; the other regular and healthy. In the realm of human beings there is a similar twofold creation: a first connected with the Pitris and the past; a second connected with the living. In Chaldea, this becomes a distinction between Mundane Man linked with Mars and Celestial Man linked with the Sun (figure 155). In Europe, this becomes a distinction between a Celestial Adam and a Physical Adam (Adam Kasia – Adam Pagria). It also leads to twofold twins in Gemini, such as Hercules – Apollo, where one is half-mortal or mortal while the other is immortal, one is physical while the other spiritual (figure 74).

The etymology of yama is linked with the number two, double and twins. The children of Yama, as Yama and Yami, become the first man and first woman. In Persia these become Yima and Yimeh, Yima Xšaēta, Yima Khsaeta, Jam shid, Jamshid, Prince Jamshid. The double etymology of yama also means that there are two stories of man, one in the heavens and one on earth. Yima Kshaeta means the Good Shepherd. So the Persian Prince Jamschid prefigures one of the attributes of Christ. And as with the story of man, there is a twofold story of Christ, in stories of the sky, linked with the 6th heaven and letter 16 in the Sufi tradition of Al Arabi (figure 184); the other with an historical figure on earth.

4.1.The Friend

Hindu religion begins with a threefold concept of deity, as creating, preserving, destroying, associated with Brahma, Vishnu and Shiva. This triadic approach becomes linked with the sovereign principles. Hence Varuna, Mitra, Aryaman are seen as God, Friend, Bosom Friend. Although this triad or trinity continues, there is a trend for Brahma to be associated with initial creation and to focus on Vishnu and Shiva in the everyday operation of the world. This twofold approach to god is reflected at various levels:





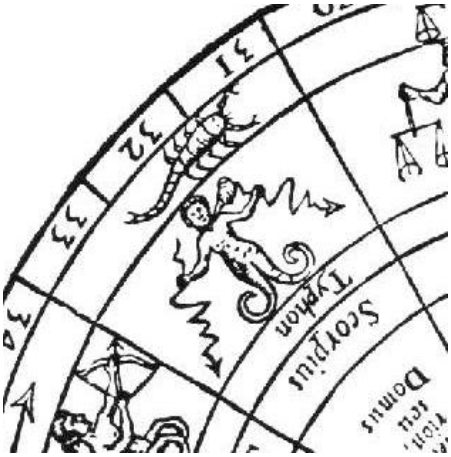





Figure 473 a-b. Avatars of Vishnu, c. Rahu, d. Iaw, e-f. Typhon.

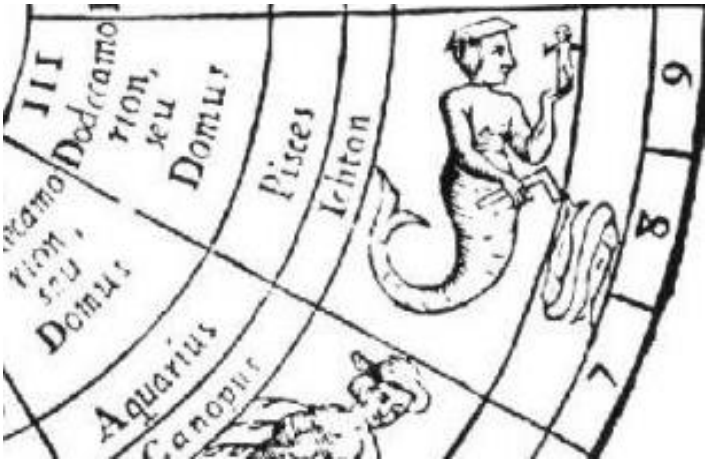








Figure 474. a. Icthon,b. Fu Xi – Ne Wa,c .Olokun, d. Olókun











Figure 475. a. Cobra and Ketu, b. Mandaic letter 21, š c-d. 7 -10 Headed Snake, e. Vishnu on Seshnag f. 7 Headed Snake and Buddha (Nong Khai, Thailand).,





Figure 476 a. Hercules and Lernaean Hydra; b. Saint Michael and his angels fighting the 7 headed Dragon.

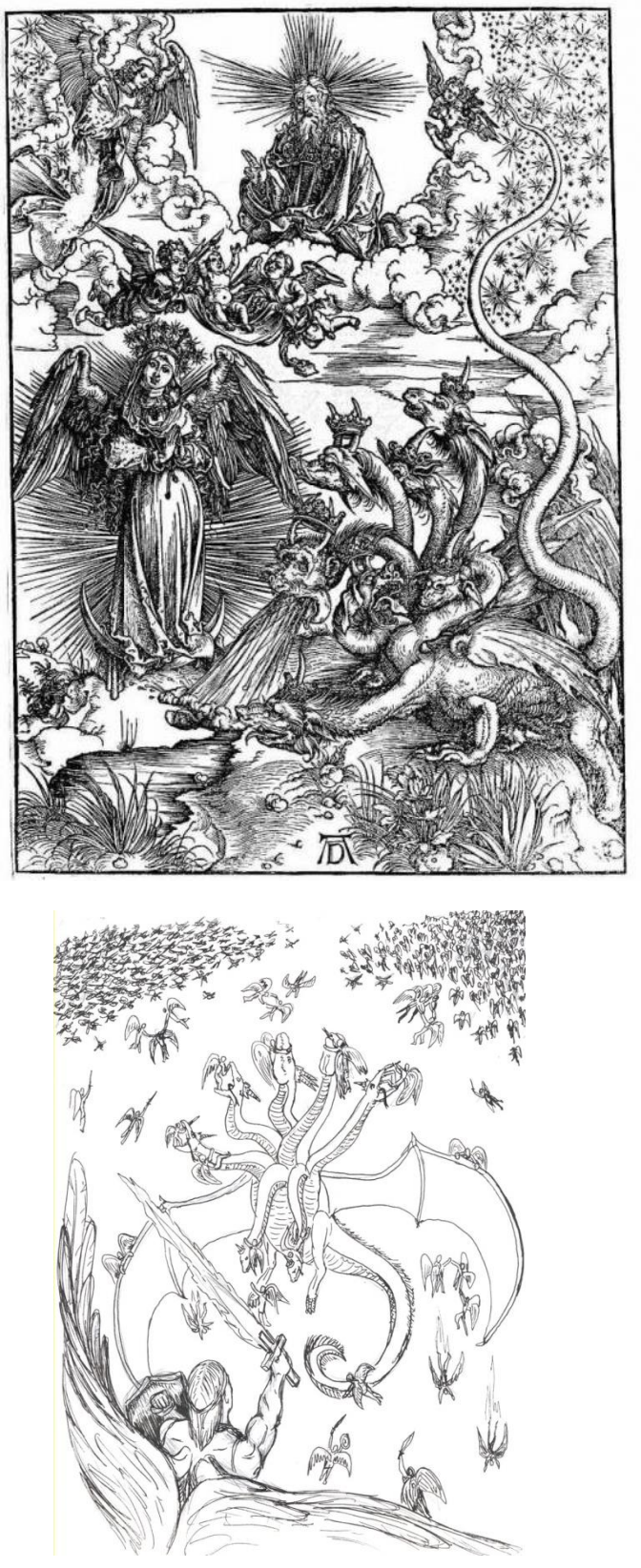


Figure 477. Dürer, Apocalypse: Dragon with 7 Heads, War in Heaven: Dragon Defeated.





Figure 478 a. Christian and Apollyon. b. Abaddon





Figure 479 a. Craft of Gods.b. Darksiders

2. The Twelve Adityas: The Twelve Sovereign Principles that lead to stability and order in the world

#	Sanskrit	Principle	Realm	Impo
1	Mitra	Friendship; The social contract, the sacred bond between people	Of This World	M Prin
2	Aryaman	Honor; Nobility, honesty, trust, good faith, truth to principles		
3	Bhaga	One's share; The giving, doing & accepting of one's fair share		
4	Varuna	Fate; The relation between god & man, the favor of the gods	Beyond This World	
5	Daksa	Ritual efficacy; The proper rules of ritual skill, of making sacrifices		
6	Amsa	The share of the gods; That which is sacrificed		
7	Tvastri	The shaper; Industry, craftsmanship, workmanship	Of This World	M Prin
8	Pusan	The nourisher; Agriculture, abundance, that which offers inner security		
9	Visvavat	The righteous; Morality, justice, the laws of man		
10	Savitra	The Vitalizer; The power of words as magic weapons	Beyond This World	
11	Sakra	The Potent; Courage, heroism, valor, that which offers outer security		
12	Vishnu	The Pervader; Knowledge, wisdom, perception of reality		

3. The Eleven Rudras The agents of destruction, transformation and change. A. The Manifestation of speech from the mind

#	Sanskrit	Meaning	Descrption	Personificaton
1	Ananda	Bliss	The calm, silenced mind beyond thought; The motionless ocean of bliss	The Conqueror of Death (Mrityum Jaya) who is beyond desi
2	Vijnana	Knowledge	Beginning of an idea, the power of intellect, the inner vision the mind tries to express; the first blurring of the waters	The Southern Image (Daksina Murti); The south being the manifestation & the north being the sou
3	Manas	Thought	Reduction of idea into word form, into code for the five senses	The Lord of Lust-Sensory Desire (Kamesvara); Gr development of the seed of thought
4	Prana	Breath	The word brought forth by vital breath, becoming alive & reined to the five senses and manifested	The Herdsman (Pasupati), who reins and guides the flock of senses
5	Vac	Voice	Food (Anna) is the fodder of the body & speech (Vac) is the fodder of the mind.	The Lord of the Elements (Bhutesvara) Food is the substance of vital energy & speech is outward pr the mind

B. The rulers of space, the controllers of destiny.

#	Sanskrit	English	Meaning	Sense	Organs	Element	Other
6	Isana	The Ruler	Enjoyer of nature, the learner	Touch	Hands	Wind	Clarit Upwa
7	Tat-Purusa	Supreme Person	Nature, that which is enjoyed and learned	Smell	Oral & Anal	Earth	Yello East
8	Aghara	Fearless	Intellect, granting benefits & removing fear	Hearing	Organs of Speech	Ether	Blue South
9	Vama-Deva	The Left Handed God	Self-consciousness, the ego	Sight	The Feet, led by the Eyes	Fire	Red West
10	Satyojata	Suddenly Born	Soma, the sacrificial elixir	Taste	The Organs of Sex	Water	White North

C. The Soul; the higher self

#	Sanskrit	English	Meaning
11	Atma	The Soul	The higher self, the conscience with its aspect of free will

4. The Eight Vasus: **The Realms of the Gods**

#	Sanskrit	English	Meaning	Element	
1	Prithivi	Mother Earth	The body and the food of life & source of abundance, in which dwells:	Earth	
2	Agni	Fire	The mouth of the gods, which consumes & digests the earth	Fire	
3	Antariksa	The Atmosphere & Oceans	The waters; Sphere between heaven & earth, in which dwells:	Water	
4	Vayu	The Wind & the Currents	The breath of the gods, the powerful & often destructive flows of energy & life	Wind	
5	Dyaus	The Sky	Father of sun, moon & stars, fertilizing mother earth with rain, in which dwells:	The Day	The Ethe Space
6	Surya	The Sun	Source of warmth, light, and life		
7	Naksatra	The Stars & the Planets	Realm beyond humanity where universe was born, in which dwells:	The Night	
8	Soma	The Moon	Vessel of soma elixir, ruling over tides, plants, animals & sexual energy		

Table 135. 33 Gods.[130]

Desire Realm (kama loka) 1- 11

1. Purgatory
2. Asuras
3. Ghosts
4. Animals
5. Humans
6. Devas of the Four Great Kings (9 million years)
7. The 33 Gods (36 million years)
8. Yama devas (144 million years)
9. Contented devas (576 million years)
10. Devas delighting in creation (2.3 billion years)
11. Devas wielding power over others' creations (9.2 billion years)

Form Realm (rupa loka) 12 – 27

12. Retinue of Brahma (one-third of an aeon) [1]
13. Ministers of Brahma ((half an aeon) [1]
14. Great Brahmas (one aeon) [1]
15. Devas of limited radiance (2 aeons) [2]
16. Devas of unbounded radiance (4 aeons) [2]
17. Devas of streaming radiance (8 aeons) [2]
18. Devas of limited glory (16 aeons) [Third jhana, minor degree]
19. Devas of unbounded glory (32 aeons) [Third jhana, medium degree]
20. Devas of refulgent glory (64 aeons) [Third jhana, highest degree]
21. Very fruitful devas (500 aeons) [4]
22. Unconscious beings (500 aeons) [4]
23. Devas not falling away (1,000 aeons) [4]
24. Untroubled devas (2,000 aeons) [4]
25. Beautiful, clearly visible devas (4,000 aeons) [4]
26. Clear-sighted devas (8,000 aeons) [4]
27. Peerless devas (16,000 aeons) [4]

Formless Realm (arupa loka). 28 -31

28. Sphere of Infinity of Space (20,000 aeons)
29. Sphere of Infinity of Consciousness (40,000 aeons)
30. Sphere of No-thingness (60,000 aeons)
31. Sphere of Neither Perception nor Non-Perception (84,000 aeons)

Table 136. 31 Buddhist Realms

Supreme Personality of Godhead - King of Heaven, Satyasena - Satyajit, God - Friend, Varuna - Mitra. The friend is also called companion. One is source, the other is manifestation. One becomes North, the other South.

4.2. Faravahar

In Persia, this notion of the complementary friend, as two sides or two dimensions of one being gradually becomes a duality in the symbol of Faravahar (figure 469): "Faravahar, the winged symbol of Zoroastrianism which itself represents a Dual Creature of half man (Ahura Mazda) and half beast (Ahreeman). In original Zoroastrian doctrine, Ahura Mazda and Ahreeman were two faces (sides) of one being."[131]

In Persia, Ahura Mazda becomes associated with the upper body, while Ahreeman (Ahriman) becomes associated with "the lower beast body).[132] The distinction between upper human and lower beast invites half-man/half-beast metaphors.[133] It also spatializes concepts of chakras, of tame and wild, culture and nature. The chakras now apply only to the upper torso. They are cut off at the root chakra. So the 6th day, 6th month, 6th chakra 6th letter in descent, becomes the 1st chakra of manifestation. The upper body is human, tame, culture. The lower portion is beast, wild, nature. The upper portion is Fe, Feo, Fehu (which began as the last rune 23, or rune 24, and now becomes rune 1).

The lower portion is Ur (which began as the original rune 1, now becomes rune 2 or in some cases the end). In terms of cardinal directions, Fe, Feo, Fehu becomes North while Ur becomes South. The moveable wealth of Fe, thus becomes linked with Kubera in the heavens and with human on earth. The ancestral wealth of Ur becomes linked with the beast on earth, the Pitris, Yama and the Underworld. The first letter as A becomes linked with Anthropos and man. The last vowel (U) and the last letter (Z) as UZ become linked with beast, demon, the underworld and hell.

4.3. The Adversary, Opponent, Enemy

In terms of gods and deities, Ahura Mazda-Ahriman, who begin as complementary gods, become competing and then increasingly polarized opposing forces. This polarization occurs in various cultures. In the Hebrew tradition, the adversary becomes the Opponent. In the Slavic tradition, Veles begins as one of the great deities (figure 470a ff.). He then becomes associated with the Other, in the sense of a hostile force as Veles-Shiva-Set-Satan-Shaitan (ВЕЛЕС-ШИВА-СЕТ-САТАНА-ШАЙТАН).[134] Subsequently, Veles becomes associated with the demonic, the devil and evil, the beast and the Great Beast. In terms of light imagery, day becomes good and dark becomes evil, and accordingly there is a King of Light opposed to a King of Darkness, a Prince of Light opposed to Prince of Darkness, Archangels of Light, and fallen Angels of Darkness.

5. Wars in Heaven

Chapter 2 outlined how letters of the Sanskrit alphabet were aligned with creation beginning with earth and moving upwards to union with Shakti and Shiva (figures 42 - 43). There are other configurations. For instance, the 8 Vasus, as realm of the gods are the lowest level,

Brihaspati	Shukra
Jupiter -	Venus
suraguru -	asuraguru
Aditya -	Daitya
Dead-Letter Form of Worship -	Spiritual
Exoteric -	Esoteric
Exoteric Knowledge -	Esoteric Knowledge
Exoteric ritualism -	Esoteric mysticism
Preceptor of Gods -	Preceptor of Daityas
Ritualistic Faith -	Mystic Knowledge
Speculative Reason -	Practical Reason
Spiritual -	Material
Wisdom	Knowledge

Table 137. Associations of Brihaspati and Shukra (Jupiter and Venus).

followed by 11 Rudras as agents of destruction, transformation and change and 12 Adityas as sovereign principles leading to stability and order in the world (table 135, cf. 34).[135] Here 31 levels are a starting point for 31 deities of the cosmos. The 12 adityas as order, hold the 11 rudras in balance.

The gods, demi-gods, emanations and shifts in their roles become the protagonists (dramatis personæ) in stories of the sky. In India this process leads to multiple "wars" in heaven. Initially, these are not wars that can be won or lost in an absolute sense. They are struggles for a balance of powers, where one side temporarily gains dominance over another side, as for instance, with devas and asuras. They begin as competing factions. There is a stage where one faction is moved to a lower level, which is probably connected with differing approaches to religion and knowledge. Then there are battles concerning rebellious individuals.

In the Persian context, the struggles of devas and asuras becomes a war between ahuras and daevas. In the Hebrew tradition, there is greater focus on rebellious individuals who become fallen archangels and angels. In the Christian tradition, this individualization is further polarized into oppositions between Christ and Satan, Michael and Lucifer. The Hindu, Hebrew, Christian, and Islamic wars of heavens are distinct but related.

5.1.Factions in Heaven

At the time of creation (Samudra Madhan) the asuras and devas worked together in the churning of the great ocean (devas on the left of the river and asuras on the right of the river in figure 460a), and combined forces and prayers to save the world from a deadly poison. But soon, problems began. "According to the *Bhagavata-Purana*, as soon as the amrita was produced, the devas took possession of it, and broke their promise to the asuras to give them half, who then tried to steal it from the devas."[136]

Stories of the devas and asuras acquire a temporal dimension. The devas hold power by day, while the asuras hold power by night.[137] In some versions, the asuras are linked with the waxing moon, the devas with the waning moon. This temporal dimension is extended to the year. Some link the asuras with the period between the Winter Solstice and the Spring Equinox (92 days and 92 asuras)[138] and link the devas with the period between the Spring equinox and Summer solstice (88 days, hence 88 devas). In other versions, the devas are

linked with the bright half of the year as the sun is moving northwards (uttarayana), while the asuras are associated with the dark half of the year as the sun moves southwards (daksinayana).

5.1.2. Lower Level

Originally, the devas and asuras live together in Tavatimsa heaven, deva realm 2, the home of the 33 Gods at the top of Mount Meru (Sineru, or Sudassana).[139] When Magha was born as Sakka, the asuras were thrown down to the lowest deva world known as the Realm of the 4 Guardians (Four Heavenly Kings, Cātummahārājika)[140] or Asurabhavana. Some equate this event with the birth of the historical, Buddha Sakyamuni. Others link it with the Saka (Scythian) invasions, which changed both political and religious structures:

> Once the Asuras dwelt in Tāvatimsa together with the devas. When Magha Mānavaka was born as Sakka, he did not relish the idea of sharing a kingdom with others, and having made the Asuras drunken, he had them hurled by their feet on to the steeps of Sineru. There they tumbled into what came to be known as the Asurabhanava, on the lowest level of Sineru, equal in extent to Tāvatimsa. Here grew the Cittapātalī tree, and when it blossomed the Asuras knew they were no longer in the deva-world.
>
> Wishing to regain their kingdom, they climbed Sineru, "like ants going up a pillar." When the alarm was given, Sakka went out to give battle to them in the ocean, but being worsted in the fight, he fled in his Vejayantaratha. Fearing that his chariot hurt the young Garulas, he had it turned back. The Asuras, thinking that Sakka had obtained reinforcements, turned and fled right into the Asurabhavana. Sakka went back to his city and in that moment of victory, the Vejayantapāsāda sprang up from the ground. To prevent the Asuras from coming back again, Sakka set up as guard in five places Nāgas, Garulas, Kumbhandas, Yakkhas and the Four Great Kings. Everywhere were images of Indra bearing the thunderbolt in his hand.[141]

A glance at the Buddhist model of 31 realms of existence (table 136) shows that there are 11 realms in the sense world (associated with desire, kama loka); 16 in the realm of form (rupa loka) and 4 in the formless realm (arupaloka). Of these 31 realms, 6-11 in the sense world and 12-27 in the form world are worlds relating to devas. 31 Realms relate to 31 stages through which an individual can go. In this scheme, the 33 gods belong to realm 7 and the initial move of the asuras by Sakka entails a shift from realm 7 to realm 6. The above account almost makes it sound as if the war in heaven was merely a personality conflict between deva, Sakka, and his fellow asuras, which leads to their being moved to a lower floor of the heavenly offices. However, the scheme also shows the asuras as clearly linked with level 2 and, as noted earlier, deeper, traditional reasons for struggles lay in maintaining cosmic order threatened by Rahu and Ketu and in having access to the nectar of immortality (amrita).

5.2.Religion and Knowledge

In addition to concerns for heavenly order, there were also differing views concerning religion and knowledge: “Spiritually, the gods with Brihaspati [associated with Jupiter] as their head represented ritualistic, ceremonial, and exoteric worship, and the asuras were the allies of Soma [associated with the moon] who was the parent of esoteric wisdom (SD 2:498-9).”142 Soma is much more than a name for the moon: it is also a name for the nectar of immortality.

Vasistha –	Zoroaster
Legitimate Son of Surya	Illegitimate Son of Surya
Indra	Varuna
Moon God	Sun God
Vasistha	Visvamitra
Brahman	Kshatriyas
Priestly Class	Warrior Class
Devas	Asuras
Daevas	Ahuras

Table 138. Differences between Hindu Vasistha and Persian Zoroaster.

Some equate it with the plant Ephedra, others claim that it is related to or identical with Persian, haoma; that it includes mixtures with cannabis or opium; or is related to a plant in Kashmir, linked with the Hom, Haoma Tree, or tree of life.143 One of the branches of the Sakas (Scythians) is the Saka-haumavrata (haoma eating sakas). And yet it would clearly be simplistic to suggest that the war in heaven was merely about the use of hallucinatory substances. The "debates" between Brihaspati (Jupiter) and Soma (Moon) were one aspect of a much larger discussion.

In many versions, the quarrels between devas and asuras entail Brihaspati and Shukra, who are called suraguru and asuraguru, or preceptor of the gods and preceptor of the daityas respectively. Brihaspati (Jupiter) is about exoteric knowledge, Shukra (Venus) is about esoteric knowledge. Brihaspati is about the spiritual and wisdom. Shukra is about the material and knowledge. One strand of the discussion entails the role of astrology and magic as part of Shukra's domain. Astrology and magic promised to solve everything, but in extreme versions they also theoretically removed anything an individual could do through their own actions. The departure of the Magi to Persia and the West, suggests that the "fall" of Shukra was linked with differing assessments concerning the role of free will.144

Temporally, Brihaspati is the waxing half of the year, the source and non-manifest; Shukra is the waning half of the year, the manifestation. In early versions of the nine planets (navagraha, figure 503), Shukra as Lord Venus is at the top (like the Peacock Angel). Subsequently the moon is on top and later it is the sun that dominates.

5.3.Rebellious Individuals

The wars in heaven are not always cosmic struggles. Sometimes they are more like cosmic skirmishes entailing troublesome or rebellious individuals. Zhu Baijie[145] is a Chinese example. Here we shall focus on Indian examples, namely Trisiras, Trisanku, Rahu and Ketu.

5.4.1. Trisiras

Tvastr (Tvashtri) is an Indian equivalent of the Demiurge, responsible for the creation of the physical universe. He created a son called Trisiras:

> Tvashtri was a god who was believed by many to have no father or mother. He created a son named Trisiras who had three heads. With one head he observed, with another he ate and with the last he read

> the Vedas. Trisiras became very powerful very quickly because he had three heads. Another god named Indra was jealous of Trisiras and cut off all three of his heads. Trisiras' father Tvashtri was angry and created Vritra, a large dragon, to harrass Indra. [146]

Some scholars, overlooking the context discussed above, have claimed that this story introduced war in heaven as a new idea "250 to 700 years before 'J' began writing the first segments of the Old Testament of the Bible."[147] Of interest, to our story is how the 3 heads again represent the 3 human functions of mental, physical and spiritual, the mastery of 3 worlds associated with Lalita Tripurasundari and Hermes Trismegistus. It is also tempting to relate this three headed Trisiras, with 3 headed snakes in Western astronomy and mythology (figure 477).

5.4.2. Trishanku

A related story involves the sage Trishanku (trizaGku), a sage of king of Ayodya who, "aspiring to ascend to heaven in his mortal body," asked Vasishtha, then Vasishtha's 100 sons and finally Visva-Mitra, who helped him ascend to heaven before being thrown back down head first, whereupon Vismamitra stopped his fall and he "remained suspended in the sky, forming the southern cross constellation [son of Prithu] [son of Trayyaruna] [son of Tri-bandhana]."[148] This link with the Southern Cross constellation is intriguing because it is linked also with Osiris and plays a role in Old Testament symbolism of cutting off the Old Adam.

5.4.3. Rahu and Ketu

The chief or king of the asuras[149] is associated with a series of individuals including Zambara,[150] Asurinda, Vepacitti, Paharada, Verocana, Sucitti, Namuci, several of whom are associated specifically with Rahu. In some of the creation stories at the time of the Churning of the Milky Ocean, Rahu in disguise drinks some of the elixir (amrita) and gains immortality before Vishnu cuts him into two pieces as Rahu and Ketu.[151] This event, which occurred at the beginning of the cycle of creation (4.32 billion years), has a continuing impact. In the Indian zodiac, the birth star of Rahu is 35, 39, and 41 Arietis, and the birth star of Ketu is Aslesha (nakshatra 9). In terms of mansions of the moon (nakshatras), 6, 15 and 24 are connected with Rahu, while 1, 10 and 19 are connected with Ketu. In the Indian system, Rahu and Ketu are included in the list of planets. In the West, Ketu offers clues to understanding imagery of evil (cf. §6.2 below and Appendix 3).

5.5. Ahuras and Daevas

In Persia, the devas and asuras became the ahuras and the daevas. At least three explanations have

been offered for this change. A first explanation entails differences between Vasistha and Zoroaster,[152] a legitimate and illegitimate son of Surya (the sun). Both are said to have studied with the asura Varuna and then parted ways (table 138). The many stories of conflicts between Vasistha and Visvamitra are said to reflect their differences and a larger struggle between a traditional priestly class (Brahmans) and a newer warrior class (Kshatriyas). A second explanation claims that there were two major groups of Aryans: "the Indo-Aryans who

believed that Aditi was the true mother of the gods and Irano-Aryans (Dasyu) who believed Diti, the twin sister was [the true mother]."[153] A third explanation claims that Kashmir aligned the devas, asuras, and daevas with a) three worlds: heaven, atmosphere and earth/body, b) three kinds of power relating to understanding, activity and acquisitiveness and c) three gunas: sattva, rajas, tamas.[154]

The first explanation points to a shift from a lunar to a solar calendar and cosmology. The third explanation is of particular interest because it suggests that the wars in heaven moved down to the level of the atmosphere and the earth. Even so, the war in heaven effectively remains a cyclical sharing of power between opposing forces, rather than a battle where one side triumphs forever, although this is predicted to happen at the end of time. As in India, where there was a promise of a final avatar (Kalki), there is a promise of a Mahdi, a Messiah, who will bring final resolution.

Some claim that Zoroastrianism was dualistic in a yin-yang way.[155] Nonetheless, the contrasts between the Supreme god and the second god increased. Ahura Mazda was a product of love and desire; Ahriman was a result of a moment of doubt. [156] Ahura Mazda was unlimited in time but not in space; Ahriman was limited by time and limited by space.[157] Some strands of the Persian tradition, notably Mazdaism, shifted what had been a complementary partnership into two parallel forces, one creating good, the other creating evil. In Zurvanism, Ohrmazd, created the heavens and the earth and all things that are beautiful and good; Ahriman created the demons and all that is evil and perverse.[158] The Hindu idea of two creations has now taken a moral turn. In Zurvanism, Ohrmazd and 12 commanders in the form of the 12 zodiac signs battle against Ahriman and 7 commanders in the form of the 7 planets.[159] In this version, the battle entails different parts of the sky and illustrates a solar competing with a lunar model. In the Hebrew tradition, some versions of Adam Kadmon show a standing man surrounded by a zodiac circle at the level of the heart and a planetary circle around the mid-section (figure 481).[160]

Masato has suggested that Zoroastrian Mithraism shifted the framework of oriental cosmology. The notion of root is now linked with a threefold system of root, sacrificed, savior-creator, aligned with 3 gods: Zurwan, Ohrmizd and Mithra, associated with 5 principles, 5 elements and 5 rulers. In Oriental Theosophy, this shifted to 7 principles.

The principle of 7 gods or rather 7 powers linked with 7 double letters of the alphabet (B G D K P R T), with 7 spheres of the 7 heavens and the 7 planets) is found in the Naziruthian Essenes (figure 472, cf. § 6.3. below). In practical terms, conflicts, which had been at the level of the fixed stars and the zodiac, now move to the planetary spheres. As outlined in chapter six, Babylonia and Chaldea developed this approach into a systematic cosmology:

5.6.Hebrew Wars in Heaven

As in India, the Hebrew tradition includes the idea of wars in heaven as skirmishes with rebellious individuals, notably, Semyaz and Azazel.[161] According to 1 Enoch, Semjaz and Asazel were angelic leaders who led 200 angels to choose human wives.[162] The same source describes Azazel as one of 9 angels (called the Watchers/the Grigori/the Irin) who taught

humans about swords, enchantments, astrology, constellations, clouds, signs of the earth, sun and course of the moon.[163] In these cases, the cause of fallen angels was their involvement with the human sphere.

Scholars have noted the influence of Persian and Babylonian ideas on Hebrew cosmology.[164] According to the Jewish Encyclopedia, the Judaic approach to angels only became systematic after contact with Babylonia:

> The Judaic intellect is little inclined to systematization; and a systematic Angelology was a matter of impossibility with the vast number of haggadists, who lived and taught at different times and places, and under a manifold variety of circumstances. In this regard it is difficult to distinguish between Palestinians and Babylonians, between the Tannaim and the Amoraim; for descriptions of heaven varied according to the exegetic needs of the homily and the social condition of the audience…. it is chiefly from a closer contact with Babylonia and her system of upper and lower spirits that the influx of new elements into Jewish Angelology can be traced; and this is confirmed by the rabbinical tradition, "The names of the angels were brought by the Jews from Babylonia" (Yer. R. H. i. 2, Gen. R. xlviii.).[165]

The astrological traditions that came from India to Persia and Babylon effectively offered two competing models for influence of the heavens: one in terms of the fixed stars and the zodiac, the other in terms of planets. Babylon focussed attention on the second model. An extreme version of both models implied fatalism, with no scope for individual freedom of choice: everything was destiny, kismet. The Hebrew reaction was twofold. Firstly, celestial alphabets were used to give an alternative version of letters in stories of the skies. Second, the 7 rulers of the planets were countered by 7 archangels.

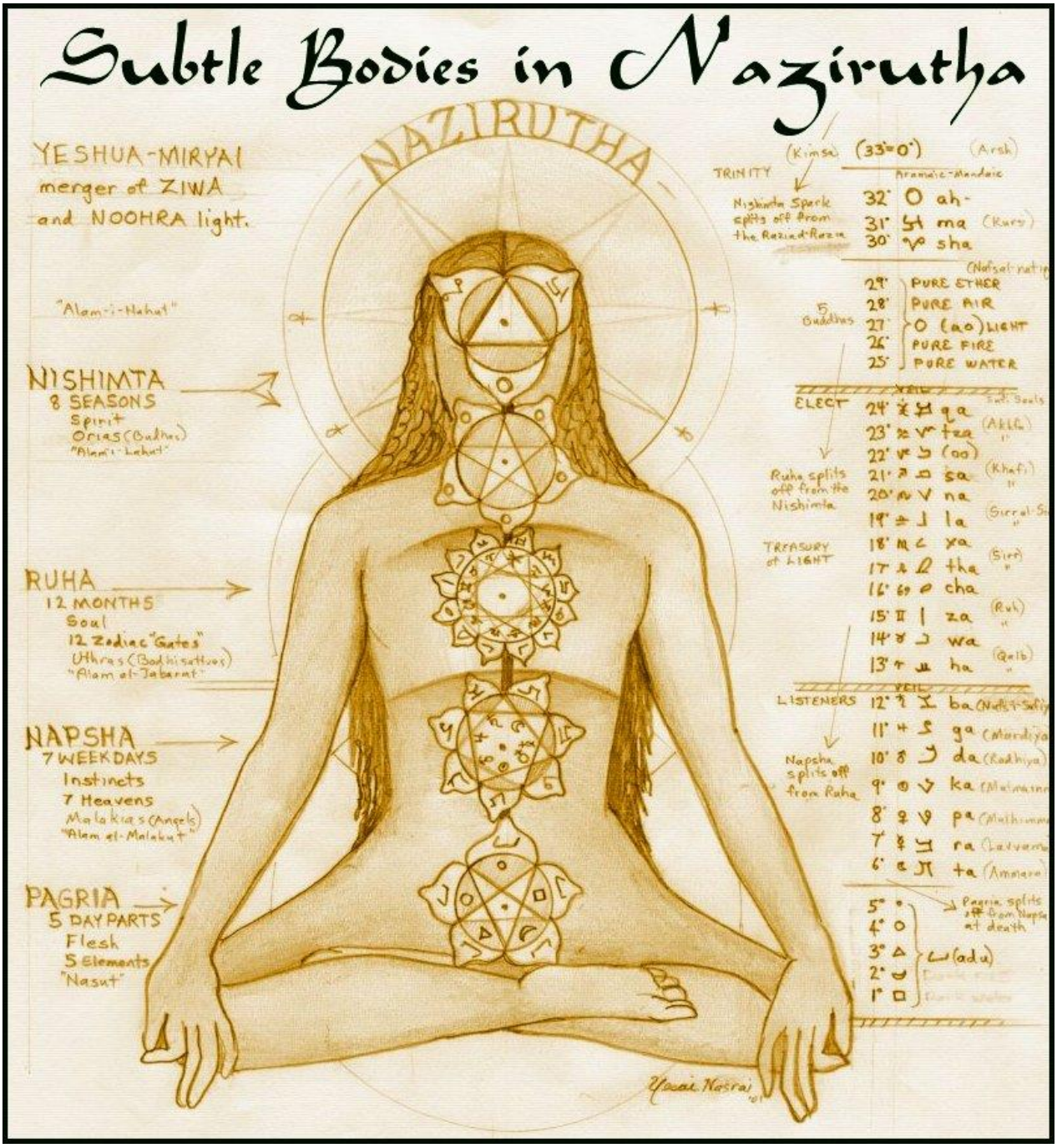
The ten levels of pre-creation known as kumaras and prajapatis in the Hindu tradition became 10 emanations as Sefirah or Sephiroth in the Hebrew mystical tradition. There were 4 basic worlds: Archetypal World, Creative World, Formative World, Material World (Atziluth, Beriah, Yetzirah, Assiah) as domains of G_d, archangels, angels and humans respectively. Some versions link 10 Divine Names, 10 archangels, 10 angelic hosts, 10 mundane chakras.166 In some versions, these emanations occurred in each of the 4 worlds, thus leading to 40 archangels and angels. The 10 emanations connected with the human world are sometimes fallen angels: i.e. Satan and Moloch, Beelzebub, Lucifuge...(table 141, cf. table 140). In the Cabala tradition, these emanations are often multiplied into the hundreds (cf. figure 356).

5.7.Christian Wars in Heaven

Since the Old and New Testaments are a source for both the Hebrew and Christian[167] traditions, the two traditions should theoretically be identical. In practice, the Christian tradition gives special emphasis to a passage in Revelation 12:7:

> Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. [8] But he was not strong enough, and they lost their place in heaven. [9] The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.[168]

The ancient struggle between forces of harmony and chaos in the heavens are here personified as Michael versus a dragon (ancient serpent, Devil, Satan). Whereas the Hindu War in Heaven



Pagria,	Napsha,	Ruha,	Nishimta,	Yeshua-Miryai
5 Day Parts	7 Weekdays	12 Months	8 Seasons	2 Principles
Flesh,	Instincts,	Soul,	Spirit,	Ziwa and Light
Levels 1 – 5,	Levels 6 – 12	Levels 13 – 24	Levels 25 – 29	Levels 30 -32

Figure 480 and table 139. 32 Levels of Subtle Bodies of Nazirutha[169]

entailed moving down one level from the Tavatimsa to the level of the 4 Great Kings, the Christian war entails Satan being thrown down to earth. Elsewhere (Revelation 12:9, 13: 1-3, 17:3), the dragon is further described as having 7 heads and 10 horns and 7 crowns. The 7 heads are interpreted as 7 mountains, 7 kingdoms or 7 world empires: Egypt, Assyria, Babylon, Medo-Persia, Greece and a future revived Roman Empire: "The 10 horns are placed on this Empire, based upon Daniel 7:23-25. The 10 horns are 10 kings which arise in the future (Dan. 7:24). This is the kingdom from which the Antichrist will arise."[170] In the Hindu tradition, the wars in heaven are about cosmic harmony. In the Christian tradition, the wars are linked with historical events and predictions of future events on earth. The cosmic themes in cycles of millions of years have become about mundane events in terms of human space and time. Indeed, some interpretations identify Satan with time.[171] The spiritual metaphors have now been linked with parables which some read as literal truths.

By the time of the Laodician Council (363 -364 A.D.) the "worship of angels as creators and rulers of the world" was condemned as heretical and the battle of Archangel Michael was linked with a specific day of the year: 8 November:

> A feastday was established in November -- the ninth month from March (with which month the year began in ancient times) -- in accordance with the 9 Ranks of Angels. The eighth day of the month was decreed for the intended Sobor [Assemblage] of all the Heavenly Powers -- in conjunction with the Day of the Dread Last-Judgement of God, which the holy fathers called the "Eighth Day" -- since after this age in which the seven days [of Creation] have elapsed will come the "Eighth Day" -- and then "shalt come the Son of Man in His Glory and all the holy Angels together with Him" (Mt 25:31). [172]

The days required for the Sun to cross the Milky Way at the beginning of November, linked with cyclical battles of Kartikkai or Karttikeya in the month of Kartik and with feasts such as Diwali in India are now connected with a Christian Archangel and seen as a temporal event with historical consequences on earth. Michael's defeat of the dragon is seen as an image of Christ's defeat of Satan as Lucifer.[173] At another level, the defeat of the dragon as a ruler of this world (kosmokrator), is challenged by an alternative vision of a ruler of all (pantocrator) and a reassertion of free will. Nothing is fated. There is ultimately no kismet in the sense of pre-ordained determinism. There is free will. Christ as Pantocrator is a new source of hope.

Elements of these themes continue over the centuries. In the 17th century, Bunyan describes Apollyon as the devil opposed to Christian. Modern versions show Abaddon, the Angel of the bottomless pit (Rev. 11.II), as a winged demon. Craft of Gods and Darksider show evil as a devilish monster (figures 479). Here wars in heaven are reduced to a moral story and game.

6. Changes in the Heavens

On the surface, Hindu wars in heaven simply became a Christian war in heaven with consequences for everyday life. In practice, there are at least three important changes in symbolism and cosmic geography: a) snake symbolism becomes negative, b) there are shifts in the spheres and realms of the heavens, especially with respect to where archangels and angels live and c) the focus shifts to descent.

6.1. Snakes and Serpents

In China, as noted earlier (figure 147), dragon and snake, linked with stem 5 and stem 6, play a fundamental role in the original descent of heavenly powers to earth. There are striking parallels between this 6th Chinese stem and the snake, Sesha. In India, the original Sesha (Adisesha or Naga), becomes associated with Nakshatra 7 and subsequently Nakshatra 9, "ruled by the serpent God, spanning from 16°-40' to 30°-00' in Karaka (Cancer)."[174] Astronomically, it is Alpha Hydrae. Symbolically it is the birth star of Ketu.[175]

In India, snakes (nagas) acquire profound astronomical and cosmological significance. 3, 5, 7 and 10 headed snakes are not just metaphors. They exist in nature (figure 475). In India, these multi-headed, or polycephalic snakes become integrated into universal stories. For instance, 5 headed snakes are linked with the festival of Nagpanchami, a mythical serpent representing water.[176] The 5 headed cobra also becomes linked with the 5 elements, the 5 senses, 5 heads of Siva, and the 5 faculties all of which are also linked with the alphabet (cf. figure 42):

> 5 Hooded Cobra Appar uses the ord ancu, five in each line connoting different meaning in each. Five are the basic elements – earth, air, water, fire and earth that constitute the body; five are the senses that torment the human body; five are the sacred letters- the Pancakshara 'Namassivvaya' that lead to liberation and five are the heads of Siva in his aspect of Sadasiva. The last line could also be taken to stand for abhisheka performed on the head of Sia with the five – i.e. Panca gavya. In another verse Appar uses the word five in all the lines. The five faced Lord is given abhisheka with the five (Pancagavya) and the five (Pancamirta). He wears on his waist the five hooded cobra, symbolising the Pancakarmendriyas, Pancajnanendriyas, Pancabhutas Pancatanmatras and the five intellectual faculties, all five.[177]

Seven headed snakes become linked with the Buddha. Five, seven and ten headed snakes are linked with Vishnu. Nine headed snakes are linked with Kanya (Virgo).[178] In each of these examples, the snake serves as a symbol of protection, sometimes serving literally as a serpentine umbrella or canopy for the Buddha in times of storms. The back of a cobra has a V-like marking that becomes a symbol for Ketu,[179] (Southern node of moon, figure 475 a), linked with Nakshatra 9 (Aslesha) and star Alpha Hydrae.[180] In the Mandaic alphabet, this symbol becomes letter 21: š (figure 480).

In Asian creation stories asuras are linked with the head (Rahu) and devas are linked with the tail (Ketu). In the West, this tail of the causer of eclipses becomes a multi-headed dragon to be fought. For instance, it becomes the second task of Hercules as the Lernaean hydra linked with Virgo. In the Christian tradition, this hydra tail linked with Ketu becomes the 7 headed dragon, which Saint Michael and his angels fight. In Dürer's Apocalypse, this becomes the Dragon with 7 Heads and recurs in a modern War in Heaven as the Dragon Defeated (figures 476-477).

The next three nakshatras in the Indian system are also relevant for the stories of the sky. Nakshatra 10, Magha is linked with the star Magha or Makha (Regulus), ruled by Ketu and Shukra (Venus) spanning from 00°-00' to 13°-20' in the sign Leo, ruled by Sun.[181] Makha is also linked with a dragon conquered by Indra.[182] Nakshatra 11 is ruled by Aryaman[183] and associated with creation, union, procreation and the linga.[184] Hence, the 11th Nakshatra literally has phallic roots, is associated with creation and with the fig tree. Nakshatras 11 and 12 are linked as the first (or former) and second (or latter) reddish one.[185] In some versions,

	Olam 1	Olam 2	Olam 3	Olam 4	Olam 5	Olam 6
	OM	MA	NI	PAD	ME	HUM
	Primordial Purity	Gods	Uthras	Angels	Humans	Darkness
	NonDual World,	God World	Demi-God	Angel	Human	Hell
	Hahut	Lahut	Jabarut	Malakut	Nasut	
Levels	1	8	12	7	5	
Realms	0	1-8	9 -19	20-27	28-32	
	Living Ones	Gods	Creation	Angels	Human	
		Non Dual	Demi-God	Angel	Human	
	Original (Exemplary)	Intellectual	Celestial	Elementary	Lesser	Infernal[186]
		Atziluth	Beriah	Yetzirah	Assiah	
		Will	Creation	Formation	Action	
	Sefira	God Names	Archangels	Angelic Orders	Planetary Forces	
World 0		World 1	World 2	World 3	World 4	World 5

World 0	World 1	World 2	World 3	World 4
10 Sefira,	10 Divine Names,	10 Archangels,	10 Angelic Hosts,	10 Mundane Chakras

Table 140. The 6 worlds (olams) of the Essenes with Hebrew and Christian parallels.

Nakshatra 11 is linked with Shukra (Venus) and Nakshatra 12 is linked with Aryaman.[187] Nakshatras 7, 9, 10, 11 and 12 are all associated in some way with serpents, with Shukra (Venus) and creation. The same themes and names recur in the wars in heaven and are associated with the Morning Star, the Peacock Angel, Lucifer, Aryaman. The demonizing of the Peacock Angel, Aryaman and Lucifer is about much more than a change in popularity of the morning star. It entails changing claims about creation itself and shifts in cosmology.

6.3. Shifts in the Realms

To understand these shifts it is useful to examine the realms of Nazorean Essenes, who have compared their system with other Eastern models such as the Tibetan Bon, Manichaeism, Guhyatasa (see also Appendices 3, 11).

6.3.1. Essene Worlds

A basic alignment of letters of the alphabet with chakras in the Essene system was shown in chapter two (figure 52). This alignment reflects a more detailed cosmology where the levels are arranged in ascending order as levels 1-5, levels 6-12, levels 13-24, levels 25 - 29, Levels 30 -32, and aligned with Flesh, Instincts, Soul, Spirit, Ziwa and Light (Pagria, Napsha, Ruha, Nishimta, Yeshua-Miryai); with 5 Day Parts, 7 Weekdays, 12 Months, 8 Seasons, 2 Principles (figure 472 and tables 101-102).

As in India, the organization of space is also an organization of time. The 7 weekdays and 7 heavens and 7 letters (ba, ga da, ka pa ra ta) link with instincts. In this version, the 7 planets are in a descending order Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. The 12 months link with 12 zodiac signs, 12 letters and with the soul. The “battles” of 12 zodiac signs with 7 planets can now be seen as metaphorical struggles between the soul (ruha) and instinct

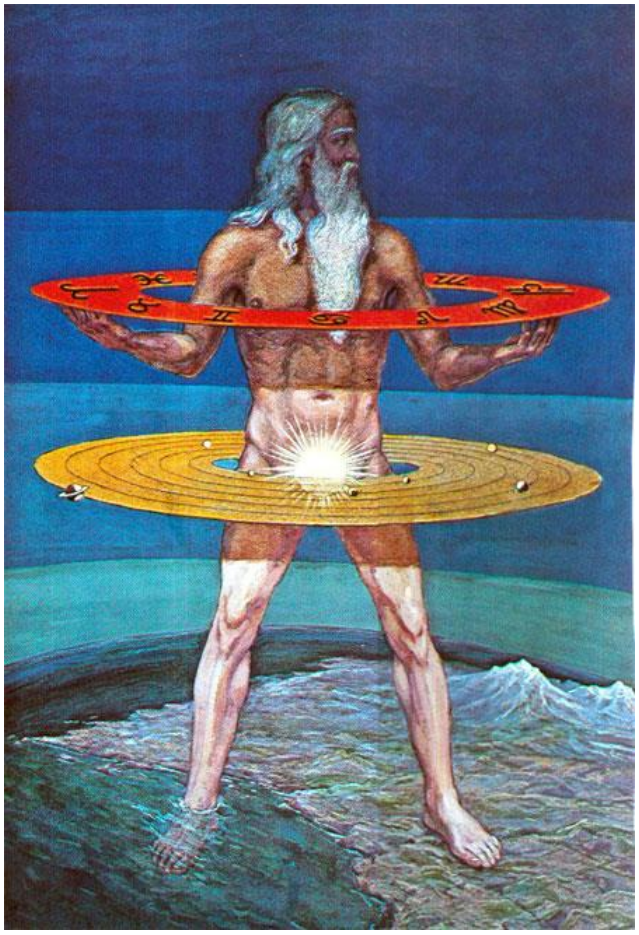




Figure 481 a. Adam Kadmon, b.Adam Kadmon in context.

(naphsa). Now, 32 concepts, 32 levels, 32 letters of the alphabet are also aligned. Other versions show a series of six worlds (alams, olams, table 140). In the Essene system there were originally 2 olams (alams, worlds): one of light, the other of darkness. Between these, four other worlds evolved: Olam 1 remains a world of Primordial Purity, and a NonDual World. This is followed by Olam 2 (Gods), Olam 3 (Uthras, Demi-Gods), Olam 4 (Angels) and Olam 5 Nasut (Humans) and Olam 6 (Darkness, Hell).

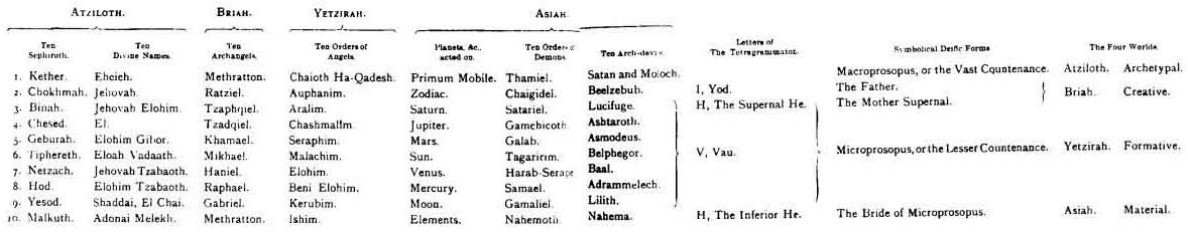
The 6 olams correspond to the 6 syllables of OM MA NI PAD ME HUM. Olams 2 - 5, are called Lahut, Jabarut, Malakut and Nasut and are subdivided into 32 realms with 8, 12, 7 and 5 realms respectively. Adding 1 to each makes a system with 33 letters. The alphabet is an
Olam 3 is called the Celestial world. Olam 4 is the Elementary world (in the sense of elements), Olam 5 is the Lesser world (as in microcosm, and humans). Olam 6 is the Infernal world. In the Virga organization of time, space as levels of the heavens, and levels of initiation. Alternatively, the 6 worlds are the Great Life, First Life, Second Life, Third Life, Fourth Life and Death.[188]

The Hebrew model (cf. §5.6), reduces this to 4 worlds: Atziluth, Beriah, Yetzirah, Assiah (will, creation, formation, action). Here, the archangels belong to world 2, the angels to world 3 and the planetary forces associated with the Opponent belong to world 4 (Assiah, Action). The Sufi tradition[189] omits the lowest world (olam 6) so the 5 worlds (Halut, Lalut, Jabarut, Malakut, Nasut) correspond to the Unmanifest Absolute, The Manifest Absolute, Causal World, Subtle World, Physical World. By the Renaissance, Agrippa lists six worlds.[190] Olam 1 is now called the Original (or Exemplary world). Olam 2 is called the Intellectual world.
Aurea there are again 5 worlds: Archetypal, Intelligible World, Celestial World, Elemental World, Elemental and Minor World.[191] Now the letters of the Hebrew alphabet are part of the Archetypal world.

Hence, in terms of the big picture using the 6 worlds as a model, the wars in heaven began as activities in world 2 (olam, alam 2). They become skirmishes between gods and demi-gods (worlds 2 and 3, also called devagati and asuragati). These battles then descend to conflicts between emanations (uthras, Archangels) and powers (angels) (Naziruthian worlds 3 and 4), The battles of powers also affects world 5 and the fallen angels sometimes end in world 6.

6.3.2. Specific Heavens

In more detailed descriptions of the heavens, such as the Book of Enoch,[192] the fifth heaven is the present place of Satan, Sataniel. In Al Arabi, mansion 15, and letter 15 are linked with The Fifth Heaven, the Sphere of Venus, the Abode of Yusuf (Joseph) and The Form-Giver. In a number of cultures, including the old Slavic tradition number 15 is explicitly linked with evil. In the Book of Enoch, the 4th heaven is the native seat of angels. In Al-Arabi, mansion and letter 16 are linked with the 4th Heaven, Sphere of the Sun, Abode of Idris (Enoch, Hermes). The 2nd heaven is the present place of angels. In some accounts this is where the fallen angels are imprisoned.[193] This second heaven is also associated with John the Baptist. Hence key fallen angels go to heavens 5 and 4. The main group of fallen angels goes to Heaven 2.



	Atziloth.		Briah.	Yetzirah.	Asiah.			Letters of The Tetragrammaton.	Symbolical Deific Forms	The Four Worlds	
	Ten Sephiroth.	Ten Divine Names.	Ten Archangels.	Ten Orders of Angels.	Planets, &c., acted on.	Ten Orders of Demons.	Ten Arch-devils.				
1.	Kether.	Eheieh.	Methratton.	Chaioth Ha-Qadesh.	Primum Mobile.	Thamiel.	Satan and Moloch.		Macroprosopus, or the Vast Countenance.	Atziloth.	Archetypal.
2.	Chokhmah.	Jehovah.	Ratziel.	Auphanim.	Zodiac.	Chaigidel.	Beelzebub.	I, Yod.	The Father. The Mother Supernal.	Briah.	Creative.
3.	Binah.	Jehovah Elohim.	Tzaphqiel.	Aralim.	Saturn.	Satariel.	Lucifuge.	H, The Supernal He.			
4.	Chesed.	El.	Tzadqiel.	Chashmallm.	Jupiter.	Gamchicoth.	Ashtaroth.				
5.	Geburah.	Elohim Gibor.	Khamael.	Seraphim.	Mars.	Galab.	Asmodeus.	V, Vau.	Microprosopus, or the Lesser Countenance.	Yetzirah.	Formative.
6.	Tiphereth.	Eloah Vadaath.	Mikhael.	Malachim.	Sun.	Tagarirm.	Belphegor.				
7.	Netzach.	Jehovah Tzabaoth.	Haniel.	Elohim.	Venus.	Harab-Serapel.	Baal.				
8.	Hod.	Elohim Tzabaoth.	Raphael.	Beni Elohim.	Mercury.	Samael.	Adrammelech.				
9.	Yesod.	Shaddai, El Chai.	Gabriel.	Kerubim.	Moon.	Gamaliel.	Lilith.				
10.	Malkuth.	Adonai Melekh.	Methratton.	Ishim.	Elements.	Nahemoth.	Nahema.	H, The Inferior He.	The Bride of Microprosopus.	Asiah.	Material.

	SEPHIRAH	GODNAME	ARCHANGEL	ORDER OF ANGELS	MUNDANE CHAKRA
1	Kether (Crown) **620**	EHYEH (I am) **21**	Metatron (Angel of the Presence) **314**	Chaioth ha Qadesh (Holy Living Creatures) **833**	Rashith ha Gilgalim First Swirlings. (Primum Mobile) **636**
2	Chokmah (Wisdom) **73**	YAHVEH, YAH (The Lord) **26, 15**	Raziel (Herald of the Deity) **248**	Auphanim (Wheels) **187**	Masloth (The Sphere of the Zodiac) **140**
3	Binah (Understanding) **67**	ELOHIM (God in multiplicity) **50**	Tzaphkiel (Contemplation of God) **311**	Aralim (Thrones) **282**	Shabathai Rest. (Saturn) **317**
	Daath (Knowledge) **474**				
4	Chesed (Mercy) **72**	EL (God) **31**	Tzadkiel (Benevolence of God) **62**	Chasmalim (Shining Ones) **428**	Tzadekh Righteousness. (Jupiter) **194**
5	Geburah (Severity) **216**	ELOHA (The Almighty) **36**	Samael (Severity of God) **131**	Seraphim (Fiery Serpents) **630**	Madim Vehement Strength. (Mars) **95**
6	Tiphareth (Beauty) **1081**	YAHVEH ELOHIM (God the Creator) **76**	Michael (Like unto God) **101**	Malachim (Kings) **140**	Shemesh The Solar Light. (Sun) **640**
7	Netzach (Victory) **148**	YAHVEH SABAOTH (Lord of Hosts) **129**	Haniel (Grace of God) **97**	Tarshishim or Elohim **1260**	Nogah Glittering Splendour. (Venus) **64**
8	Hod (Glory) **15**	ELOHIM SABAOTH (God of Hosts) **153**	Raphael (Divine Physician) **311**	Beni Elohim (Sons of God) **112**	Kokab The Stellar Light. (Mercury) **48**
9	Yesod (Foundation) **80**	SHADDAI EL CHAI (Almighty Living God) **49, 363**	Gabriel (Strong Man of God) **246**	Cherubim (The Strong) **272**	Levanah The Lunar Flame. (Moon) **87**
10	Malkuth (Kingdom) **496**	ADONAI MELEKH (The Lord and King) **65, 155**	Sandalphon (Manifest Messiah) **280**	Ashim (Souls of Fire) **351**	Cholem Yesodeth The Breaker of the Foundations. The Elements. (Earth) **168**

Table 141a-b. 4 Worlds, Sephiroth, Angels, Chakras

6.3.5. Fall of Lucifer

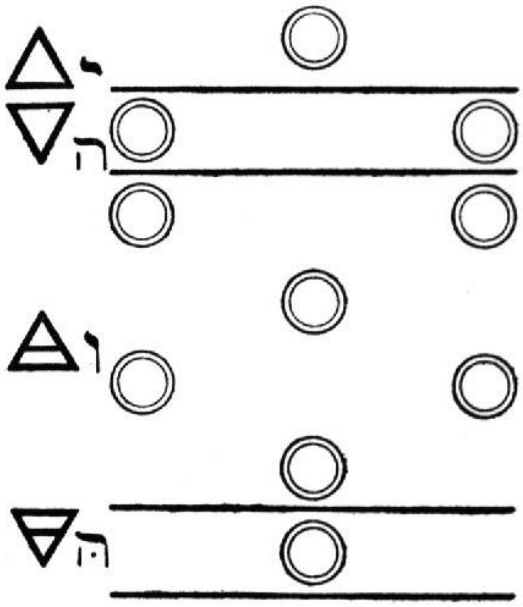
After the war, the morning star continues to shine as usual. The fall of the morning star, the peacock angel, Aryaman, Lucifer, Idris, are linked with metaphors for creation becoming manifest, associated with the Southern sky and with a descent of the heavenly powers to earth. The demonization and so-called "fall" of Lucifer and Aryaman, follows a pattern found in Ahriman, Varuna, Veles, Set, Typhon. In the early Hindu lunar context, Magha (nakshatra 10), is linked with Shukra (Venus), Ketu and Regulus all in Leo. In a solar context, this becomes month 10 or 11, Magh (linked with Aquarius, January-February). In some variants, Aquarius, linked with the waxing part of the year becomes linked with light, the manifest, ascending and the good, while the waning part of the year becomes linked with darkness, the root, and evil.

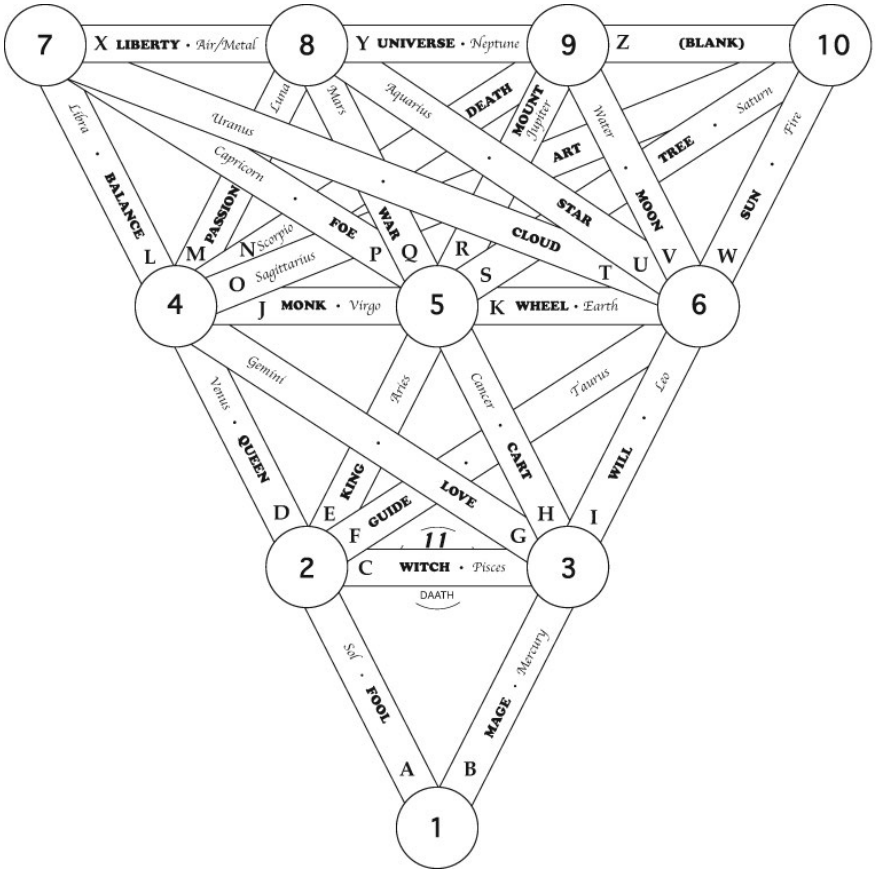
The whole is now good and the half-way point becomes seen as evil.[194] Hence, the spiritual creator (purusha, Adam Kadmon) is good. The material creator (Demi-Urge) and material creation (Adam-Pagria) is sometimes perceived as evil. Seen astronomically 12 as in 12 zodiac signs, 12 months is good. The half-way point becomes evil: e.g. number 6 (Latin: sex),[195] zodiac sign 6 (Cancer), stem 6 (snake), Arabic and Persian shape 6 (Sin, Shin), letter 6 (Digamma, Stigma). Venus which began as planet 1 in the candelabrum (cf. figure 173), now becomes linked with Friday, day 6, the last day of active creation. In India, the kaalpurush as Vishnu stands as a whole man. Siva, linked with material creation and pro-creation is seated. Symbolically he is cut off at the root, represented also by the Shiva lingams in front of his temples. In Europe, these metaphors become more literal and the cut-off point shifts as the number of divisions (e.g. letters, body parts, mansions, decans, days) increases. As we move from 12, to 18, 22, 24, 28, 30, 32 and 36 divisions, numbers of evil shift from 6 to 9, 11, 13, 15, 17, 18.[196]

The sequence Ur – Fehu (beginning – end, nature – culture), is now reversed as Fe- Ur (F – U, both literally and symbolically). Letter F, which became rune 1 of fertility and abundance, is now linked with letter 6 of the alphabet, tainted as the F letter/word. What is portrayed as a war in heaven and a battle between good and evil entails a redefinition of cosmology and religion and a reordering of letter sequences.

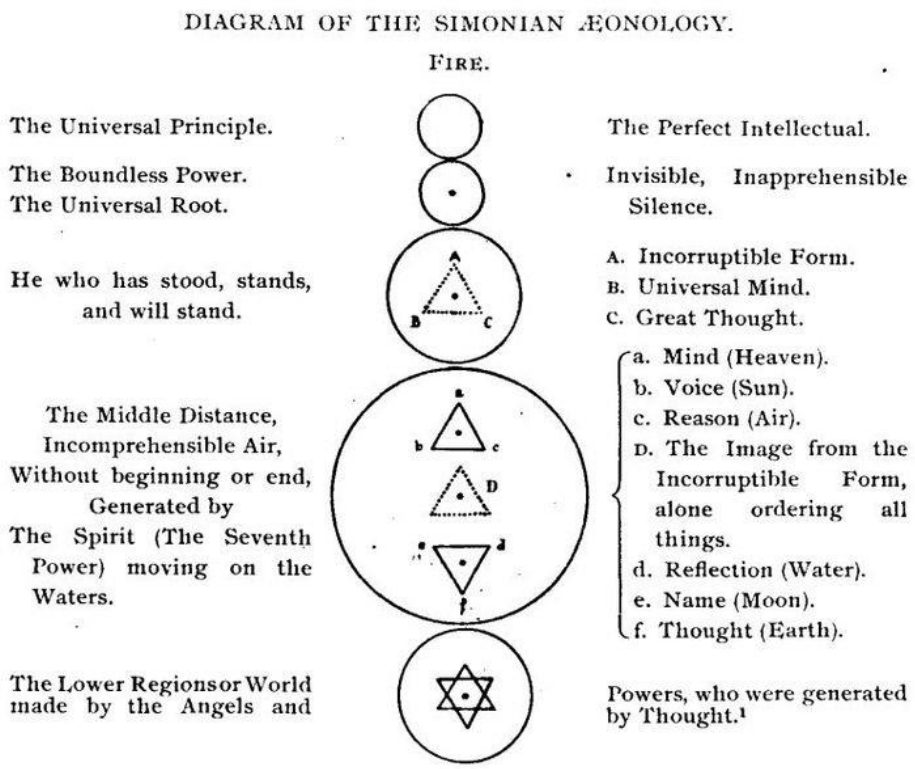
In Zurvanism, Ahura Mazda has 12 commanders in the form of 12 signs of zodiac to fight Ahriman who has 7 commanders in the form of 7 planets. In the system of the Naziruthian Essenes, 12 zodiac signs and 7 planets are linked with the soul and instinct (figure 472). In some versions of the Hebrew tradition, these alignments recur in connection with Adam Kadmon (Primal Man). The 12 zodiac signs are shown at the level of the heart and the 7 planets are shown surrounding the mid-section (figure 481 a-b, cf. 503).

In this configuration, the number 6, letter 6 (vav, F, Fe), Venus, the male organ, the snake of creation (Sesha), the sun, and Ketu, the tail of the dragon are all aligned (cf. figure 147). The ancient runic complementary contrast between wild-tame, nature-culture, as Ur- Fe, and Fe – Ur, has now become a human conflict between soul and instinct (ruha vs. napsha, cf. nephesch-ruach, blood-spirit) and a heavenly battle between celestial zodiac signs (good)





Figures 482. Two Trees of Descent with Sephiroth.



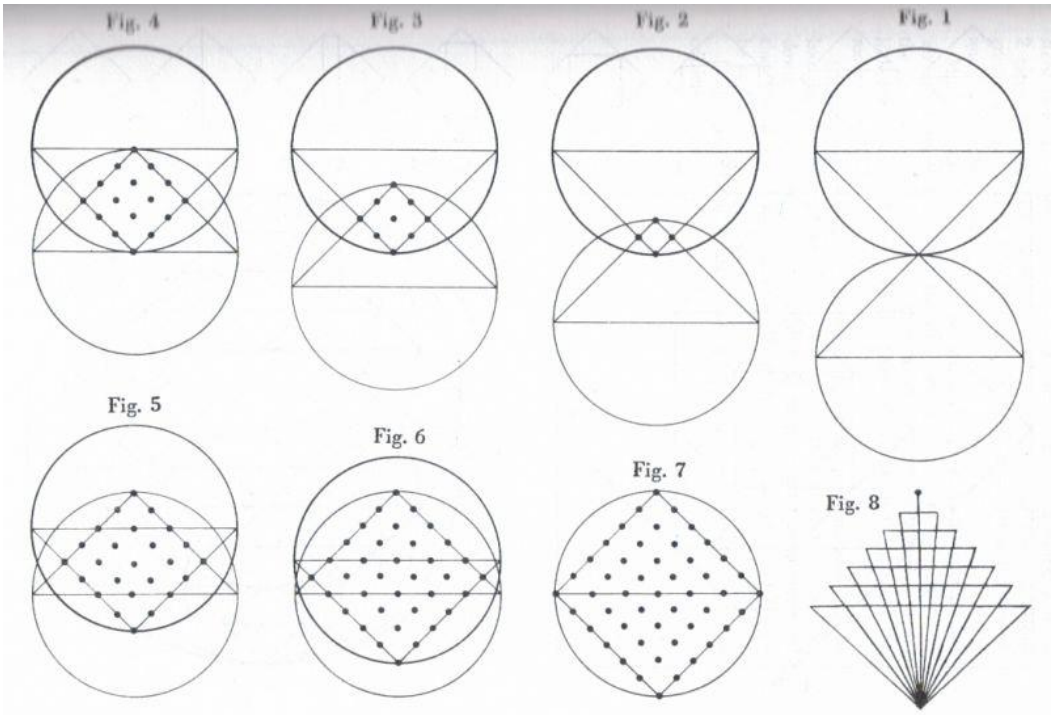


Figure 483 a. Simonian Aeonology, b. Pistis Sophia.

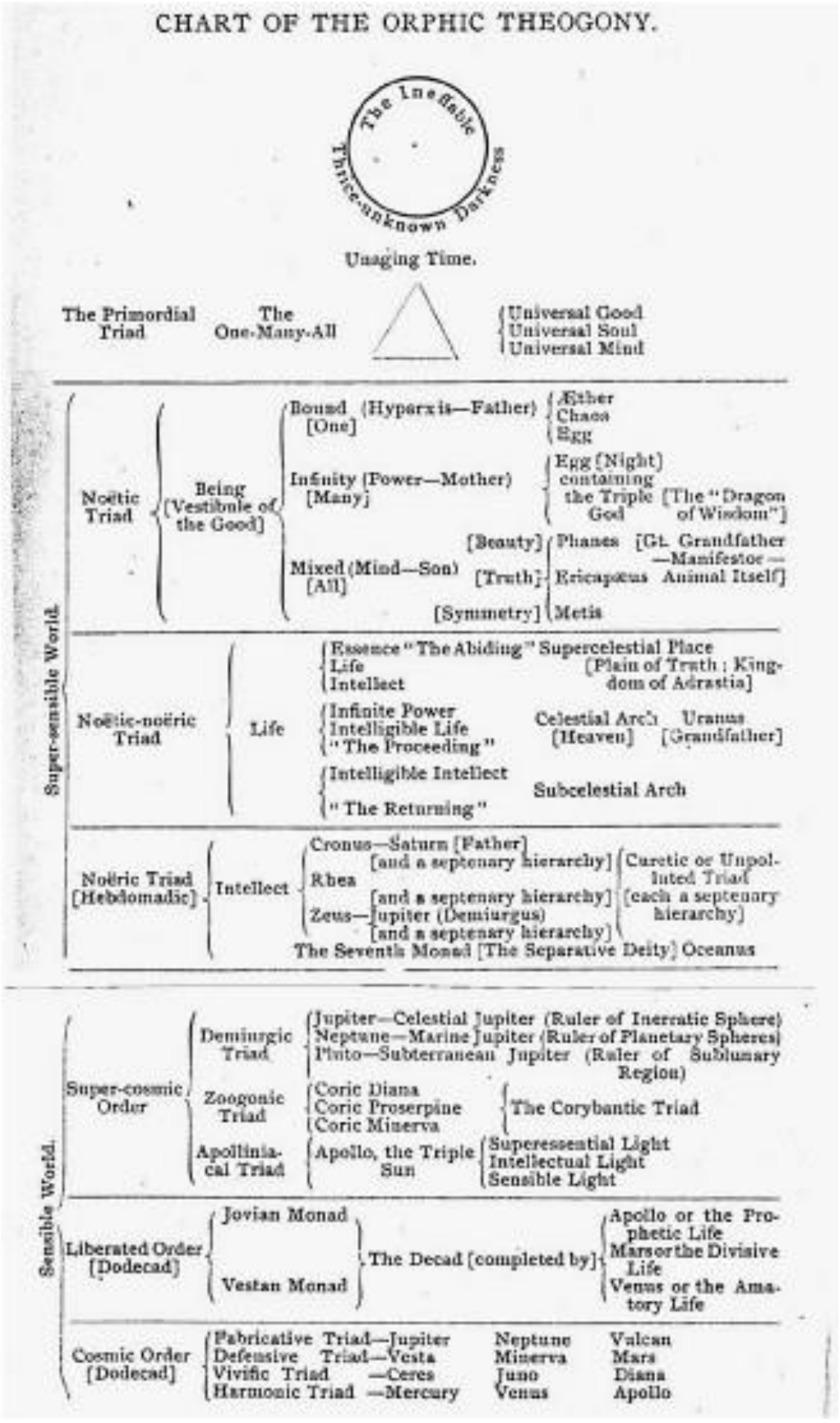


Figure 484. Orphic Theogony

versus planetary powers (evil). Ironically, as the concept of heavenly powers increases its supposed influence on earth, the symbols of good move higher into the realms of the zodiac, fixed stars and beyond.

In the Mandaic alphabet of the Nazorean Essenes, letter 21, š, is drawn as ♈, which is also the sign on cobras used to signify Ketu associated with Regulus in Leo. When the battle is over the serpent is vanquished, the sign of Leo becomes ☊, i.e. the symbol of Rahu. The good news is that the old symbols of evil of serpent and Ketu are now removed. The bad news is that the tail (as Hydra) still functions as a source for new heads to be fought. The letter Shin, which begins as Shape 6 in Persian and Arabic, recurs as the Powerful, which is letter 10 and mansion 10 in the system of Arabi (figure 183, cf. figure 184) in Cancer associated with The Sky of the Fixed Stars, the Sphere of the Stations, the Sun of Paradise, the Roof of Hell, while Sin as letter 20 and mansion 20 is linked with Water and the Life- Giver. In subsequent arrangements Sin and Shin are moved elsewhere in the alphabet: e.g. 12 – 13.[197]

In chapter 11 we explored how the primal force, Yarilo gradually evolved from a physical phallic symbol to a concept of a generative force in nature as Yod and Yud. The Hebrew equivalents entail Sefiroth 9, Yesod, linked with letter 10, Yod, which becomes one of the four letters of the tetragrammaton. The fall of the morning star is about a reorganization of the heavens as a reflection of a moral framework. The inner struggles are now a battleground for angels and archangels. The alphabet of creation is now about creating moral improvement.

6.4. From Ascent to Descent

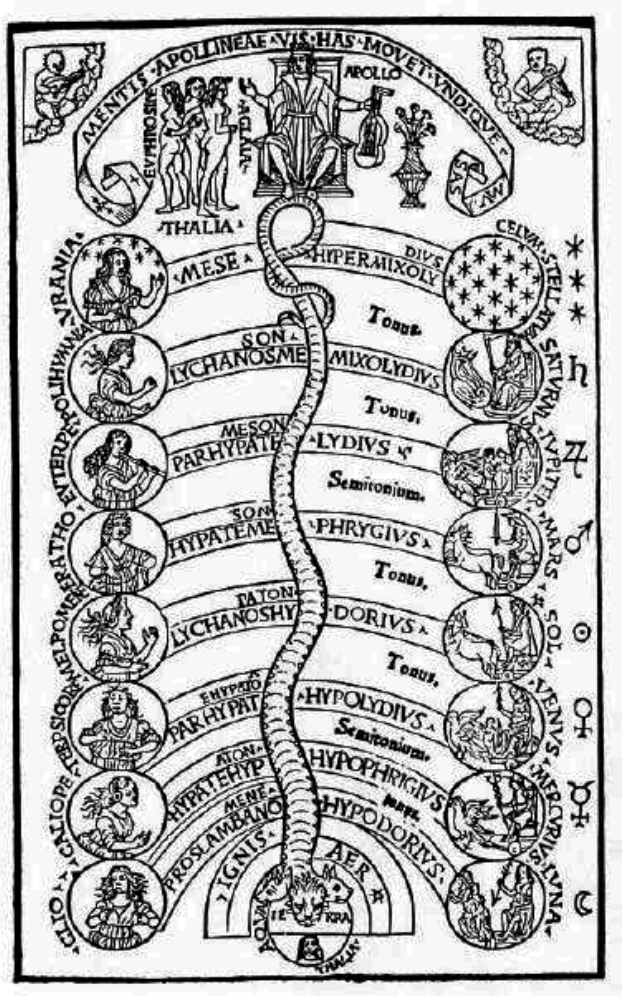
A third consequence of the wars in heaven is that Western models become increasingly focussed on descent in a process where ideas, letters, numbers and geometry are intertwined. The descent entails emanations, powers and creative forces. Our concern here is to offer examples by way of illustration, with no intention of a thorough history which would plunge us into neo-Platonism, Plotinianism, Gnosticism, and Manichaeism.

6.4.3. Sephiroth

The Hebrew Sephiroth develop this theme of descent in a number of forms. Some versions simply align ten Sefirah with God Names in world 1, Archangels in world 2, Angels in world 3 and fallen angels in world 4 (table 141a-b). Others show the Sephiroth as a tree of life. Mediaeval variants mix Hebrew and Christian ideas such that the first three Sephiroth are associated with a three intersecting circles of the trinity.[198] Some versions are almost abstract linking the 10 Sephiroth as 10 circles with 10 the 4 letters of the tetragrammaton: Yod Heh, Vav, He. Other versions show the descent as an ascent within an inverted triangle with 10 circles which connect the 26 letters of the alphabet, and tarot cards. Here, 1 is linked with letters AB, 2 with C D E F, 3 with G H I, 4 with J L M N O, 5 with K P Q R S, 6 with T U V W, 7 with X, 8 with Y , 9 with Z and 10 is blank (figure 482 a-b).

6.4.1. Simonian Aeonology

In Simonian Aeonology (figure 483a) the starting point is fire as the universal principle,





Mode or Scale	Celestial Sphere	Day of Week	Muse	Element	Humor	Musical Note (Major Scale)
8.Hypomixolydian	Fixed Stars		Urania	Earth	Melancholic	---
7. Mixolydian	Saturn	Saturday	Polyhymnia	Earth	Melancholic	D
6. Lydian	Jupiter	Thursday	Euterpe	Air	Sanguine	C
5. Phrygian	Mars	Tuesday	Erato	Fire	Choleric	B
4. Dorian	Sun	Sunday	Melpomene	Water	Phlegmatic	A
3. Hypolydian	Venus	Friday	Terpsichore	Air	Sanguine	G
2. Hypophrygian	Mercury	Wednesday	Calliope	Fire	Choleric	F
1. Hypodorian	Moon	Monday	Clio	Water	Phlegmatic	E
---	Earth		Thalia			Silence

Figure 485a. Apollo, 9 Planetary Spheres, 9 Muses and Cosmic Snake, b. 3 headed snake.
Table 142. Modes and alignments.[199]

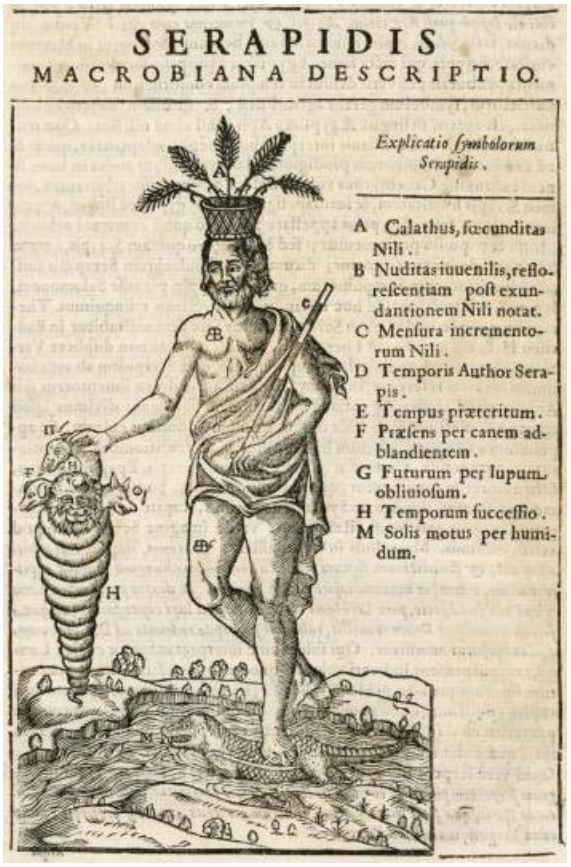








Figure 486. Serapis





Figure 487 a Descent of the Ganges, b. Aarti Ganges Ceremony (Varanasi).

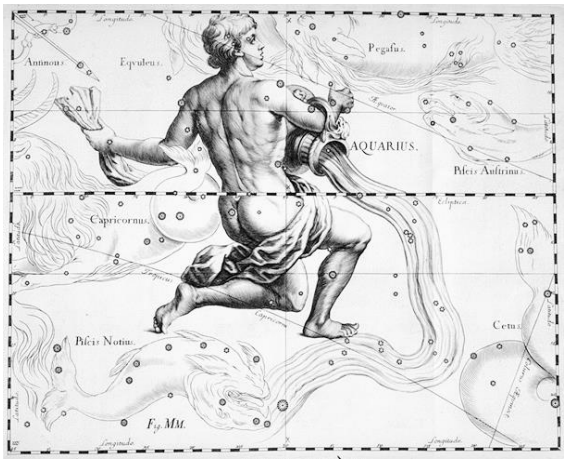






Figure 488. a –b Aquarius, c. Oxyrhuncus Fish

leading to boundless power/universal root and an upward triangle entailing past, present and future, A B C, as Incorruptible Form, Universal Mind and Great Thought. In the middle distance (air) Mind, Voice and Reason as Heaven, Sun and Air form a second upright triangle (a b c) which then recurs as Image (D) and then inverted as Reflection, Name and Thought as Water, Moon, Earth (d e f). In the lower regions or world made by the angels or Powers who were generated by thought, a six sided star of Vishnu/Solomon/David appears. All of these symbols were encountered earlier (e.g. figure 74). New, is a systematic arrangement in a descending order.

6.4.2. Valentinians

The Valentinians also create a descending hierarchy. Four paired ideas (syzygies) lead to two tetrads which make up the first Ogdoad, culminating in (Primal) Man (Anthropos) and Church (Ecclesia), from which comes a Decad and Dodecad, making 30 aeons, to which Christ and the Holy Spirit are sometimes added to make 32 aeons.[200] Related to the Valentinian tradition is the idea of Pistis Sophia (figure 483b).[201] Here, the images of the vesica piscis and intersecting triangles recur in a systematic sequence of seven figures entailing 1 4 9 16 25 36 49 dots (1 2^2 3^2 4^2 5^2 6^2 7^2). Other figures show intersecting circles.[202] The creation of geometry is now the geometry of creation.

6.4.4.Orphic Theogony

The Orphic Theogony is a variation on this approach with combinations of triads, decads and dodecads (figure 484). In this model, the Cosmic Order associated with the Adityas in India is replaced by a dodecad of 4 triads: a fabricative triad (Jupiter, Neptune, Vulcan), a defensive triad (Vesta, Minerva, Mars), a vivific triad (Ceres, Juno, Diana) and an harmonic triad (Mercury, Venus, Apollo).

6.4.5.Apollo and Nine Spheres

Apollo also becomes linked with the cosmos. 9 spheres are associated with the 9 muses. 7 of these spheres were linked with 7 planets, 7 days, 7 musical modes or scales and 7 musical notes (figure 485a, cf. table 142). Harmony of the spheres has become a model of the cosmos. An enormous 3-headed cosmic snake joins the heavens to the earth (cf. trisiras), recalling actual three headed snakes in nature (485c).

6.4.6. Serapis

A similar 3-headed snake is found in connection with Serapis (figure 486a ff.). Here a caption explains that E is past time, F is the present though a barking dog, G is the future through a forgetful wolf and H is the succession of times (in the form of the snake's coils. The crocodile M, represents the

movement of the sun. In other versions of Serapis, this emblem is reduced and then becomes a three headed dog, Cerberus. In the Hindu tradition, Yama is linked with the South and Death. Kubera is linked with the North and riches. In Greece, Yama becomes Hades and Kubera

becomes Pluto. Serapis as Aser-Hapi, Osiris-Apis, combines aspects of both Hades and Pluto, South and North, Death and Resurrection.

7. Descent from Heaven

In the Hindu tradition, descent from heaven and the nectar goes back to an initial creation story at the time of the Churning of the Milky Ocean (figure 460) and specific dates.

7.1. Descent Dates

One of these is Makara Sakranti, (14 January) discussed earlier. Other Indian Feasts connected with the Descent of the Ganges are Lodi, Lohri, Boghi.[203] In Northern India, especially with the Sikhs, the descent is linked with the New Year, Baisakhi (Vaisakhi), 13 April.[204] Elsewhere in the North, there is also a 10 day Ganga Dussehra typically in June.[205] The most famous associations are with Khumb (Aquarius). In one of the many variants of the story, Garuda, the mount of Vishnu, takes the nectar to protect it from the asuras but as he is flying, four drops fall on four holy cities:

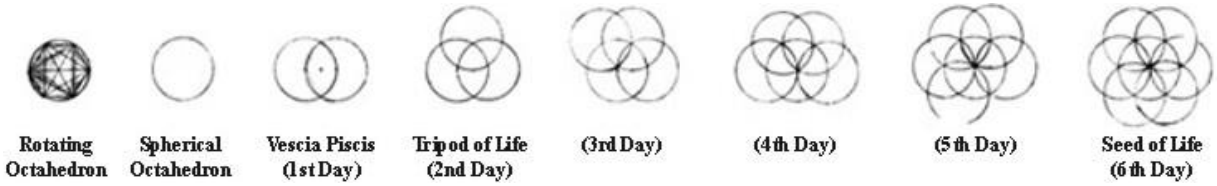
> To protect the nectar from Asuras, the divine Garuda took the pot, and flew away from the battle-scene. While Garuda was in his flight over planet Earth, it is believed that four drops of nectar fell at four places - Prayag (Allahabad), Haridwar, Ujjain and Nasik. This legend is the basis for the belief that these places acquired a certain mystical power and spirituality. A Kumbh Mela is celebrated at the four places every twelve years for this reason.[206]

As a result these four cities (Allahabad, Haridwar, Ujjain and Nasik) are linked with the Khumba Mela festival, an event that occurs once every 12 years when Jupiter has passed though the 12 zodiac signs.

7.2. Ganges, Nile, Fish

In the Indian traditions, the descent of the Ganges takes many forms. For instance, on the monumental sculpture of the Descent of the Ganges (also called Arjuna's Penance) at Mahaballipuram (figure 487a), the descent includes a naga (snake god) with seven hoods. In the Ganges Ceremony (Aarti) at Varinasi, flames representing the 5 elements are used with respect to mother Ganges (487b). In the creation stories, Agni, in the form of a dove, caught the semen of Shiva and in some versions dropped it into the Ganges. Symbolically the descent of the Ganges is the descent of divine consciousness, but there is clearly a parallel symbolism linked with fertility and virility. Indeed, the descent is brought about by the sage Bhagirathi, whose name has also been interpreted as Bhaga-rathi, he who rides bhaga (the reproductive organ).[207]

In the West, the equivalent of Khumb (the vase of the nectar of immortality) is Aquarius and typical versions show a person pouring liquid from a pitcher. Since Aquarius is called a Water Bearer, the liquid is presumably water. The Hindu context suggests that the water represents the waters of eternal life. This water of life flows directly from the vase into the mouth of a fish, Piscis Austrinus (488a-b). In some versions, the vase is strategically positioned to suggest that the stream from the vase parallels the seed from Siva, such that the waters of life and immortality at creation are also seeds of procreation.



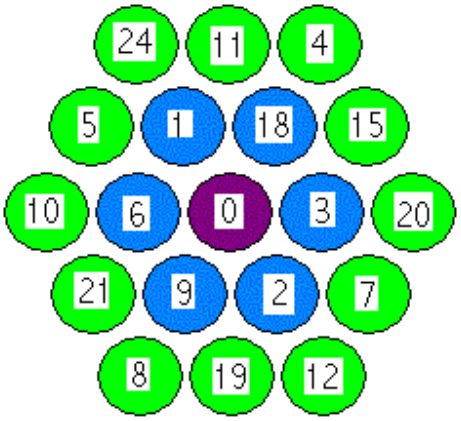






Figure 489 a. Rotating octahedraon and Seed of life, b. Magic Hexagon.of 19 Tao imbued permutations. Adds to 39 in every direction, c. Hebrew Sephiroth, d. Arabic Zodiac.

The Existential Letters

Letter.....Roman.....Divine Name.....Metaphysical Level

1. alif.....A.....al-Badi` (Wondrous).....Universal Intellect

2. ba'.....B.....al-Ba`ith (Sender)..... Universal Soul

3. jim.....J.....al-Batin (Hidden).....Universal Nature

4. dal.....D.....al-Akhir (Last).....Universal Matter

5. ha'.....H.....az-Zahir (Manifest)..... Imaginal World

6. waw.....W.....al-Hakim (Wise).....Universal Body

7. za'.....Z.....al-Muhit (Encompasser).....The Throne

8. ha'.....H.....ash-Shakur (Thankful).....The Footstool

9. ta'.....T.....Ghani ad-Dahr (Wealthy).....Zodiac

10. ya'..... Y.....al-Muqtadir (Powerful).....Mansions

11. kaf.....K.....ar-Rabb (Lord).....Saturn

12. lam.....L.....al-`Alim (Omniscient).....Jupiter

13. mim..... M.....al-Qahir (Victorious).....Mars

14. nun.....N.....an-Nur (Light)..... Sun

15. sin..... S.....al-Musawwir (Shaper).....Venus

16. `ayn.....`.....al-Muhsi (Reckoner).....Mercury

17. fa'.....F.....al-Mubin (Elucidator).....Moon

18. sad.....S.....al-Qabid (Grasper).....Sphere of Ether

19. qaf.....Q.....al-Hayy (Living).....Sphere of Air

20. ra'.....R.....al-Muhyi (Reviver).....Sphere of Water

21. shin.....Sh.....al-Mumit (Taker of Life).....Sphere of Earth

22. ta'.....T.....al-`Aziz (Mighty).....Mineral

23. tha'.....Th.....ar-Razzaq (Nourisher).....Vegetable

24. kha'.....Kh.....al-Mudhill (Abaser).....Animal

25. dhal.....Dh.....al-Qawi (Powerful).....Sovereignty

26. dad.....D.....al-Latif (Subtle).....Jinn

27. za'.....Z.....al-Jami` (Gatherer).....Human Beings

28. ghayn.....Gh.....Rafi` ad-Darajat (High levels).....The Universe

Table. 143. 28 Letters in System of Shaykh Ahmad al-Ahsai[208]

In India, the personification of the Ganges is goddess Ganga[209] a goddess of fertility, whose mount is a crocodile, a gharial[210] or gangetic porpoise. In Egypt, the personification of the Nile is the god Hapi, a fertility god, who is also associated with the fish, Piscis Austrinus. In the case of both Ganga and Hapi there are dual stories of waters descending and fertility. In Egypt, the stories of descending seeds of life and waters of life also take a new turn. The god Set chops Osiris into 14 pieces, throws them into the Nile, and one piece, the penis, is eaten by the Oxyrhnchus fish (488c), also associated with Mormyrus fish, and Set in his fish form. In India, the seed of Shiva is caught by Agni as a dove and then by Ganga as a fish. In India the sex organ[211] of Shiva is the final body part, number 19. In Egypt, the source of the seed is temporarily eaten by the fish who is the opponent god (Set), linked with Nome 19.[212]

7.3 Descent as Mansions and a Descending Alphabet

The themes of flower of life leading to seeds of life were considered earlier (figure 110). They relate to the number 19 and 19 circles found in Taoism and throughout Asia (figure 481 a-b ff). These themes are found in the Hebrew Sephiroth, and further developed in the Arabic tradition.[213] Here the successive circles follow the sequence 1 + 6 + 12 = 19. In the magic star (figure 309b) the sequence was 1 + 6+ 6+6 = 19. In the Jacob's Wheel (figure 508) the sequence becomes 1 + 7 + 7 +7 = 22. Seen as a cross section from above, the Arabic heavens show a central sphere (earth, cf. the root), surrounded by 6 spheres (planets, cf. emanations), surrounded by the 12 zodiac signs, adding up to 19 as in the Taoist magic hexagon. This cross section is but a first glimpse of a more complex reality wherein the zodiac is a disc intersected by a vertical pole beginning at A(lif) and Ha and culminating in Wa (figure 184a). This descent of key letters along the vertical axis is paralleled by a more detailed development of letters within the circle of the 28 mansions, which are the beginnings of sound and creation or more precisely the steps in pre-creation:

> The first lunar mansion is an expression of the letter hamza ` (hiatus). The twenty-eighth lunar mansion is an expression of the letter waw. As Titus Burckhardt rightly says, the initial hiatus is not properly speaking a sound. It is a transitory instant between silence and locution. (The instant before "BE" is spoken!) The first sound is given by the letter ha, which expresses the second mansion. If we join the first and last sounds ha-waw to a word we have huwa which means 'He', "…the symbol of essence one and identical to Itself." What is also interesting is that the first Intellect, associated with the first mansion has its culmination in Man (twenty-seventh mansion), who is the last in the whole vertical descent. The twenty-eighth mansion is associated with the hierarchisation of the degrees of existence, not their manifestation. So we have in the lunar mansions an expression of the descending degrees of Divine emanation. The Divine Intellect at the beginning and at the last degree of manifestation, Man, His image.[214]

Underlying this system is a deep numerical symbolism, which links the 28 mansions with the 28 letters, with the Divine Breath, Divine Names, cosmic memory, the Cosmos, and Universal Man as archetype of the universe:

> The numerical symbolism involved clarifies their relations. The number of the mansions of the moon, which is 28, is equal to 7+6+5+4+3+2+1 i.e. the sum of the number of planets. Moreover the 28 mansions are the macrocosmic counterparts of the 28 letters of the alphabet which form the language of the Divine Word and may be considered as the form or expression of the Divine Breath (nafas al-rahman) itself. The significance of the lunar mansions is [also] fundamental to Islamic astrology,

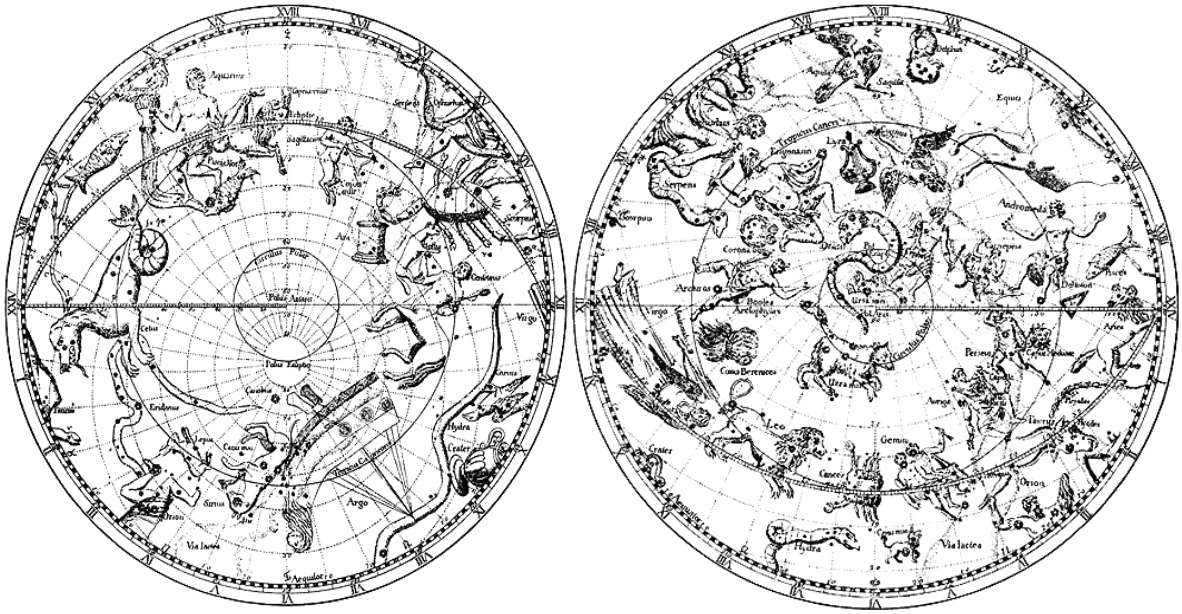
> particularly as it is related to the science of Divine names in certain aspects of Sufism ... As the 'cosmic memory' ... the moon… in its 28 mansions synthesises the whole of the Cosmos and therefore becomes the symbol of the Universal Man who is himself the archetype of the universe. It is in this perspective that certain Sufis have identified the Moon with the Prophet [=Na'ib] Mohammad.[215]

In the system of the 18th century Sufi mystic, Shaykh Ahmad al-Ahsai, the alphabet is called the Existential letters (table 143). The first 8 letters and 8 levels are beyond time and space (cf. the primal Ogdoad). Letter 9-17 cover the zodiac, mansions, and the 7 heavens of the 7 planets. Letters 18- 21 cover the four spheres of the 4 elements. Letter 22 – 28 cover the mineral, and vegetable levels culminating in the Universe. A study by Cole, the World as Text, provides an insightful introduction into the complex metaphysical imagery of the Sheikh's existential letters:

> Shaykh Ahmad employs Neoplatonic and Avicennian terminology (not always the same thing), usually speaking of the first emanation from God as the Universal Intellect and the second as the Universal Soul.10 He sometimes interposes between these two an intermediate emanation, the Universal Spirit. Further emanations are Universal Nature and Universal Matter. The Leaf emanates from the Universal Spirit, and subsists on the plane of the Universal Soul. It thus occupies a position between the higher, refined planes of Spirit and Intellect on the one hand, and on the other the lower, coarser planes of Nature and Matter. The primal Text, Shaykh Ahmad says, was initially in pure simplicity and connected to the Universal Spirit, but then God gathered it together into a coherent, unified collection (majmu`), such that the lowest of the words, letters, points and vowellings required a relationship to the corporeal body. The leaf-text is pulled in two directions. Its simpler, prior aspect is drawn upward toward Universal Spirit, and its later, complex, assembled aspect is attracted downward by gross matter. These two forces, operating upon the Leaf, explain its shape. It is elongated, slender and comes to a point at the top, where it is attracted toward the subtle and exalted empyrean, but broad and thick at the base, being pulled at there by the low, crude material world. Shaykh Ahmad explains the green coloration of the leaf, saying that the Universal Spirit sheds upon it a simple, sublime yellow light, whereas the dense writing on it is black because of its multiplicity, and the combination of black and yellow yields green, just as does blue and saffron. …It should be noted here that in the graphocentric cosmos simple letters are superior to complex sentences, given the Neoplatonic emphasis on the goodness of the One. Thus, single letters are superior to semantics.
>
> The leaf grows from the myrtle tree, which is distinguished by the great length of its branches and its perfect straightness and symmetry. He mentions three great branches, those of meanings (ma`ani), subtleties (raqa'iq), and forms (suwar). The branches of subtlety represent an intermediate stage between the branches of meanings on the one hand, and the branches of forms on the other. The branches of meanings are more fine and more symmetrical than the branches of subtlety, insofar as they have precedence in the emanation and actuality of the Text.[216]

In this mystical view the letters of the alphabet play a direct role in the creation process.

The system of the Andalusian Sufi mystic, Ibn-Arabi a half millennium earlier (c. 1200 A.D., figure 184), reveals some differences qua precise arrangement of the letters, but the underlying structure is identical: an initial 8 letters and levels are beyond space and time; 9 letters and levels for the 9 heavens; 4 elements and 7 lower spheres culminating in letter 28, waw: "The Hierarchy of the Degrees of Existence, not their manifestation." The 28 mansions and 28 letters are further aligned with 28 fixed stars, locations, meanings, attributions, and divine attributes. This is a complete story of the skies, wherein the alphabet spells out all the steps in its creation and the cycles of its maintenance, dissolution and renewal. The alphabet



Boaz
Heaven

Ikin
Earth



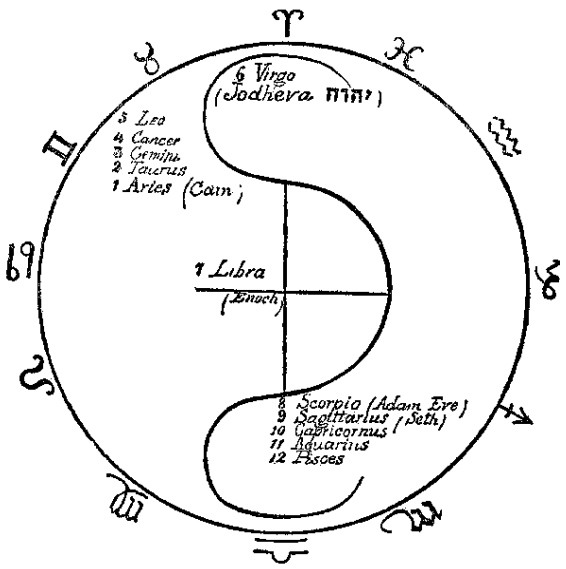


Figure 490. a-b. Southern and Northern hemisphere of stars, c. Boaz – Ikin, d. Ezekiel's Wheel

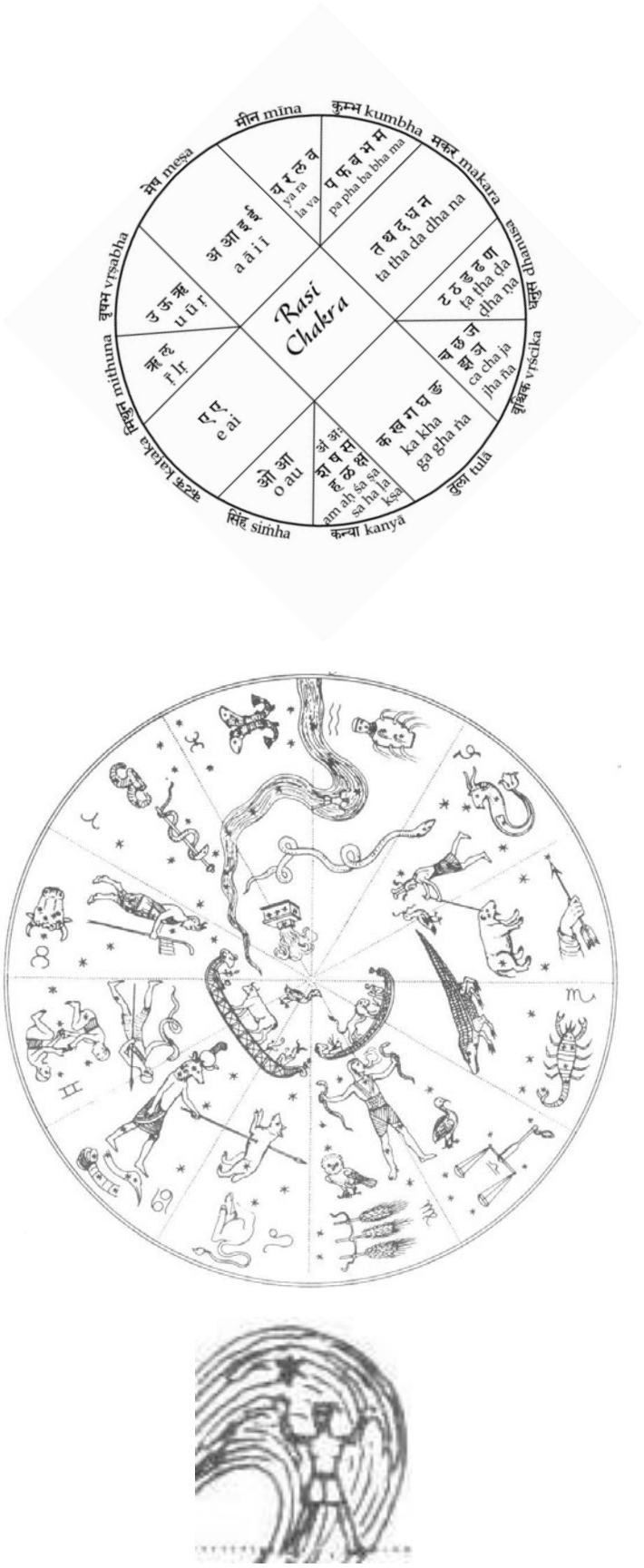
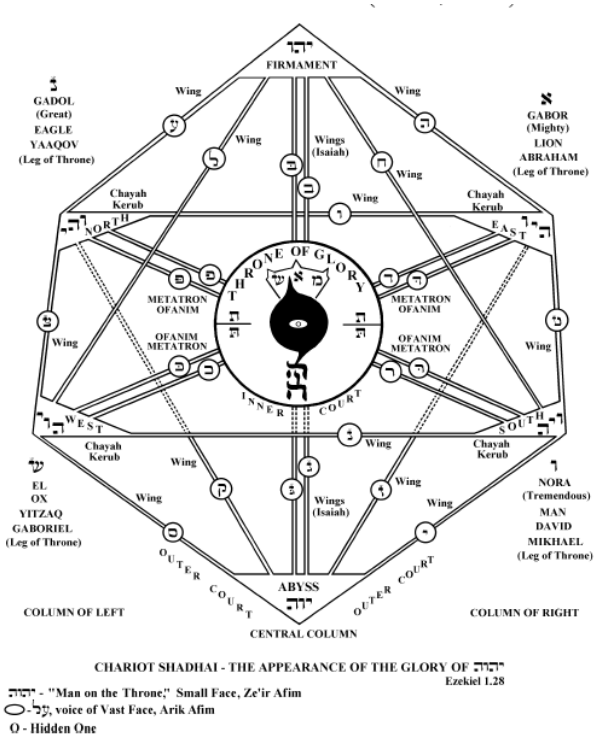


Figure 491.a. Rasi chakra, b. Celtic Wheel of Year, d.. Southern Planisphere with Anubis in River, e. Detail: Anubis in River Eridanus.



THE CHERUB OF EZEKIEL



CHARIOT SHADHAI - THE APPEARANCE OF THE GLORY OF יהוה
Ezekiel 1.28

יהוה - "Man on the Throne," Small Face, Ze'ir Afim
עֶלְ-ל, voice of Vast Face, Arik Afim
O - Hidden One

Figure 492. a. Cherub of Ezekiel, b. Chariot Shadai

now outlines the steps in pre-creation and simultaneously illustrates the daily, weekly, monthly and annual cycles entailed in maintaining cosmic order. Letter 1 is Alef, Letter 13 is Lam. Letters 25 and 26, linked with Aquarius (8°34'17"- 21°25'40" Aquarius the Strong and the Subtle, the Angels and the Jinn, now comprise Fa and Ba of the AL Fa Ba.

8. Hebrew Stories of the Sky

Hebrew stories of the sky are more paradoxical. While the importance of astronomy is acknowledged, great innovations qua observation are not associated with this tradition.[217] Even so, the visions of Ezekiel In the 6th century B.C., especially with respect to the wheel, cherub and chariot of Ezekiel in relation to the covenant, transformed these models of the skies and gave new significance to themes of crossing and letters of crossing.

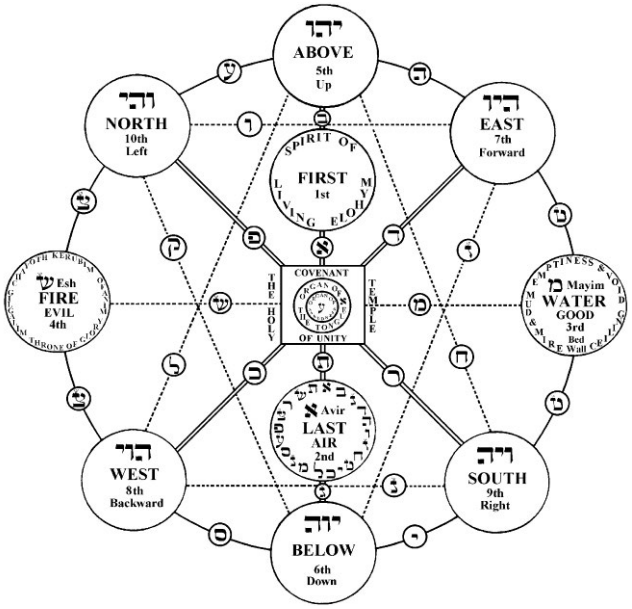
8.1. Ezekiel's Wheel

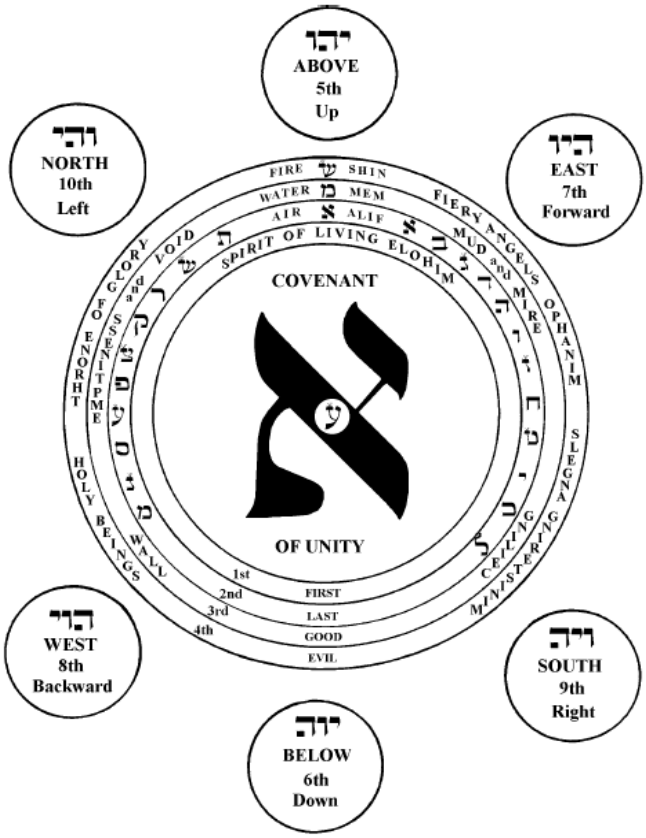
While Ezekiel's wheel is often interpreted literally as a set of wheels on a metaphysical carriage, a mystical interpretation as presented by the Theosophists[218] (figure 490d) divides zodiac signs and the year into four: a) an ascending phase, Aries, Taurus, Gemini, Cancer, Leo (months 1 -5), b) Virgo (Jodheva, month 6), c) Libra (Enoch, month 7), and d a descending phase: Scorpio (Adam & Eve), Sagittarius (Seth), Capricornus, Aquarius, Pisces (months 8 -12)

To understand this approach it is useful to distinguish between a Northern and a Southern (celestial) hemisphere as subsequently made famous by Ptolemy (figure 490 a – b). The first five months belong to the Northern Hemisphere and correspond to Ikin (Earth). The last five months belong to the Southern hemisphere and correspond to Boaz (Heaven). In this model, Libra becomes a weigh scale for the year effectively balancing the skies of the Northern and Southern hemispheres. Implicit here are several crossings: a crossing from Northern to Southern hemispheres; a crossing back to the Northern Hemisphere; a crossing of the balance point in Libra and a crossing linked with the Southern Cross.

8.2. Ezekiel's Cherub

If the Theosophical interpretation is a metaphysics that translates readily into spatio-temporal frameworks of everyday reality, the cherub and chariot are more challenging (figure 492). The cherub associated with Adonai was encountered earlier (cf. figure 472). Theoretically, the four animals of the cherub are those of the 4 evangelists, which are found also on Tarot trump card X: The Wheel of Fortune (figure 156). Yet, while the Tarot card clearly aligns the animals with the narrow x form of the fixed signs, in this version, the eagle (Scorpio) is above the head of the angel/man (Aquarius). The accompanying sigil links both A and O with He. R (Resh) is on top linked with Yod. T (Tau) is on the bottom linked with Vav. T and R are thus in the opposite position to their place on the tarot card, where T is on top and R is below. The cross diagonals have the letters I N R I, which signifies Igne Natura Renovatur Integra (Fire





"ONE rules all of them from His Holy Dwelling Place unto Eternity"
Sefer Yetzirah 1:5

Figure 493a.-b. Covenant of Unity

restores nature integrally) as well as the more familiar: Iesus Nazarenus Rex Iudaeorum (Jesus the Nazarene King of the Jews).

8.3. Ezekiel's Chariot Shadai

In keeping with its mystical nature, the chariot is even more puzzling and mysterious (figure 492b). The position of the three columns is where we might expect them. Usually the Man and Eagle are above, with the Bull and Lion below. Here, the eagle and lion are above, linked with two concepts, Gadol (great) and Gabor (mighty) as well as two prophets: Yaaqov, Abraham. The ox and man are below again linked with two concepts, EL and Nora (tremendous) and two further figures Gaboriel and David. North – South is on a diagonal down to the right and East-West is on a diagonal down to the left. Hence, the main vertical axis of Firmament- Abyss goes from Northeast to Southwest.

When the chariot is compared with the Covenant of Unity (figure 493a), the same orientation remains. North is now identified as left, South is identified as right. Northwest is marked Fire and Evil. Southeast is marked Water and Good. In the centre is a covenant of the tongue (linked with 10 fingers) and at the very centre is the covenant of nakedness (linked with the 10 toes). Another figure for the covenant of unity places an aleph at the centre of which is a yod (figure 493b). Now, it is the straight line of the aleph that links North and South along a diagonal line.

An attempt to relate the covenant diagrams with traditional spatial diagrams is instructive.[219] In the traditional Hindu zodiac square NE –SW is an alignment of Pisces – Virgo (figure 73a). The Messianic seal reverses this orientation placing a menorah in the position of Virgo and a fish (Piscis austrinus) in the position of Pisces (figure 76i). In the rasi chakra (figure 491a), this NE – SW axis is a diagonal that links the yavarga in Pisces (mena) with the savarga in Virgo (kanya). cf. figure 64g). In the Celtic wheel of the year (figure 271c), this is the Lughnassadh - Imbolc (Leo – Pisces) axis.

In the Egyptian northern planisphere (the corresponding axis is horizontal (figure 154). In the Egyptian southern planisphere there is a perfect correspondence with the covenant diagrams (figure 483b). The Hebrew abyss now corresponds with the Leo-Virgo boundary. The firmament is now the Aquarius – Pisces boundary defined by the Eridanus river. In the middle of the heavenly river is Anubis (figure 491c), associated with Capricorn in some Egyptian zodiacs (figure 74g).[220] The theme of crossing (or passing, of ivri) now has a specific place: neither the Euphrates, the Jordan nor the Red Sea, but rather a heavenly equivalent: the Eridanus.

9. Christian Letters of Crossing

In the Christian tradition, crossing also becomes more important and there are shifts in letters of crossing. The Gyfu–Feo bindrune was encountered earlier (figure 297b). Feo or Fehu, corresponding to the female is shown as a diagonal F. In terms of the Chinese trigrams, this is

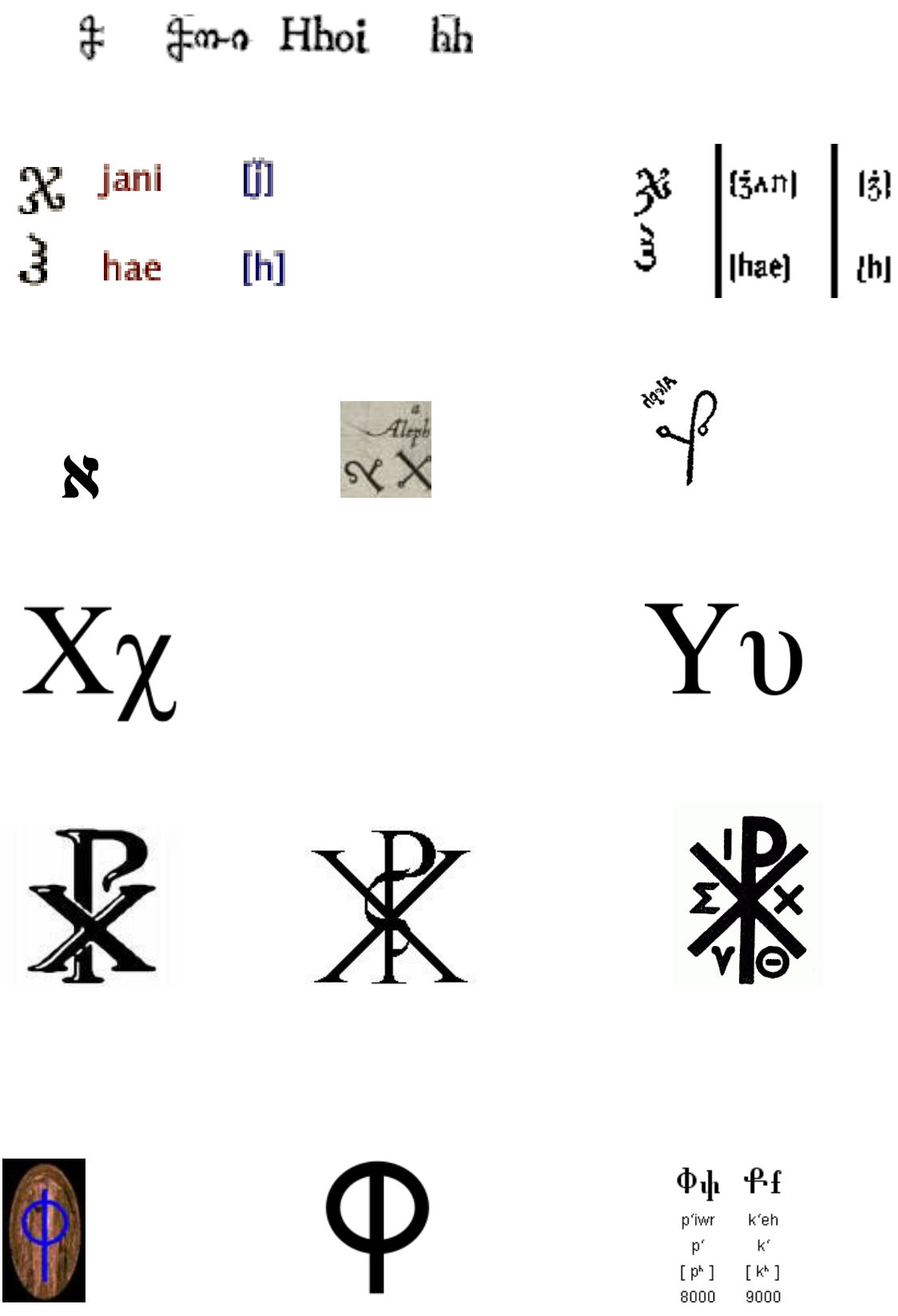


Figure 494 a. hh (Georgian), b-c, Jani-hae (Georgian, d-f. Aleph, aleph reversed, g- h. Chi – Upsilon, i –k. Chi Rho, l. Ger, m. Qoph, Quph, n. ph kh (p'iwr, k'eh).

a descent from Ken (Gen) to Kun along the 8 5 2 axis of the magic square. In the Celtic wheel of the year, this is the descent from Imbolc to Lughnassadh (2 February-2 August). Gyfu, corresponding to the male is shown as a diagonal I (cf. Ish, Ishana – Nirriti in the Hindu system, figure 46 c). In terms of Chinese trigrams, this is an ascent from Sun to Ch'ien along the 6 5 4 axis of the magic square. In the Celtic wheel of the year, this is the ascent from Beltane to Samhain (1 May – 1 November). Appropriately the female line is curved, the male line is straight. The Slavic letter Ksi, Ethiopian letter Haut and the minuscule form of Greek Chi, (figures 486 f,g,h, cf. figure 73) clearly depict these principles.

In the Gyfu rune, in the majuscule versions of Greek Chi and Upsilon, the left diagonal is thicker than the right diagonal (figure 494d, h, i). This is also seen in some versions of Hebrew Aleph (figure 486 c). In other versions, the thicker line is replaced by a whip, in keeping with the restraining dimensions of Lamed, while the place where might expect F, Fe and Pha is replaced by a short line (figure 486 b). So the main diagonal line is letter 1 – letter 12 (Aleph – Lamed), while the short line is letter 13 – letter 22 (Mim – Tau) or simply a Vav (F) such that the sequence is 1- 12 - 6.

The vertical axis is now the North - South axis, which is typically described as Greek Rho (which looks like a P). The idea of crossing now has two elements: a) the Chi (X) of crossing and b) the Rho (P). Some versions of Rho show it as a staff which curves round to a point. Other versions show an S of Stigma touching the P-like Rho (cf. a reversed form of the Hebrew Aleph aligned along a vertical North South axis).

The Christian tradition alters the orientation (figure 494 i ff). The female and male axes, Imbolc-Lugnassadh and Beltane-Samhain become the two diagonals of letter Chi (X). In the Christian tradition, the end of male axis in Samhain, is typically linked with 8 November, when Michael overcomes the forces of Lucifer. In the Hindu tradition, this is when Kartikai overcomes the forces of darkness (cf. Diwali). Astronomically this corresponds to Nakshatra 19: Mula (the root), associated with the the tail of a scorpion (mala, meaning original sin). In some versions this S of Stigma (letter 6) is included as an S along the North-South pole of Rho. In other cases, it is omitted altogether, and replaced by the Greek letters for fish (ΙΧΘυΣ, Ichthus).
In the rasi chakra, the Aquarius - Leo axis linked the pavarga/yavarga with the savarga (figure 491 a). The Jewish and the Christian traditions effectively take this SW – NE alignment and position it along the vertical axis. In the Christian tradition, this also becomes the North-South axis. This explains why the pha of Sanskrit letter 22 is also found along the N-S sometimes as a Ger rune, sometimes as an X (Scythian), sometimes as a ph (Faliscan) and sometimes as Huyri (Marcomannic) or a y that alternates between Phi, Algiz, and Psi, sometimes as p'iwr and k'eh (Georgian, figure 494). In Jacobitanum the Greek letter Psi is written Epsi.

9.1. S, Shin and Sin

In the Arabic shapes (figure 277 a), letters sin and shin belong to shape 6 and relate to Chinese stem 6, animal 6 (sisha, cf. figure 147). They are initially letter 12, letter 13 and in the numerical abjad version they become letter 15 (siin) and letter 21 (shiin) with a gematria of 60 and 300 respectively.

000 ☷ Yin

1 | Isa (Isaz, Ice)

111 ☰ Yang

3. 王 Ou (Mountain King) (cf.)

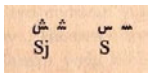
5. Опора Support (Опора)



U, W, - Ur

6.  ho (Sumer)

10. Madder, Hall of Fox

6 , 12 - 13 

Shape 6, Sin, Shin (Arabic)

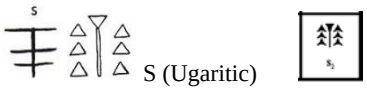
15.

15 – 21  Sin (Samehh) - Shin (Hebrew)

16. Jaichim Jodha

Support 21. 

S (Tartessian) – O (Tartessian)

30.  S (Ugaritic)

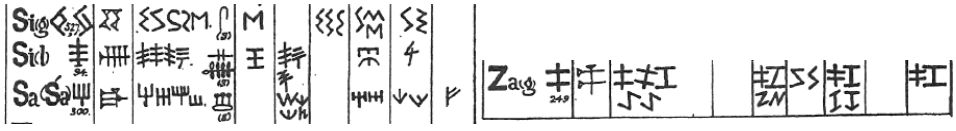
17 18 19 25 

Figure 495. Support Symbols

Ahura	- Daeva
Good	- Evil
Leader of the Ahuras	- Leader of the Daevas
product of love and desire	- result of a moment of doubt
unlimited in time but not in space	- limited by time and limited by space
Ormuzd	- Ahriman
Oromasdes	- Ahriman
Ahura Mazda	- Angra Mainyu

Table 144. Some associations and names of good and evil in ancient Persia.

In the Hebrew system 6 is linked with vav (cf. Hindu Ishan and Celtic Beltane) in Taurus. Hebrew word, sisha, is supposed to be unrelated to the number 6 of Sesha, stem 6 and the Chinese animal 6 (serpent).[221] Indeed, numbers 6, 60, 600 and their combination as 666 are associated with the Beast and with evil (cf. figure 497). In the Slavic tradition also letter 15 (gematria 60), is associated with the devil. A possible explanation follows, once again involving the heavens.

In the Hindu system of 9 planets, the two shadow planets rahu and ketu govern eclipses. In ancient Persia, when the planets are reduced to 7, rahu and ketu officially disappear. The Hindu system also has devas liked with day and asuras linked with night, devas dominating the spiritual world, and asuras dominating the material world sometimes presented as rishis (wise men) – asuras; diti – aditi (unbounded – bounded), adityas – daityas; indo-aryans- irano-aryans. In other contexts, there are suras with Brihaspati (cf. Jupiter) as their leader and asuras with Shukra (cf. Venus) as their preceptor. Brihaspati governs the domain of regular (exoteric) knowledge; Shukra governs the domain of sacred, mystical and secret (esoteric) knowledge –including the ability to raise persons from the dead.

The war in heaven, which leads to a new order is thus about much more than some symbolic deities having a quarrel. It is about divisions in knowledge. On earth, one practical consequence was a parting of the ways between the Indo-Aryans who followed knowledge/wisdom, and the Irano-Aryans epitomized by Zoroaster who espoused esoteric knowledge, mysticism and magic leading to the Magi, who visited Christ in the guise of the 3 Kings.

In Persia, the conflict of suras and asuras becomes a conflict of d(a)evas versus ahuras. The celestial version of these opposing forces become two competing principles, e.g. Ahura Mazda – Angra Mainyu (table 144), represented symbolically as two serpents competing for the world (mundane) egg (figure 148a).

In Ancient Greece, this complementary dualism of the serpents becomes linked explicitly with the constellation Draco, which recurs in the monogram of 3 emblems in the Mysteries (cf. figure 148 f-g), as Greek letter 6 (Stigma), letter 14 (Xi) and letter 18 (Sigma). In the Arabic tradition, yaa is shape 17 and letter 28 at the end of the alphabet. In the abjad sequence yaa becomes letter 10 with gematria 10. In the system of Ibn Arabi yaa becomes Yâ (y/î) as letter 11 associated with mansion 11, the mane in Leo, the Lord and “The First Heaven, the Sphere

of Saturn, the Sky of the Visited House and Lotus of the Extreme Limit, the Abode of Ibrahim (Abraham)." The corresponding Hindu mansion is Nakshatra 11: Poorvaphalguni Fig Tree associated with: shivalinga and creation.

9.1.2. Support Symbols.

Part of this story is a shift in support symbols (figure 495 a-b). In Sumerian, the letter Si is a vertical pillar and 3 lateral lines, letter Sa has a pillar leading to multiple verticals like the Slavic hands of God, and sometimes appears as recumbent E, while Z is a pillar with two lateral lines. In Tartessian, S is also a pillar with three lateral lines. In Paleo-Hebrew the line with 3 pillars becomes Sin while the recumbent E form becomes Shin.

In other contexts, the pillar is Djed or Isa, the three lateral lines are yang, ho (Sumerian), while a pillar with three lateral lines is madder (Slavic runes), U, W, Ur (Celtic runes), or Samekh, or Jaichin. Ultimately the new order of the Hebrew system brought a number of subtle and often not so subtle changes. The South orientation was replaced by a Northeast – Southwest orientation along the vertical axis which, in practice, frequently posed as a North up orientation. In simple terms, associations with the end of alphabets now tend to occur in the first 10 letters near the beginning of alphabets.

In the Hebrew system, letter 10 becomes Yod (yud). So Yud is now on the Leo/Virgo – Aquarius/Pisces axis. The good news is that the crookedness of the snake in the heavens can now be contrasted to the straightness of the I of Yod in the form of an arrow,[222] which ranges from an infinitely small point to a letter that can be I J Y in the Magi tradition (figure 65 c). The dollar sign ($) of the Celtic tradition (figure 317a) is now replaced. Another consequence is that the associations between stem 6, number 6, letter Stigma are now denied.

In the Arabic tradition, Shin is linked with the summer solstice. In the later version of Ibn Arabi, Shin (Powerful) with a gematria of 10, remains linked with Cancer and is now opposite Sin (Life Giver) with a gematria of 20 linked with Sagittarius and water. Alignments of S and T as Stigma along the North South axis are also no longer appropriate. In the Hebrew system this North-South axis of Cancer – Sagittarius becomes letter 8 (Heth, Cheth) - letter 15 (Samekh). Samekh as a world pillar, functioning as a Djed, aligned either along the Beltane – Samhain or the Summer Solstice-Winter Solstice axis no longer fits into the system. In one strand, the North now becomes linked with evil and devil. The kind of crossing entailed in the Slavic ksi is no longer in keeping with the new crossing of the Eridanus, which becomes linked with the Jordan to the extent that left bank is linked with both a position and the identity of a people.

9.2. Y, Jani and Zan

By way of illustration, it is useful to look at the y of Egyptian 2, Aegyptiacum or Aegyptiorum (figure 283). Here too there are variants of the letter X (figure 494 d). In this version, the Beltane-Samhain axis starts with a U and ends with a return symbol. In Georgian, effectively the same symbol (figure 494 b-c) recurs as letter 32, Zan or as Jani. In another

variant, they are Dj, effectively the same as the Arabic jiim. Sanskrit letter ho, a variant of the aspirate ha, linked with the ha of hamsa and the breath of life, becomes ho in Georgian. Similarly, the letter hai linked with letter 33 in Sanskrit, becomes letter 33, hae in Georgian. In Hebrew, hai becomes a variant of chai as a term for life. Once again, in the new order, letters that were at the end of the alphabet associated with life are moved to the first 10 letters, often to demonstrate the new crossing with Alpha, Chi, Rho, Phi.

9.3. Jani, Jani, Janis, John

The etymology of these final letters of the Georgian alphabet, jani and zan (ჯ.an) deserves attention because it may shed new light on one of the central figures in the Christian tradition: Saint John the Baptist. In Japanese, San Zan is connected with 3 Mountains. In Chinese, san is connected with the number 3. San Zan is connected with 3 Battles, 3 Kingdoms and a form of Kung Fu.[223] In Sanskrit, zaN means: ”to give, to go.” San in Sanskrit means: “to gain, acquire, obtain as a gift, possess, enjoy; to gain for another, procure, bestow, give, distribute; to be successful, be granted or fulfilled.” Sanjan is “the Sanskrit word for 'Creator', and thus the stock epithet of Brahma.”[224]

Combinations and variants of san and jan play a particular role in Zoroastrianism. When he first left India he went to Jurjan Varkâna, Greek: Hyrcania (Land of the Wolves) also called Astarabad. When Zoroastrian refugees sought asylum in India (c. 936 A.D.) they called their city: Sanjan (Gujarat)[225] Sanjan is also “the Persian name for Xinjiang, (now China), which is part of historical Khorasan,”[226]and as noted earlier, was linked with fire worship through the town of Agni. There are further Sanjans in Afghanistan, Pakistan, Iran. Given these connections with Chinese traditions it is likely that sanjan and san jiao (as in triple burners, cf. san chai) and triple betyls became interconnected. Modern Jurjan is called Gorgan. Early versions include Jirjahn, which has been linked with Jir Jahn, German: Georg and Johann and with Slavic: Juri (table 146).[227] In the Muslim tradition, the name Jurjan is linked with Lud, a son of Shem and Shakbah, a daughter of Japheth:

> The Muslim historian Muhammad ibn Jarir al-Tabari (c. 915) recounts a tradition that the wife of Lud was named Shakbah, daughter of Japheth, and that she bore him "Faris, Jurjan, and the races of Faris". He further asserts that Lud was the progenitor of not only the Persians, but also the Amalekites and Canaanites, and all the peoples of the East, Oman, Hejaz, Syria, Egypt, and Bahrein. [228]

In this account, Jurjan is linked with Shem and all the Semites. Juri, is further linked with Jari, Jarovit, Yarilo: the male generative force and growing power in nature. Meanwhile, Sanjan becomes linked with Khurassan and the Sun Race. For instance, Sanjan (Khorasan) is an:

> historic city in present-day Turkmenistan… As a site in the Bactria-Margiana Archaeological Complex, Sanjan is subject to the hypothesis that the Indo-Iranians, a major branch that split off from the Proto-Indo-Europeans, originated there.[229]

In the Sanskrit tradition, life occurs in jana loka (the world where persons are born). Sanskrit jana means: “generating, creature, living being, man, person, race, birth.” Etymologically it is connected with jiva (jIva, life). The Hindu name, Sanjeev means: life-giving, life-saving, long-lived. It is related to Sanjivani and Mrita Sanjivani, and Sanjivini Vidya[230] associated

Persons

Adonai -	Jao
Belobog -	Chernobog
Bright Child -	Dark Child
Christ –	John the Baptist
Divine Child -	Dark Child
Evangelist -	Baptist
God of Sun -	God of Moon
Goitosiros -	Targitaos
Horus -	Set
I -	U
Ivanovden -	Ivanje
Jera, Gebo,	Sowilo, Dagaz
King -	Knight
King -	Little King
MARA -	RA
Oak King -	Holly King
Old God -	Old Goddess
Perkons -	Laima
Saint Nicholas -	Saint Elias
Saint of Gifts -	God of Gifts
Son of Light -	Dark Child
Tanist -	Lugh
Veles-	Perun

Places

Capricorn -	Cancer

Events

Alban Arthan -	Alban Hefin
Birth of Christ -	Birth of John the Baptist
Midwinter -	Midsummer

Gate of yin and yang - Height of yang cycle and beginning of yin
Spirit of Winter Solstice - Spirit of Summer Solstice
Waxing Half Year - Waning Half Year

Yule -	Litha
Yuletide -	Green Yuletide

Symbolism

Earth -	Fire
Feminine -	Masculine
White -	Black

Cross of Crosses - Cross of Fire

Darkness -	Light
Gebo -	Dagaz
Goat -	Cauldron
Original -	Reflection
Rat -	Snake
Yin -	Yang
Zi -	Si

Table 145. Persons and events linked with the Winter and Summer Solstice.

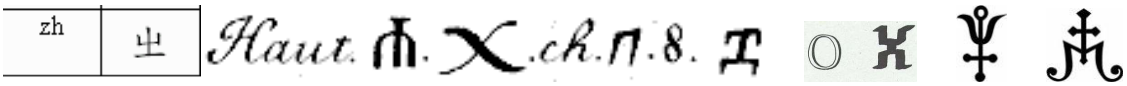
with the elixir of immortality, a magical plant, and a science of revivification, the ability to bring persons back to life.

All this provides a new context for understanding a) the Latvian tradition where the Summer Solstice is linked with the feast of Jani (figure 2) associated with Janis, whose name is equated with John the Baptist and b) and Saint John the Baptist, who is called San Zan Degolà (i.e. San Giovanni Decollato) in Venetian dialect. Sanjan, Sangan, Sanzan, Sanjeev, Sanjivini, San Giovanni seem to be connected. John is certainly a name with many variants:

> John Ioao Ioan Ioann Ioannes IOANNES John has 85 variant forms: Anno, Ean, Eian, Eion, Euan, Evan, Ewan, Ewen, Gian, Giannes, Gianni, Giannis, Giannos, Giovanni, Hannes, Hanno, Hans, Hanschen, Hansel, Hansl, Iain, Ian, Ioannes, Ioannis, Ivan, Ivann, Iwan, Jack, Jackie, Jacky, Jan, Jancsi, Janek, Janko, Janne, Janos, Jean, Heanno, Jeannot, Jehan, Jenkin, Jenkins, Jens, Jian, Jianni, Joannes, Joao, Jock, Jocko, Johan, Johanan, Johann, Johannes, John-Carlo, John-Michael, Johnn, Johon, Johnie, Johnnie, Johnny, John-Patrick, John-Paul, Jon, Jona, Jonnie, Jovan, Jovanney, Jovanney, Jovanni, Jovonni, Juan, Juanito, Juwan, Sean, Seann, Shane, Shaughn, Shaun, Shawn, Vanek, Vanko, Vanya, Yanni, Yanno and Zane.[231]

Evidence that there is a much larger context and that there are forgotten connections comes from an unexpected source. We noted that Arabic letter Shin (shiin) is connected with due South and the Summer Solstice (cf. figure 74). Two old alphabets, the Mimshin and Colphotorios (figure 563d-e) are annotated with Arabic letters. The Mimshim connects shiin with a figure resembling hh in the Georgian alphabet (figure 494 and versions of hai in Sanskrit. The Colphotorios connects shiin with a square with loops at its corners – borrowed by Apple as their command key. Half of this symbol is seen in the Georgian letters ho, hhoi or hh (figure 494 a-b). The full version is called Saint John's Arms, (Saint) Hannes Cross, Hannunvaakuna, or Bowen Cross, Bowen Knot or simply a heritage symbol in Scandinavia and Baltic countries (figures 563-566).

A further look at the Colphotorios alphabet reveals that the Saint John's Cross returns in accentuated form (complete with a little upward triangle above it) as letter 17 in the Arabic shapes order: zh with a gematria of 900, which becomes letter 27 in the abjad numeration again with a gematria of 1000, followed by letter 28, ghayn with a gematria of 1000 which has a grid symbol. To summarize briefly: in India the year has two parts, a first half linked with Jupiter (Brihaspati), (exoteric) knowledge and power. A second half is linked with Venus (Shukra), esoteric knowledge, magic and wisdom. The Zoroastrian schism chooses the path of Shukra, esoteric knowledge and magic. Initially, they attempt to reflect both the generative force and the generated force in harmony: e.g. Jurjan, Sanjan.



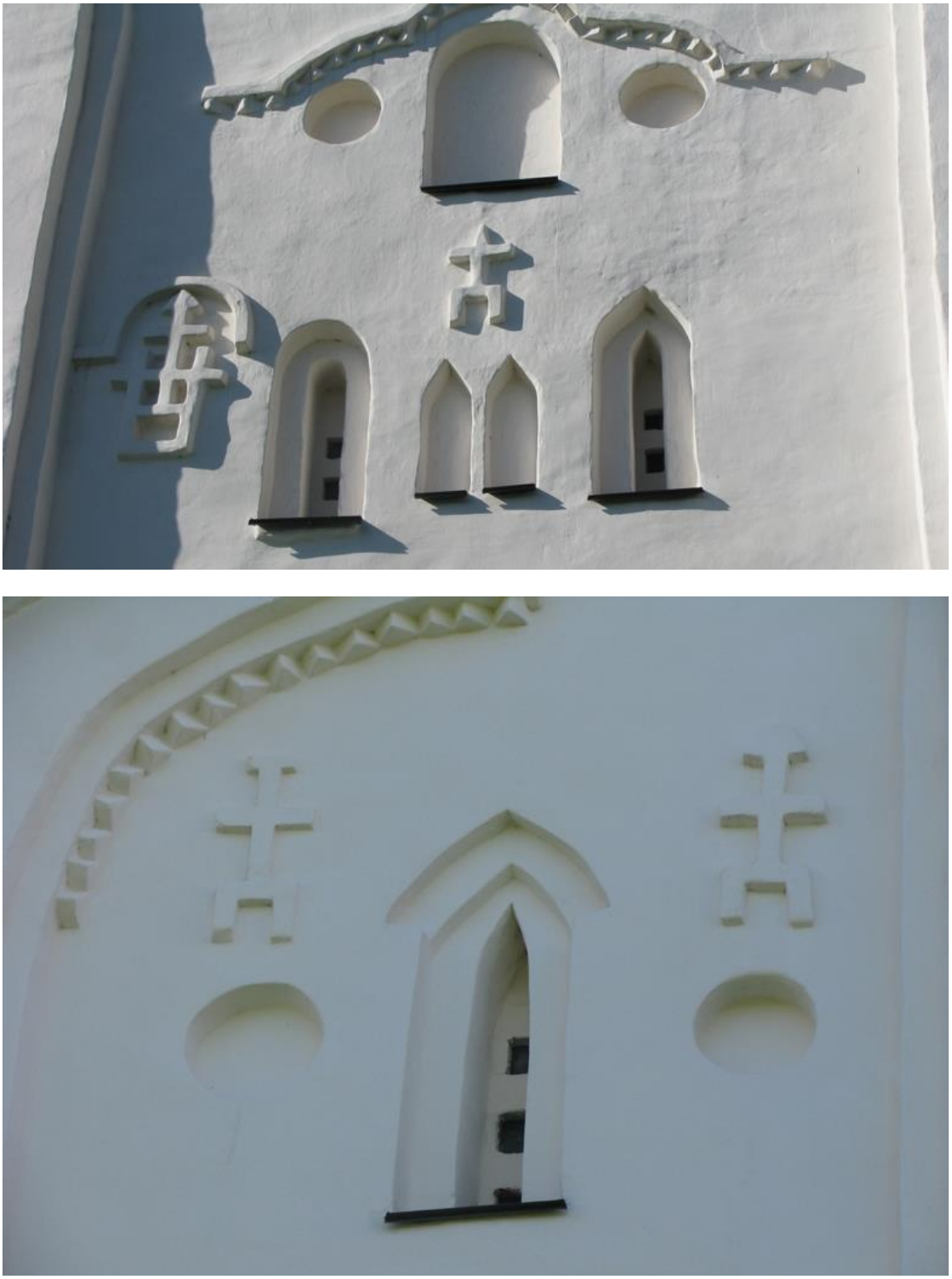


Figure 496 a. Zh (Chinese), b. Haut (Aethiopicum), c. Antinomy, d. Alum (Alchemy), e-f. Church of Veliky Novgorod,

Generative	Generated, Born
Jur	Jan
Juri	Jan
Jihr	Jahn
Georg	Johann

Table 146. Etymologies of Georg and Johann

This concept becomes twofold. Jur leads to Juri, Jarilo and George. Jan (cf. Ian) leads to Jani, Janis, Hannes, John, John the Baptist. Jan as jiva and jani becomes connected with the Summer Solstice, South and the maximal life force: shin (or yang in Chinese), which is connected with shielding, healing, rebirth and immortality. John or Ivan in this form, with associations to fire and 4 points of the compass, is much older than the Christian Saint, just as shiin in this form is much older than Hebrew letter 21: Shin.

In the Slavic tradition, John becomes linked with both the Winter and the Summer Solstice Ivanovden - Ivanje on 7 January and 7 July respectively. In the Christian tradition, the winter John becomes Saint John the Evangelist (27 December). So there also two Christian dates for John: 27 December and 24 June.[232] In Carinthia, the first of these becomes Šentjanževec when:

> the blessing of wine takes place, called šentjanževec after the Saint's name. Of course, this wine has nothing to do with the Saint. In this case, an ancient pagan tradition has been Christianized. It is about ritual drinking in honour to the deities. This custom, too, is of Aryan origin. It is still today practised in India (Hinduism), where it is called saoma (the Avestic haoma). Its name originates from the Hom, the very ancient tree of eternal life, and reflects the principle, that maintains the life... It was drunk by priests at sacrifices.[233]

In this context, it is hardly surprising that the name John is linked with letter 33 of the Sanskrit and Georgian alphabets, with the sounds hai, hoi, ho and with the idea of a holy Spirit and divine breath. The shift from emphasis on the end of the alphabet to the hawwaz - hutti segment of the abjad means that the summer associations, which include bathing at the solstice as with the Slavic Kupala, are shifted to the winter solstice, bathing and a symbolic form called baptism linked with Eridanus, Ardan, Yarden, Jordan, a symbolic being called Jordanus Maximus and saints named John.

Hence, in both the Slavic and European traditions, the functions of these two saints are doubled: one linked with the Winter Solstice, the other with the Summer solstice. In the Christian tradition there is further differentiation. The winter solstice becomes linked with the birth of Christ, the summer solstice with the birth of John the Baptist. The architectural manifestations, as seen in chapter 5, link Christ with a Church and John with a Baptistery.

All this is again part of a much older tradition. In the Celtic tradition, it is the distinction between Bright Child and Dark Child. In the Hindu legends, Vinata lays two eggs: one lies 500 Years the other 1000 Years, one produces Aruna, who is lame, the other produces Garuda who is normal.[234] A whole spectrum of associations linking pre-Christian and Christian times evolve (table 145).





Figure 497 a-b. Dogon Kanaga Mask Ceremony.

Other aspects of the saints are also doubled. In the Slavic tradition, the beginning of spring and beginning of winter become Yuri's Day in Spring - Yuri's Day in Autumn (6 May-9 December; 23 April - 26 November). In Europe, this becomes Saint George who also has spring/summer and autumn/winter dates (6 May - 9 December, 6 May - 23 November, 23 April - 10 November, 23 April - 25 December). On some occasions, the spring and autumn are split into separate saints as Saint George - Saint Demetrius (Gergiovden- Dimitrovden, 6 May - 26 October), reflecting pagan distinctions between Apollo – Dionysius, Zeus – Hades. A full study of such parallels would again be a book in itself. Even so, the above examples illustrate how divisions of the alphabet are connected with divisions of the year, the names of deities and saints and that there is a prehistory to the Christian order and saints.

10. Orthodox Symbols and Letters as Life and Man

On numerous occasions we have noted parallels between letters of the alphabet, candelabrum boys and stick men: e.g. figure 2, in connection with letter 5 as "is, exists," or letter 7 as "living" cf. zh, zhe, zhivete. jivete. In Chinese (figure 496), the equivalent is zh, letter 37 (cf. 37 as a key number in the creation holograph). In Aethiopicum a Coptico this theme recurs in the letter ch (Haut, figure 496b) as an inverted trident, a curved X, a figure 8 and stick man (cf. letter Sat, figure 518). Such stick figures also recur as the letter O in a rune table and in alchemical symbols for antinomy and alum in alchemy (figure 496 c-e, cf. 528).

In the Russian Orthodox Church, such stick figures become a feature of architectural decoration. For instance, the Church of the Transfiguration (Veliky Novgorod), shows a series of examples. On the surface, they are merely variations of crosses. In light of the anthropomorphic traditions of letters and alchemy, they can equally be seen as symbols of descent and resurrection, death and resurrection whereby there is a metaphysical transfiguration parallel to the processes of alchemy. The examples are the more fascinating because they have near parallels in Africa.

11. Descent as Dance

The descent from heaven takes many forms. In North-West Africa, the Dogon people, with ancient roots going back to before 3,200 B.C.[235] do this using kanaga masks at dama dance ceremonies honouring the dead. The kanaga mask (figures 497-498) involves a shape encountered in the opening images as the Mary symbol, candelabrum boy and letters y y z of the Tifinagh alphabet (figures 1- 2). Gimbutas[236] has linked the shape with bees as stick men (figure 501c).[237]

In the Kanaga mask ceremonies, the Dogons wear the symbol on their heads and through their movements spread the life force throughout the world, thereby imitating "Amma, the creator god, who brought all things to life:" [238]

> The cross refers to the myth of creation. The upper part of the cross symbolizes the supernatural world, and the lower part symbolizes the terrestrial world. The line between the two parts is the union between the two worlds. In accordance with mythology, the cross of the mask is the God's hand. The dancers always appear in large numbers. The person wearing the mask bends down when he dances, pointing his cross at the ground with the intention to establish a link between earth and sky. For funeral rites, members of the Awa's society with masks dance on the house' roof of the dead man, in order to lead his







Kalebasse Nr. 3.



Figure 498 a. Dogon Toguna, b. Senoufo Ark, c. Lizards, d. Statue with Gecko.

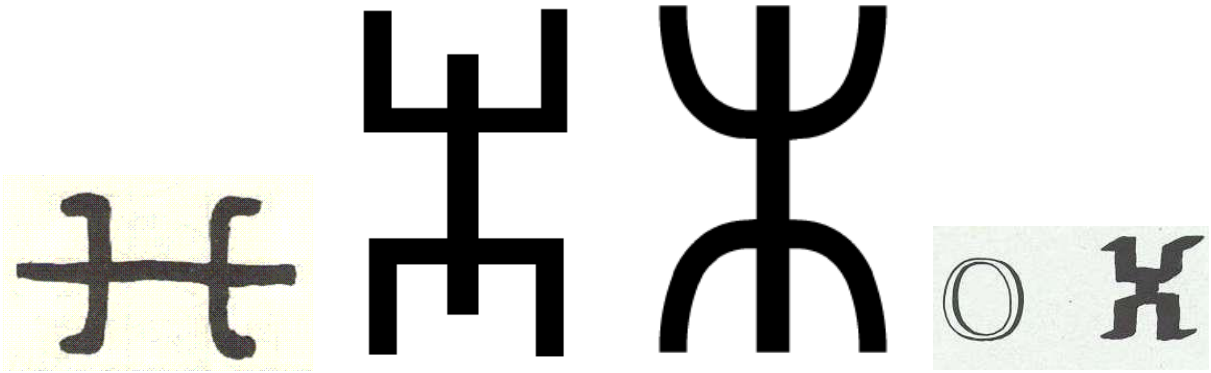


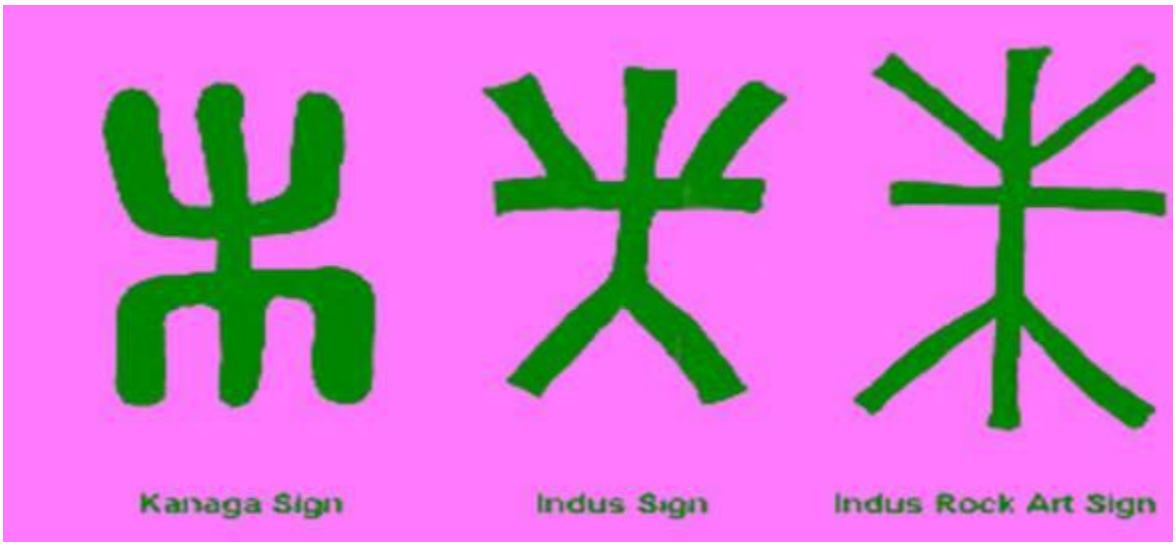






Figure 499 a –c. Dogon Kanaga Masks. d. Dogon Toguna (detail).





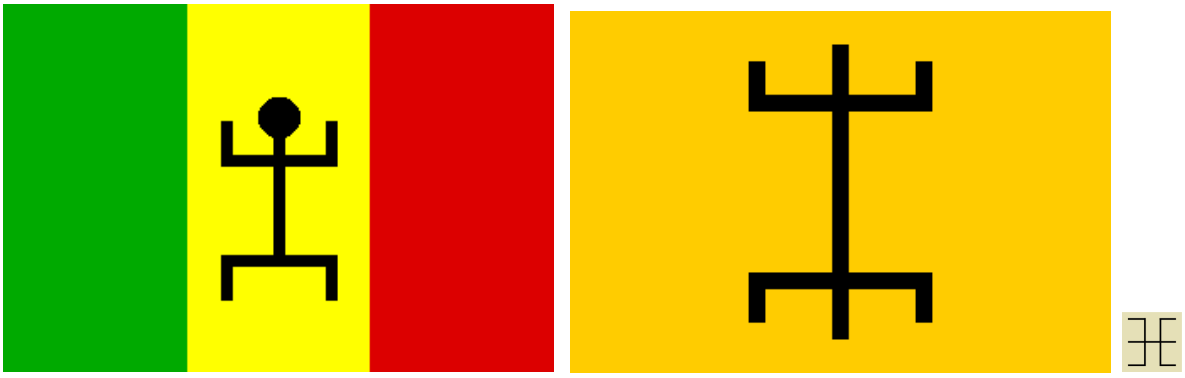
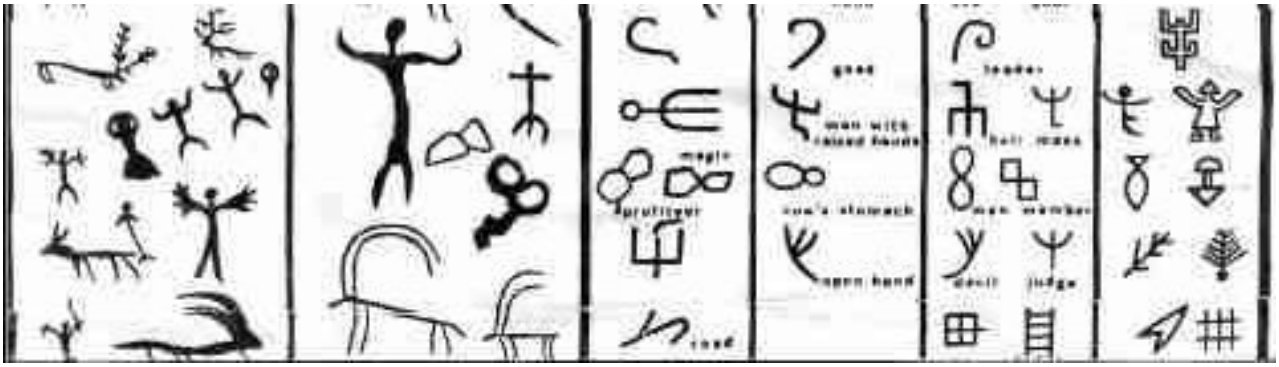
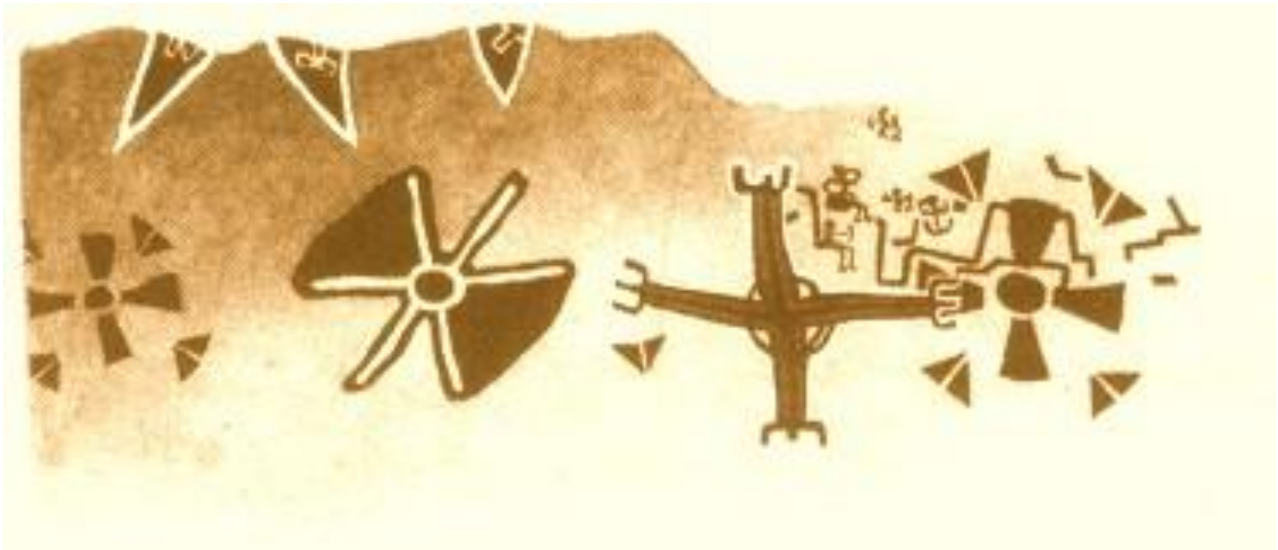


Figure 500. a Kanaga Sign,b. Kanaga symbol: c. Tvimadur, d.O (Rune Table), e. Kanaga Sign , Indus Sign, f. Mali Flag, g. Kabyle Flag







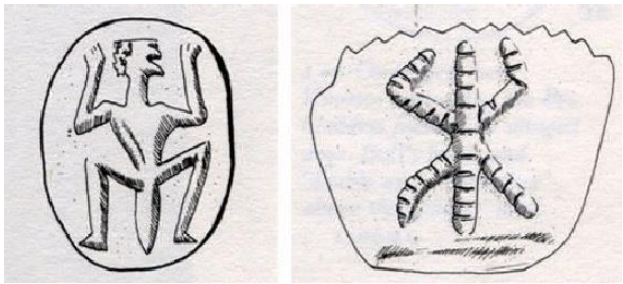


Figure 501 a –b Armenian Alphabet, c.Armenian cave drawings, Bees as Stick Men

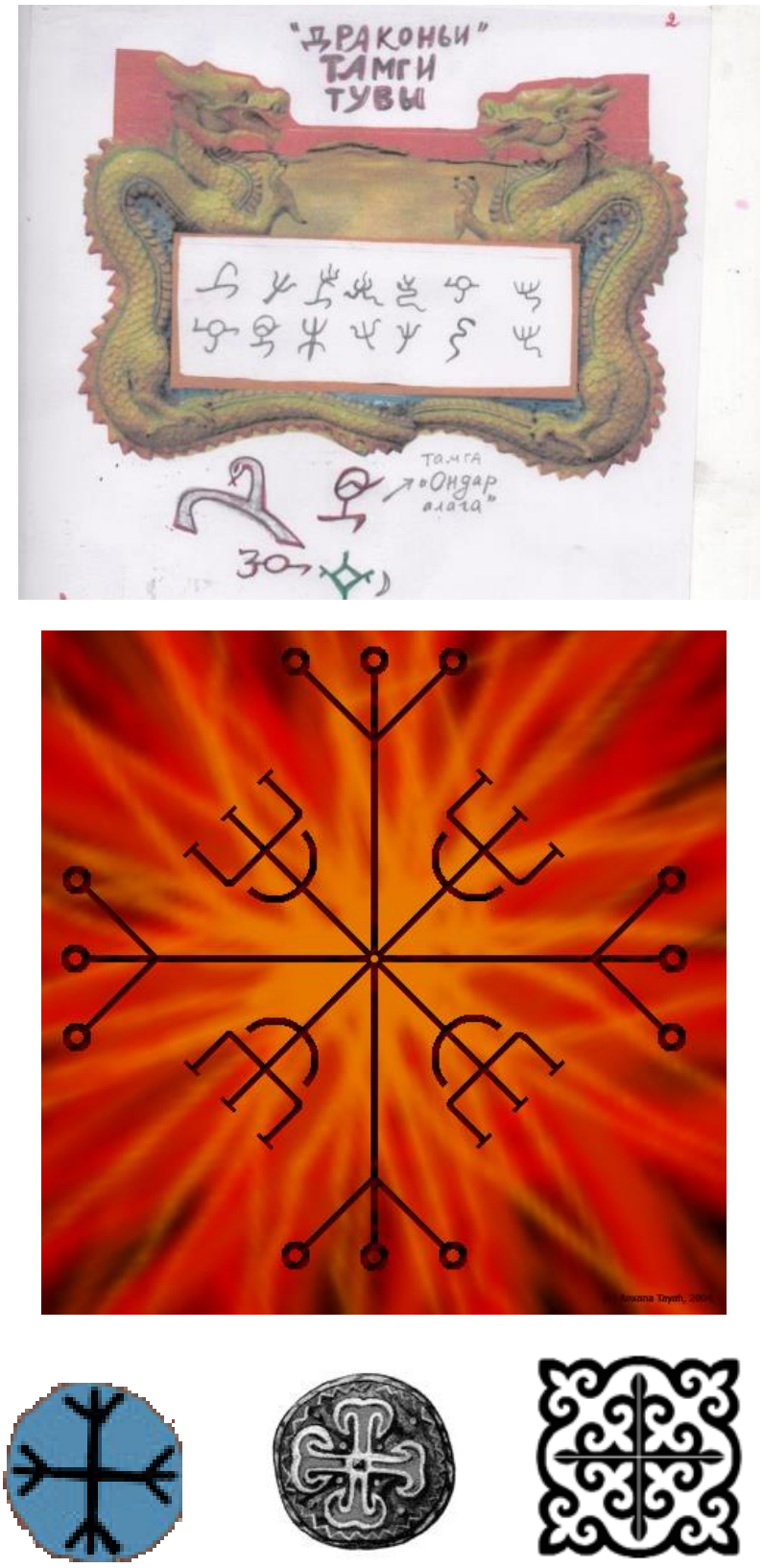


Figure 502. a. Tuvan Dragon Carpet with Tengri symbol, b. Aegisjalmur, c-d. Tengri, e.Sirdaq, f. Vandals Tamga .

> soul (nyama) into its eternal rest, and in the same time in order to defend the living from harm he can do to them. The Kanaga mask is also used to protect the hunter from the revenge of the prey he killed.[239]

Hence, the kanaga masks re-enact the creation process, link the 3 worlds (heaven, atmosphere, earth), help the dead gain eternal rest and protect hunters. The kanaga symbol is also found on the walls of Dogun togunas (a meeting room for male members of a village, figure 498a). It recurs as a crocodile totem, as a gecko, a lizard with cosmological symbolism. For instance, it is found on a Senoufo ark. On a calabash, two such lizards define the 4 cardinal directions. On a statue of man, it occurs as a headpiece, once again suggesting a link between earth and heaven (figure 498b-d).

The kanaga symbol, found in petroglyphs at Yougou Dourou (figure 500a ff), has been linked by African scholars with the Dogon's 60 year ceremonies relating to the star Sirius,[240] with a Mande base 20 notation (kosa wala) and even with Mayan calendars.[241] Another version reduces the kanaga symbol to a regular geometrical figure, variants of which recur on the Mali and Kabyle flags and as the Tvimadur symbol. The kanaga sign is also found in the Indus valley and India:

> The Kanaga sign is very common in Indus rock art. It can be interpreted as the symbol for a primordial God and a Lord of space and time with an astronomical meaning. In southern India, there are rock art signs that refer to the Sky and in particular to the Draco and Ursa Major constellations and to a Lord of space and time. Those rock art signs can therefore be considered as a recorded data of ancient astronomical knowledge. They may have been used in the formation of linguistic communication and also as religious symbols.[242]

This presence of the kanaga sign in both India and Africa confirms the widespread use of an important symbol that recurs as a letter in alphabets. It also confirms interesting differences in associations. The African version is linked with Sirius near the South Pole. The Indian version is linked with Draco and Ursa Major near the North Pole. Hence, African and Indian traditions link the kanaga symbol with both poles, inviting dual associations of North - South, Polaris - Sirius, Winter - Summer, Darkness - Light, which can then be linked with individuals: Set - Osiris, Christ - Satan etc.

The origins of the kanaga symbol can be traced back to early Armenian letters[243] (figure 501a ff.) in the Paleolithic period (15,000 -12,000 B.C.), variants of which recur in Armenian cave drawings. It is found also as the first of 52 stars in an old Slavic system with 13 zodiac signs (figure 128). Ultimately the stick man of the kanaga symbol, who poses as candelabrum boy, letter yaz (Tifinagh) is an Algiz Rune in two directions. Extended in four directions it becomes a pattern on carpets, found in Tuvan Tamgins and the Scandivanian Aegisjalmur, as a symbol of god Tengri, as a Sirdaq from , with a variant as a Vandals Tamga (figure 502) and as the Mara/Mary symbol (figure 1) in the Zharkutanskie Runes (68,000 B.C.) where we began.

12. Conclusions

Stories of the sky are integrating threads of astronomy, religion, mythology and early epic literature. On the surface, they are stories of creation, and cycles of nature. These cycles become threefold acts of creating, preserving, and destroying (mostly in the senses of transforming and remaking anew). This model leads to 3 gods: Brahma, Vishnu, Shiva, 3

worlds, 3 seasons and systems of triads and trinities explored on several occasions throughout the book. In the East, this threefold approach is the basis of Lalita Tripura Sundari. In Egypt, it is the starting point of Thoth as Trismegistus (thrice great) which becomes an epithet of Hermes in Greece. In Scandinavia, it is the basis of Bureus' homo triplex (threefold man as spiritual, rational, carnal, cf. figure 69). Elsewhere, these are pneuma, psyche, hyle; spiritus, anima, corpus; thought, word, deed, or in reverse form as three constituent essences: kaya, vac, citta: body, speech, consciousness; body, mind, spirit. In all these cases, the constituent essences of man, woman and god remind us of worlds beyond the physical frame.

In India, the story of Shiva's son, variously called Kartika, Karttikeya, Skanda or Murugan becomes a starting point for some of the most dramatic stories of the skies. The pre-history of this event is linked with the creation story itself. The result is a god, typically with six heads and 2 consorts, riding on a peacock, who becomes the leader of the heavenly forces (devas) against the asuras (inferior gods, rakshashas, titans, demons) during a war in heaven. Although the names of the characters change, the essential features of this story recur in the great religions: e.g. Zoroastrianism, Judaism, Christianity and Islam.

These stories require a cosmological framework of heavens, spheres and elements, each of which becomes linked with a letter of the alphabet. So the stories of the sky become a framework for alphabets. The stories also entail key metaphors (e.g. birds) and concepts (e.g. time) which shift in treatment in countries between Asia and Europe. There is a general shift from a matriarchal model, where matrikas offer a framework for creation, its maintenance and dissolution to a patriarchal model where male gods dominate. There are multiple strands. Some continue the anthropomorphic imagery of gods and goddesses. Others become more abstract and geometrical.

Even the abstraction process has multiple strands and forms. In the East, there is a metaphor of a root (source, cf. Sanskrit: mula, Persian: Haq, Hakk). In the Buddhist and Chinese traditions, it is called Bodhistsattva. In the Hindu tradition, it is called avatar. In the Mandaic tradition it is also called kimsa: treasure, treasury, fullness. The term for emanation becomes Uthra and is translated into Greek as Aeon.[244] In the West, this aeon is further translated as powers, spirits, demons, archangels, and angels, often with very distinct attributes: e.g. Archangel Michael, sword in hand, killing a dragon-like Lucifer. Hence, what had begun as mental abstractions become vividly personified virtues and vices (in the case of fallen angels).

At a more subtle level, complementary cyclical and symbiotic relationships (yin and yang, increase and decrease, light and darkness) seen in the East as an ebb and flow of energies, tend towards opposites, opposition, and becoming opposed to one another. Hence the concept of God and Friend (e.g. Varuna and Mithra) tends towards God and the Other, God and the Adversary (Ahura Mazda - Ahriman) and then to God and Enemy (Christ and Satan).

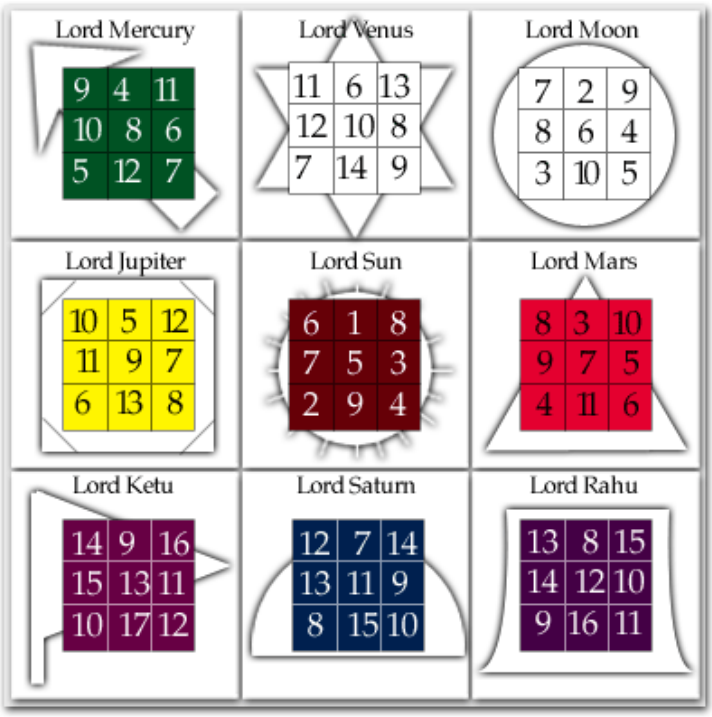
The opposition between persons become oppositions between hosts of the heavens: devas and asuras leading to wars in the heavens. This is much more than a single event sparked by a temporary disobedience between a proud angel (Lucifer) and his Superior. It is an on-going struggle, leading to further definition of the complex layers of heavens, spheres and realms that comprise the cosmos. The imagery of these celestial realms, which include the Heavenly

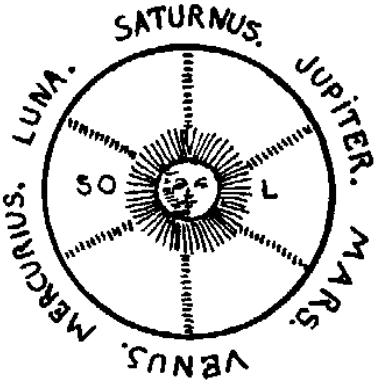
city (Heavenly Jerusalem, City of God, World Tree, Garden of Eden), is the more intriguing because most of us remember only the historical mundane versions. Concepts, mental creators, mental sons of God and mental creations have become realms of esoteric meditation.

The Old and New Testaments have taught us to focus on the existing physical world, and to treat knowledge in terms of facts of history. Ironically, a passage from the Apostle Paul (Ephesians 6:12), reminds us that the original focus lay elsewhere: "For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places."[245]

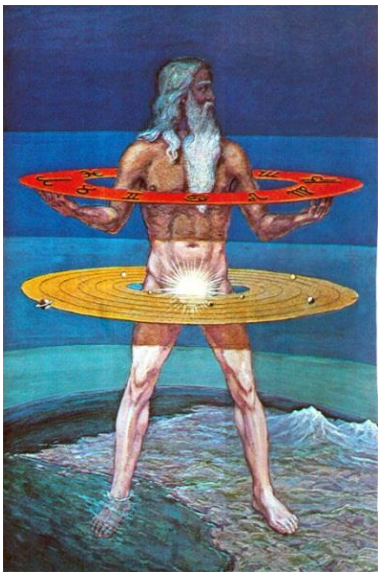
The stories of the sky, the wars of the heavens, constantly bring us back to the limits between the exoteric and the esoteric, the material and spiritual, the visible and the non-visible, the manifest and the non-manifest, the avatars and the source. In a world where cameras are trying to capture every possible visible action on video and other forms of electronic storage, it is worth remembering that the inspiration for and context of our audible speech and visible letters and writing was less in the caves, paths and proto-streets of yesteryear, and more in the planets, stars and heavens. The seemingly eternal patterns of the heavenly bodies inspired a series of basic images concerning essences, and forces (life force, creative force, female generative force, male general force), fires (agni), streams (channels, nadis). These universal symbols, such as Mara (Mary, Maria) and Tengri became root gods/goddesses. Subsets thereof became lesser gods and letters and runes of alfas, alephus, alif bas, al fa bas and alphabets.

Breaking up the eternal symbols into manageable bits provided us with the modules for runes, and letters to reflect basic sounds, enable speech and allow writing and reading. These are the wondrous gifts of human communication. In using them, it is useful to remember always that these are parts of a larger whole, sounds that are parts of a larger Sound, and a soundless reality above. Speech communicates well that which we are wondering about, but there is a Wonder beyond. Alphabets are tools. They result in religion, mythology, literature and stories: the products of our attempts to describe the immensity to which we somehow belong: an infinity beyond which we can only begin to understand because some dimensions of those outer invisible worlds are also hidden within ourselves, which points both inwards and outwards as does the word Amen.









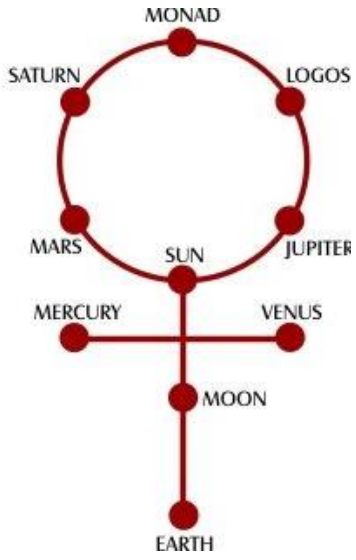


Figure 503. a. Navagraha, b. Central Sun, c. Central sun in candelabrum, d. Adam Kadmon, e. Cosmos in shape of Venus symbol.

Appendix 3. Systems in the Sky and Heavenly Letters

Appendix 2 described stories of the skies as a background for understanding the context of alphabet letters. Appendix 3 outlines how astronomical systems in the sky play a role in the structure of alphabets, and in the actual shapes of letters. This process occurs in stages. First, basic letters imitate perceived images in the heavens: e.g. the constellation Draco becomes an S. Second, letters also summarize motions in the heavens: e.g. the letters Ksi and Xi imitate the course of the sun. Third, as multiple explanations develop, there is competition between the roles of letters, mainly in connection with mystical traditions (e.g. alchemy, cabala) and the major religions. Our purpose here is to draw attention to such links between letters, astronomical and alchemical symbols and the need for a new kind of comparative history. By way of introduction, the role of magic squares is outlined and we show that the sequences used in Indian nakshatras (mansions of the moon) provide a framework for structuring alphabets.

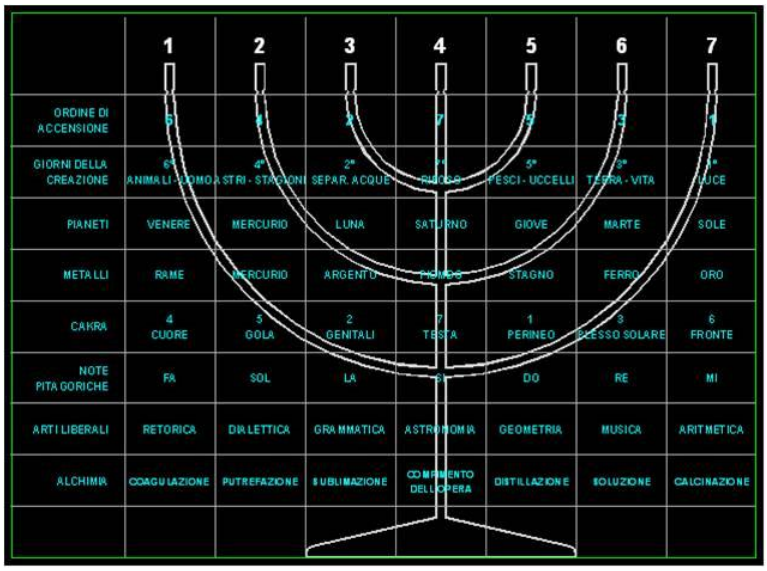
1. Magic Squares

Throughout Asia and Europe there are connections between magical squares, planets and letters of the alphabet. In the Indian tradition, there are nine planets (i.e. seven plus the north and south nodes of the moon, known as rahu and ketu, which become the head and the tail of the dragon in West). Lord Venus (Shukra) is in position 1 and Lord Saturn (Shani) is in position 9 in a scheme of 9 squares associated with Lord Sun (Surya) in the central place (figure 503a). Lord Sun has a magic square of three rows: 6 1 8, 7 5 3, 2 9 4 (when read left to right) each row adding up to 15 and together adding up to 45 (also the gematria of Adam).[246]

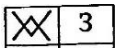
The Indian model has parallels in the West.The sun (Surya) remains in a central position as Sol. This central position of the sun is also in the Babylonian 7 branched candelabrum adopted by the Hebrews and recurs in a central position of their cosmic man, Adam Kadmon. In terms of sequence, Venus, which had been in first position in the East, is moved to the South (figure 503b), whereas Saturn which had been last in the West is moved to the North. The three worlds become markers for the 3 mother letters. The 7 lights of the candles, symbolizing 7 planets, become markers for the 7 double letters. The 12 zodiac signs become markers for the 12 simple letters.

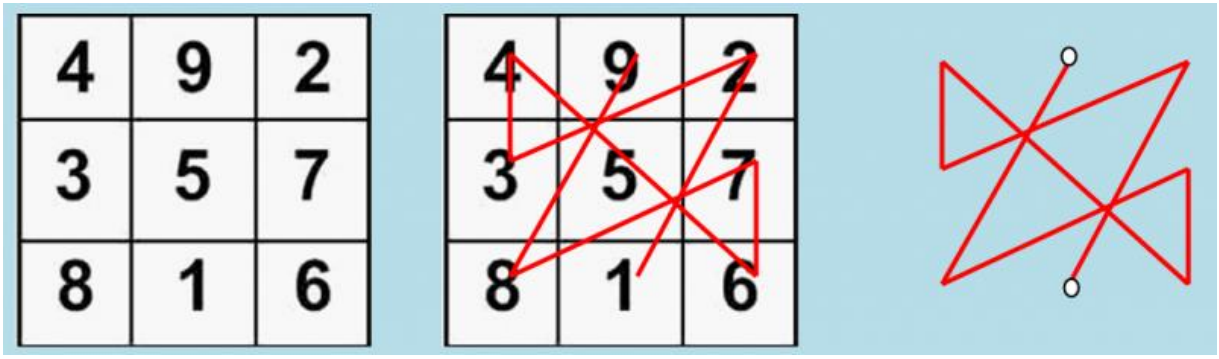
In China and in Zoroastrian Persia, Saturn takes a central position. In the Christian West, the 7 branched candelabrum analysed elsewhere (cf. figure 173, table 18) maintains Venus in position 1 and also replaces the sun with Saturn in the central position (4 in figure 504a). The same 9 squares, associated with the yantra of the sun and Surya, recur in inverted and reversed order, as the square of Saturn (figure 504b). Hence, the sequence (from left to right) is now 4 9 2, 3 5 7, 8 1 6, each row again adding up to 15 with 45 as their cumulative number.

Astronomically, Venus, which had been planet 1, is consequently moved to planet 6 and eventually to planet 7. So the letter, which had been associated with the beginning (Λ), becomes associated with the end (V). Venus also becomes associated with the meeting of these two extremes, when Λ V or A V (cf. AV, AVE), become joined in union as one. In the









1	18	21	22	3
20	14	9	16	6
19	15	13	11	7
2	10	17	12	24
23	8	5	4	25

3	42	38	4	43	40	5
44	13	30	33	34	15	6
1	32	26	21	28	18	49
39	31	27	25	23	19	11
2	14	22	29	24	36	48
41	35	20	17	16	37	9
45	8	12	46	7	10	47

Figure 504 a. Christian Candelabrum, b. Seal of Prosperity of Solomon, c. Letter 9, Slavitsa, d-f. Seal of Saturn in Magic Squares of Saturn, Mars, Venus.

Seal of Prosperity of Solomon, this is between Aquarius and Pisces.[247] In Slavitsa it is letter 9, Ze (figure 504c). As the number of squares increases, the central 9 squares with numbers continue to manifest the same intersecting Λ V shape (figure 504 d-f). As a result, the connections made between numbers 1 2 3 and 7 8 9 are reflected in connections between 9 10 11 and 15 16 17; and also between 21 22 23 and 27 28 29. Hence, the matrices for the planets offer a framework for understanding connections between series of letters: how letters 1 2 3 and 7 8 9 are linked with sequences 9 10 11, 15 16 17, 21 22 23, 27 28 29. The cycle of creation, preservation and destruction found in numbers and letters 1 2 3, recurs in shapes, numbers and letters 15 16 17.

In India, the old order focussed on Venus and Saturn as planets 1 and 9. The fire tribe (agnivamsa) spoke of three planets: fire, moon and sun. These became Venus, Moon and Sun (cf. Star, Moon, Sun) as planets 1 2 3 in a threefold cosmology. Another view emphasized the moon (chandravamsa) with its monthly cycles. This brought into focus the full moon on day 16. The creation, preservation and destruction cycle now became 16 vowels, 16 initial consonants and a final 16 consonants (including semivowels and aspirates) known as the *a ka tha* sequence to create a 48 letter alphabet. A competing view that emphasized the sun (suryavamsa) eventually changed the framework from a threefold to a twelvefold cosmology. Herein, the 12 year cycle of Jupiter in a cycle of 12 zodiac signs, now became the dominant ruler of the planets. Larger Jovian cycles of 60, 120 and 800 years were also studied. In Babylonia, and later the West, the combination of 3, 7 and 12 became one of the rationales for 22 letter alphabets.

In the West, the shift to the sun and solar metaphors brought new attention to solar rythyms. The number 13, linked with 13 lunar months, was replaced by 12 linked with 12 solar months. Patterns within this cycle of 12 became important. The first 6 months associated with the waxing half of the year became seen as descent into matter (hyle), while the last 6 months associated with the waning half of the year were associated with an ascent towards the spiritual and a universal elixir of life (azoth).

Crossing these phases became exceedingly important. The letters X, Xi and also g, Ganga and Kei became associated with boundaries. The letters K L M N (kalaman) and especially letter L became a turning point. Other letters associated with H (cf. breath and life), U/F/V/W, and I/Y/JE, were linked with Arabic shapes 15 16 17 as H W I, with gematria 5 6 10, became letters 5 6 10 and subsequently the series 5 6 10 6 of the tetragrammaton. As the number of divisions increased, the full numbers became associated with good, and half-way numbers became associated with evil: especially letters 6, 15 and 24 with a gematria of 6 60 600 (e.g. stigma, chi, xi and Ss, Ƹ̆ʒ̆, Xx). The so-called war in heaven, which replaced Saturn with Jupiter and displaced Venus, thus led to substitution of new letters for these old positions; changes, which are also reflected in the shapes of letters, symbols and decorations.

2. Sequences of the Planets

As noted in chapter 2 (figure 48), India had 12 zodiac signs in their solar calendar and 28 nakshatras in their lunar calendar. Both were linked with letters of the alphabet, also used for

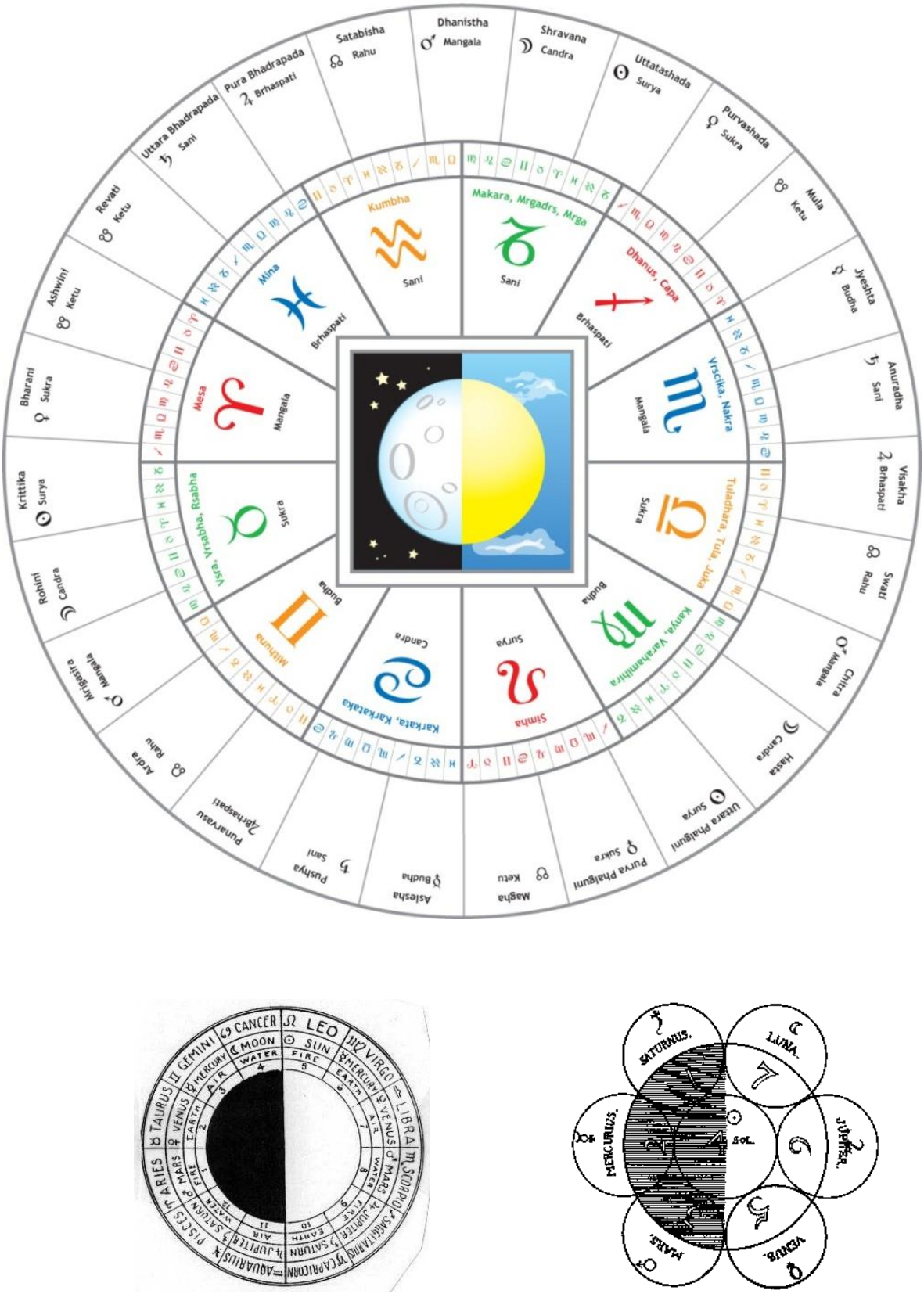


Figure 505. 27 Mansions of the Moon (Nakshatras), 12 zodiac signs and 7 planets

baby names.[248] The 12 zodiac signs were subdivided into 9 sections each to make 108 divisions. In order to align the solar and lunar systems, the nakshatras were reduced to 27 (for everyday purposes)[249] and subdivided into 4 padas (feet or sections) again to make 108 divisions. Seen globally, this leads to an arrangement where the first six months (Aquarius - Cancer) are associated with night and darkness, while the last six months (Leo - Capricorn) are associated with day and light. This same principle recurs in Chaldea and in the West with different alignments (figure 505a - c).

In the Hindu system, these nakshatras were further linked with their 9 planets (including the lunar nodes Ketu and Rahu as planets). Ketu (called Tail of the Dragon in the West) was assigned nakshatras 1 10 19 (root).[250] This initiated the pattern for the rest. Shukra (male Venus) was assigned nakshatras 2 11 20. Surya (Sun) was linked with nakshatras 3 12 21; Chandra (Moon) with 4 13 22; Mangala (Mars) with 5 14 23; Rahu (Head of the Dragon) with 6 15 24; Brihaspati (Jupiter) with 7 16 25; Sani with 8 17 26. In the final sequence, 9 18 27, Budha (Mercury) is assigned 9 18, while 27 is assigned to Ketu.[251]

If these sequences are subjected to a simple gematria where the first nine letters are single digits, the next nine are asociated with tens, and the next nine with hundreds, the sequence of the planets, 1 10 19, 2 11 20 generates a gematria sequence of 1 10 100, 2 20 200 etc. culminating with number 28 as 1000 as seen in table 147 below.

This basic approach of dividing the zodiac into 12 sections, and using mansions of the moon is also used in the West. What changes is that the two parts of the dragon (ketu and rahu) are no longer counted as planets. So the nine planets of the Indian model become 7 planets in Persia, Babylonia and the West. The sequences of numbers remain and play a role in the structure of Western alphabets. Letters 6 15 24 (gematria 6 60 600 = 666) linked with Rahu (Dragon's Head) become associated with words for life, sex, and evil: Z O Ω, ς O Ω, ς - ξ - χ, S ϡ X, S s / ƨ ƨ - ϡ ϫ - X x.

2.1 Digital Root and Tree of Life

The Indian sequences of 1 10 19 in the nakshatras recur in the Hebrew Cabala in connection with partition by digital root (figure 506a).[252] Here we find nine sets of equations: 1 = 10 = 19, 2 = 11= 20, 3 = 12 = 21, 4 = 13 = 22 (0), 5 = 14, 6 = 15, 7 = 16, 8 = 17, 9 = 18. In the context of the nakshatra sequences, they parallel the series 1 10 19, 2 11 20, 3 12 21 as found in table 147. The first four repeat precisely the same sequence. The latter 5 repeat only the first two of the three number sequences. A second version links these series to a numerical sequence 2 3 4 5 6 7 8 9 11 and to a tree of the Sephiroth (figure 506 b). This version begins with 2 and ends with 11. Indian sequence 2 11 20, associated with Shukra (Venus) and Aries is now linked with the moon, Leo and fire.[253]

1 10 19 -	2 11 20 -	3 12 21 -	4 13 22 -	5 14 23 -	6 15 24 -	7 16 25 -	8 17 26 -	9 18 (27) – 28
1 10 100,	2 20 200,	3 30 300,	4 40 400,	5 50 500,	6 60 600,	7 70 700,	8 80 800,	9 90 900, 1000
Ketu	Shukra	Surya	Chandra	Mangala	Rahu	Brihaspati	Sani	Budha
Dragon tail	Venus	Sun	Moon	Mars	Dragon head	Jupiter	Saturn	Mercury
Aries	Aries	Taurus	Taurus	Gemini	Gemini	Gemini	Cancer	Cancer [254]

Table 147. Nakshatras and Gematria

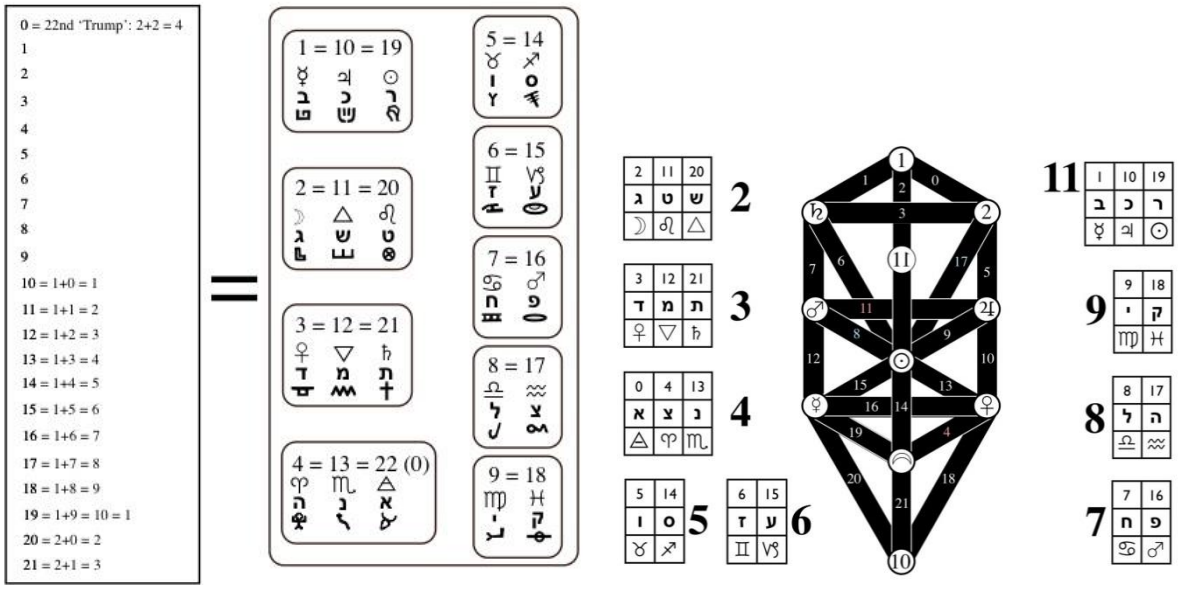




Table of Sequential & Gematrical Values of the Arabic Alphabet

Sequential Value	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Arabic Letters	ا	ب	ج	د	ه	و	ز	ح	ط	ي	ك	ل	م	ن
English	alif	be	cim	dal	he	vav	ze	ha	tı	ye	kef	lam	mim	nun
Gematrical Value	1	2	3	4	5	6	7	8	9	10	20	30	40	50
Sequential Value	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Arabic Letters	س	ع	ف	ص	ق	ر	ش	ت	ث	خ	ذ	ض	ظ	غ
English	sin	ayn	fe	sad	kaf	re	şin	te	se	hı	zel	dad	zı	ğayn
Gematrical Value	60	70	80	90	100	200	300	400	500	600	700	800	900	1000

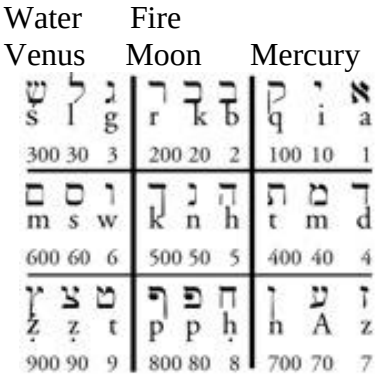




Figure 506 a. Partition by Digital Root and Tree of Life, b.Alphabet Pharaonicum or Shimshim (Hermesian alphabet), c. Arabic, d.Aiq Bekar, e.27 letters of Hebrew.

Indian sequence 3 12 21 of the sun is now linked with Venus, water and Saturn. Indian sequence 4 13 22 of the moon is linked with air, Aries and Virgo. Indian sequence 5 14 23 of Mars is shifted to Taurus-Sagittarius. Indian sequence 6 15 24 of Rahu (the dragon's head) is shifted to Gemini-Capricorn. Indian sequence 7 16 25 of Jupiter becomes Cancer Mars. Indian sequence 8 17 26 of Saturn becomes Libra-Aquarius. Indian sequence 9 18 of Budha (Mercury) becomes Scorpio-Pisces. Finally, the Indian 1 10 19 of Ketu (dragon's tail) becomes linked with Mercury, Jupiter, Sun. The framework remains constant, but the associations shift considerably.

2.3. Aiq Bekar

These Indian sequences of the nakshatras also affect the positions of letters in Western alphabets. One approach (figure 506 d) is to take the first three sequences of the Indian system as a framework for the whole alphabet. Hence, the sequences 1 10 19 - 2 11 20 - 3 12 21 of Ketu, Shukra and Surya become a basis for corresponding Hebrew letters in a 27 letter alphabet, namely a i q - b k r - g l s with their gematria of 1 10 100, 2 20 200, 3 30 300. Below this are two further lines with the sequences 4 40 400, 5 50 500, 6 60 600, and 7 70 700, 8 80 800, 9 90 900, respectively.

This system, conveniently called Aiq Bekar, and Qabbala of the nine chambers, is now typically associated with the Hebrew cabala and freemasonry. It is also found elsewhere. In a regular version of Arabic, this sequence of 1 10 19 28 and gematria 1 10 100 1000 appears as elif ye kaf gayn, while the sequence 2 11 20 with gematria 2 20 200 becomes be ke re. In other versions of Arabic, this becomes Alef Ya Qaf Ghayn and Ba Kaf Ra. This same sequence of A I Q Gh, B K R can be traced back to first line of the Pharaonic Alphabet (also called Mimshim, Hermesian, antidiluvian, primeval, figure 498c)[255] and Indian numerals.

In a 22 letter version of Hebrew, the sequence 1 10 19 is A I Q (Aleph, Yod, Qoph). A begins the alphabet. I as Yod marks 10 and a turning point. Q as 100 begins the Q R S T (qarashat) sequence. In other 27 letter versions of Hebrew, the sequence 1 10 19 becomes A Y AY (Alef, Yod, Ayin) defining the right hand column of the alphabet (figure 498 f). Thus, the Indian 1 10 19 sequence for Ketu and elsewhere for the sun yantra, becomes linked with the 1 10 100 1000 sequence of Western gematria and plays a role in structuring Western alphabets.

2.4. Sequences of Planets, Planetary Hours and Letters

The Babylonian tradition, which some scholars suggest had Indian origins,[256] linked planets with sequences of planetary hours: e.g. 1 8 15 22, 2 9 16 23 (figure 507 a, table 148). In the West, although the order of planets is changed, the same sequences become a framework for organizing letters of alphabets (figure 499 b). These sequences recur in the Jacob's wheel (figure 508 a-c, table 149), where the sequence 1 8 15, 2 9 16 recurs. The Jacob's Wheel entails 3 rings: a first with letters 1 to 7 (ABGD HVZ),[257] a second with letters 8 to 14 and a third with letters 15 to 21. The final letter, 22 is in the centre. The wheel has a 147 year cycle with 21 major phases of 7 years (mandalas) and 21 minor phases of 4 months (letters).[258] Systems of astronomy, chronology and alphabet letters are interrelated and make their way from East to West, with some reciprocal influence.

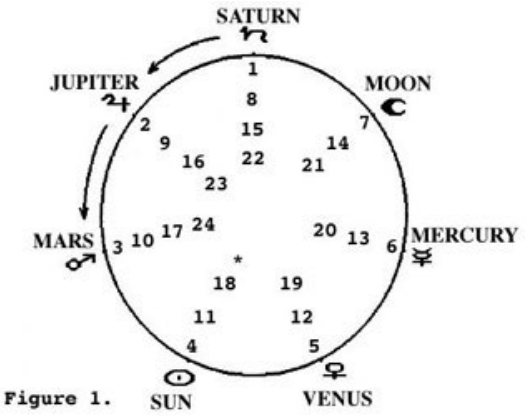


Figure 1.

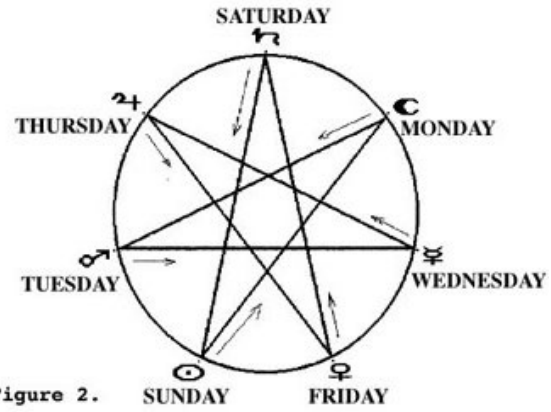


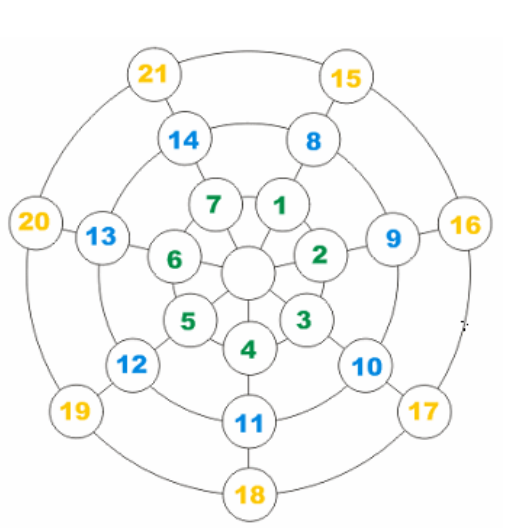
Figure 2.

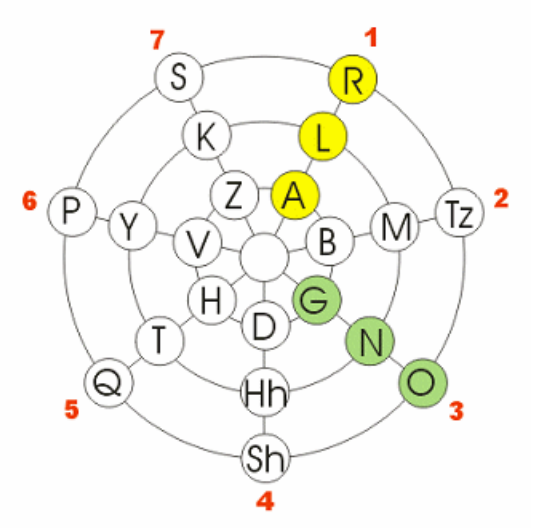
☉	☽	☿	♀	♂	♃	♄	
1	2	3	4	5	6	7	
A	B	C	D	E	F	Z	
א	ב	ג	ד	ה	ו	ז	
Aleph 1	Bet 2	Gimel 3	Daled 4	He 5	Waw 6	Zayin 7	
H	I	K	L	M	N	O	
ח	ט	י	כ	ל	ם	נ	
Heth 8	Teth 9	Yodh 10	Kaph 20	Lamed 30	Mem 40	Nun 50	
P	Q	R	S	T	V	X	
ס	ע	פ	צ	ק	ר	ש	ת
Samekh 60	Ayin 70	Pe 80	Tsadi 90	Qoph 100	Resh 200	Shin 300	Taw 400

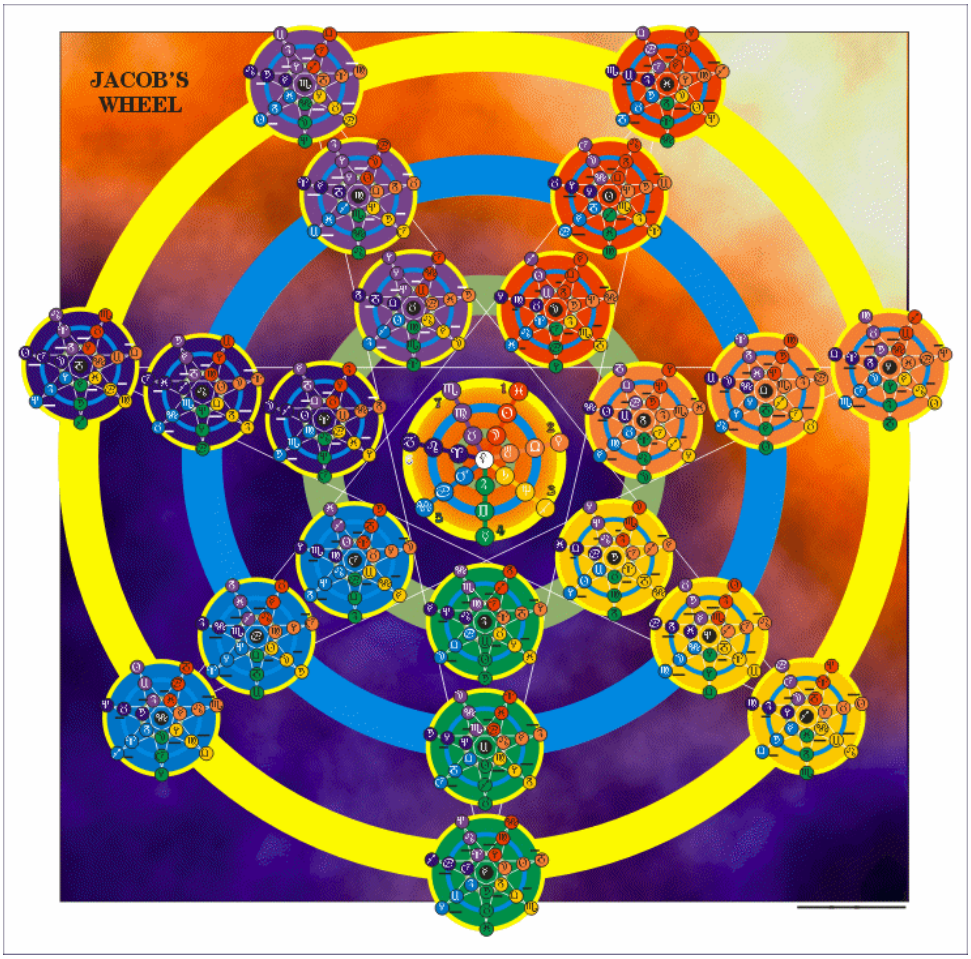
Saturn, Jupiter Mars Sun Venus Mercury Moon
1 8 15 22, 2 9 16 23, 3 10 17 24, 4 11 18, 5 12 19, 6 13 20, 7 14 21
1 8 60 400, 2 9 70 500, 3 10 80 600, 4 20 90, 5 30 100, 6 40 200, 7 50 300

Sun Moon Mercury Venus Mars Jupiter Saturn
1 8 15, 2 9 16, 3 10 17, 4 11 18, 5 12 19, 6 13 20, 7 14 21
1 8 60, 2 9 70, 3 10 80, 4 20 90, 5 30 100, 6 40 200 7 50 300

Figure 507 a. Babylonian Hours, b.Hebrew Alphabet sequences and table 148: gematrias.







Sun	Moon	Mercury	Venus	Mars	Jupiter	Saturn
1 8 15,	2 9 16	3 10 17	4 11 18	5 12 19	6 13 20	7 14 21
ALR	B MTz	GNO	D Hh Sh	H T Q	V Y P	Z K S

Figure 508. Jacob's Wheel sequence, planetary sequence, Jacob's wheel with 22 mandalas.
259

Table 149. Jacob's wheel numbers and letters.

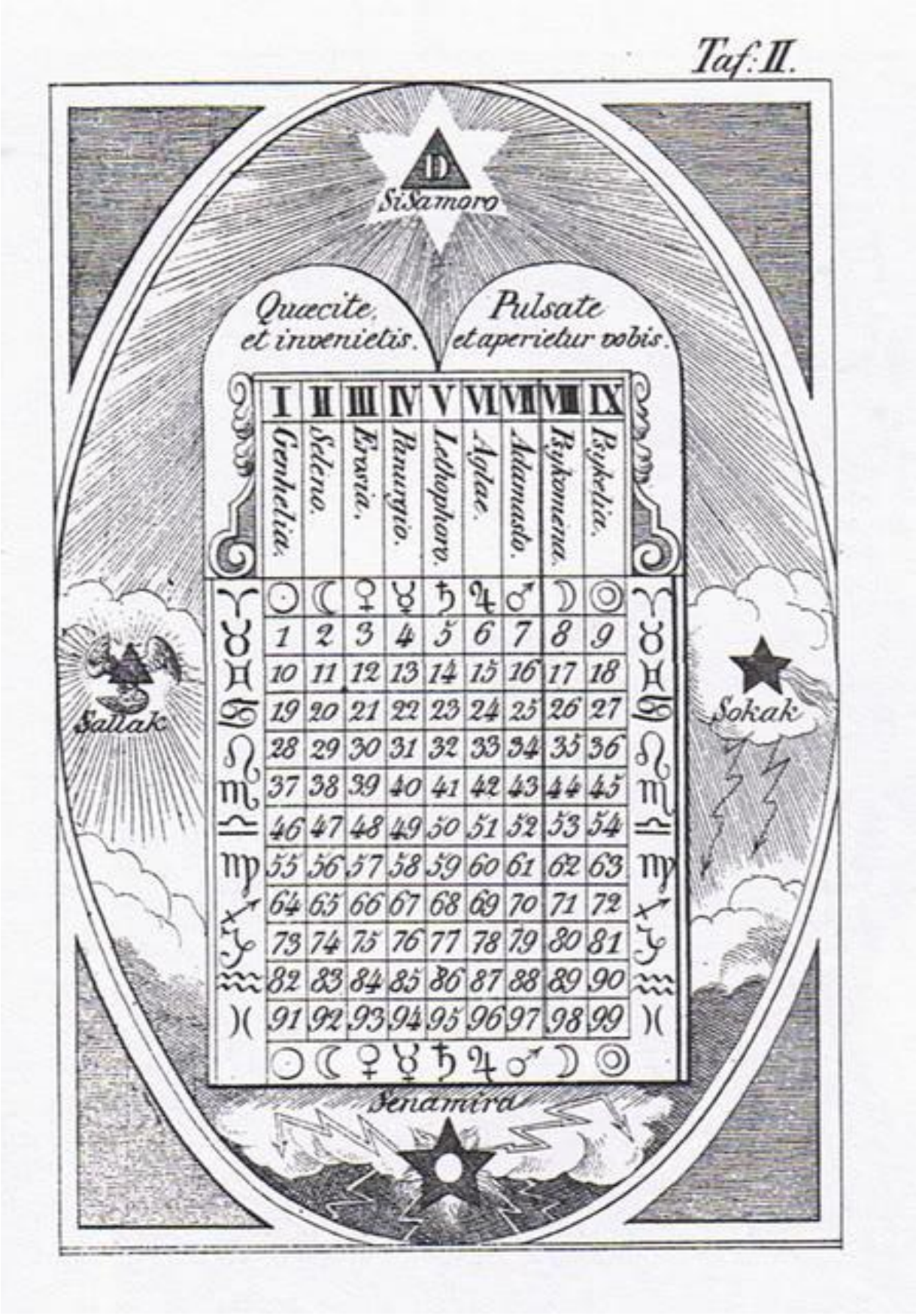


Figure 509. Zoroaster's Oracles. Chart of the Spirits

3. Zoroaster's Oracles.

Zoroaster's Oracles provide important insights in understanding this westward movement of structures. His system entails 2 Principles, 2 Geniuses, 9 Intelligences, and 99 Spirits[260], hence a total of 112 entities. This number of 112 is also the perfect number of the universe in Greece, suggesting that Western ideas of linking planets with intelligences and spirits also have their origins in Persia.

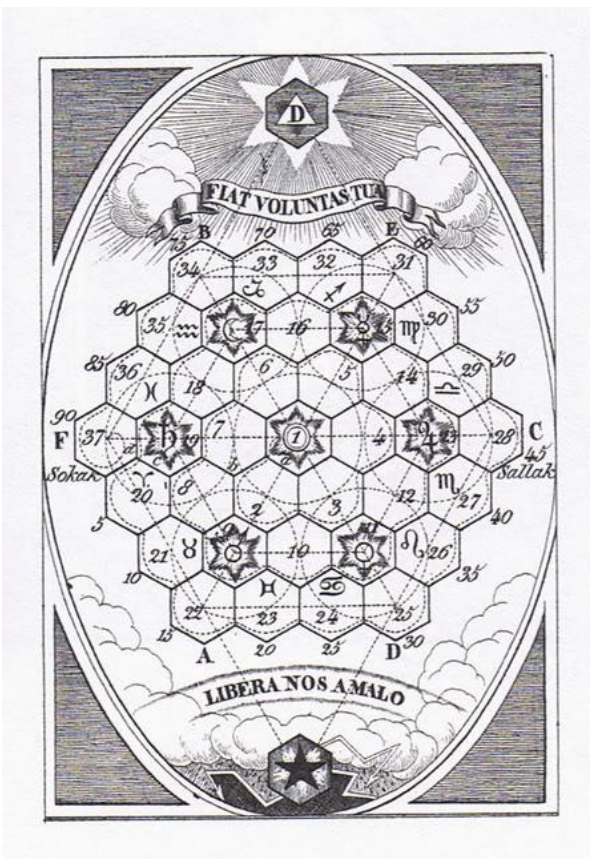
Although Zoroaster has only 7 planets, the sun is shown in two forms, as regular sun and sun within a sun (1 and 9 in figure 509). Similarly, the moon is shown in two forms as waning and waxing (2 and 8). In India, the sequence of nakshatras 1 10 19 (table 108) is linked with Ketu (the tail of the dragon). In Zoroaster's table, the sequence 1 10 19 28 37 46 55 64 73 82 91 is linked with: the Sun, The Good Principle, with the name Sisamoro (Oromasis, Oromasdes), with a triangle inscribed in a hexagram and with the letter, O. In India, nakshatras 2 11 20 are linked with Shukra (Venus). In Zoroaster, the same sequence is linked with the Moon. Meanwhile, the third sequence 3 12 21, linked with the sun in India, now becomes linked with Venus, with the evil principle, the name Senamira (Arimanes) and with a circle in a pentagram.

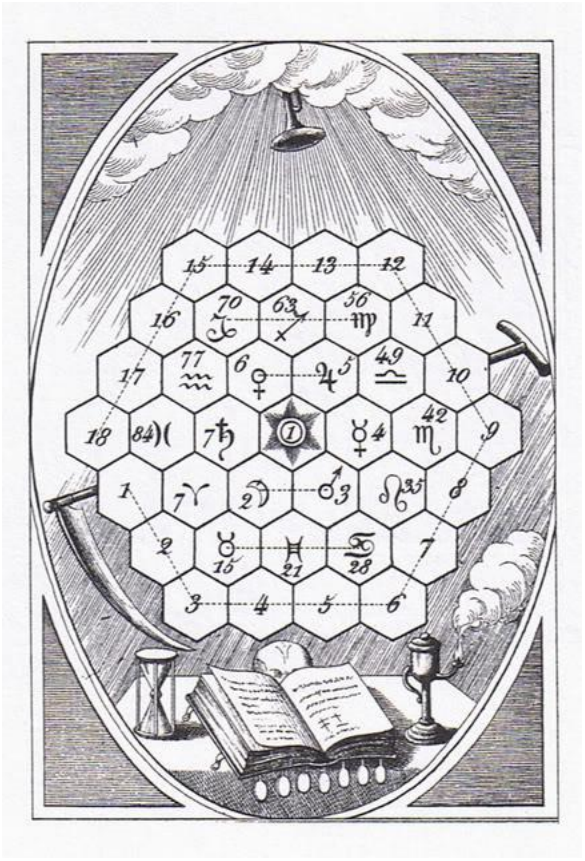
The fourth sequence 4 13 22 linked with the Moon in India becomes linked with Mercury in Zoroaster. The fifth sequence 5 14 23, linked with Mars in India, is linked with Saturn in Zoroaster. The sixth sequence 6 15 24, linked with Rahu (head of the dragon) in India, is linked with Jupiter in Zoroaster; while the seventh sequence 7 16 25, linked with Brihaspati (Jupiter) in India, is linked with Mars in Zoroaster. The eighth sequence 8 17 26, linked with Sani (Saturn) in India, is linked with the waxing moon in Zoroaster. The ninth sequence, linked with Budha (Mercury) in India, is linked with the sun within a sun in Zoroaster. Thus the Indian sequences are extended and their associations with planets are shifted (table 150).

In the Indian system, the Ketu sequence 1 10 19 affected 3 nakshatras in 3 zodiac signs. In Zoroaster's system, this first sequence is extended and affects 11 zodiac signs (figure 509).[261] The extended sequence is the more interesting because it contains the numbers 19 37 73 which play a central role in the Old Testament creation story, where gematria links words with figurate geometry. For instance, 19 as a hexagon combines with 37 as a 6 pointed star (or hexagram) to form the 3rd hexagon/star pair. Similarly, 37 as a hexagon combines with 73 as a star to form the 4th hexagon/star pair. Numbers 27, 37 and 73 are known as the Creation Holograph (figure 331).[262]

Sun	1 10 19 28 37 46 55 64 73 82 91
Moon (Waning)	2 11 20 29 38 47 56 63 74 83 92
Venus	3 12 21 30 39 48 57 66 75 84 93
Mercury	4 13 22 31 40 49 58 67 76 85 94
Saturn	5 14 23 32 41 50 59 68 77 86 95
Jupiter	6 15 24 33 42 51 60 69 78 87 96
Mars	7 16 25 34 43 52 61 70 79 88 97
Moon (Waxing)	8 17 26 35 44 53 62 71 80 89 98
Sun within Sun	9 18 27 36 45 54 63 72 81 90 99

Table 150. Planets and their corresponding sequences in Zoroaster





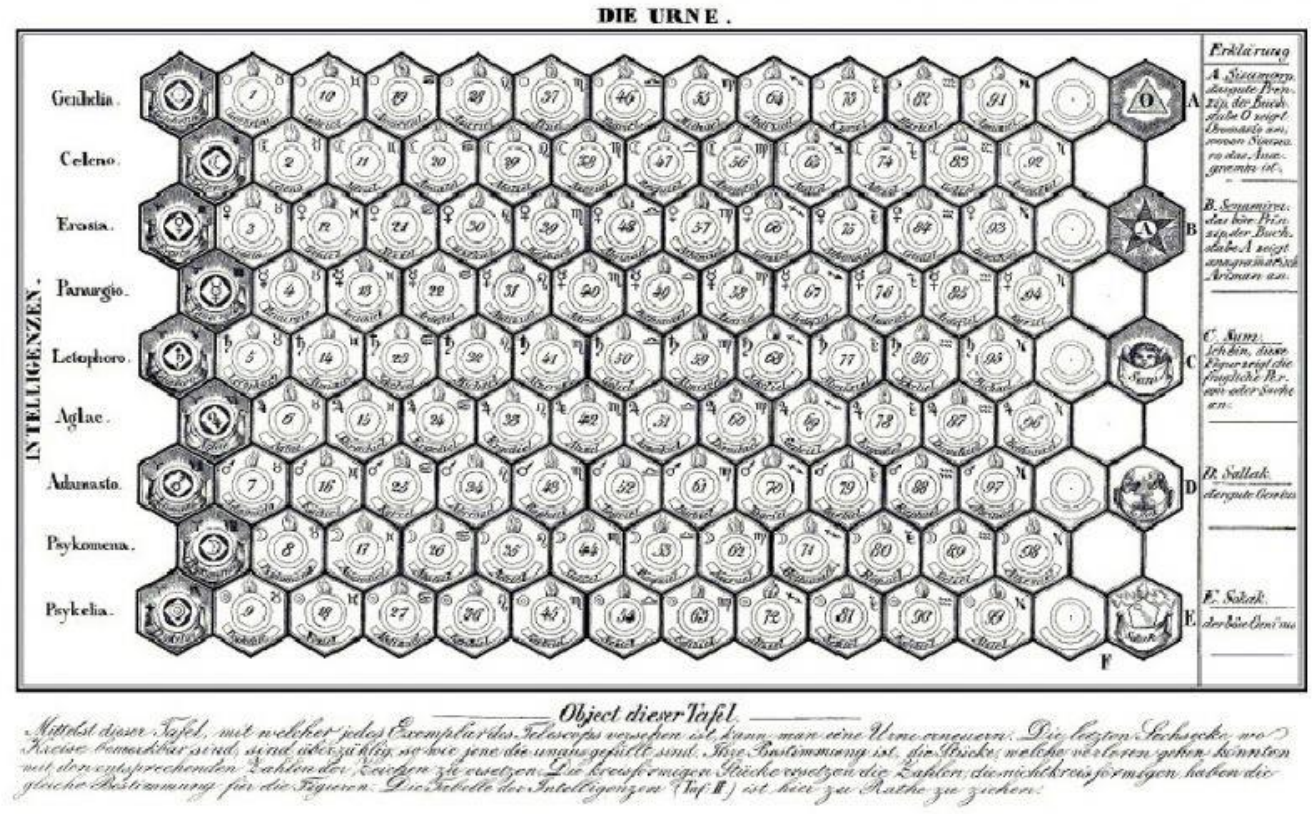


Figure 510 a-c. Zoroaster's Oracles: The Great Mirror, The Guide, The Urn (cf. Khumbha).

This imagery links with the Platonic lambda and the lambda tetraktys discussed briefly in chapter 11. Ultimately, these links between, words, figurative numbers and geometry explain transformations from a point, to a line, surface and a solid. The changes between square, hexagon, and star (hexagram) are manifestations of creation[263] and are a key to understanding how spirit becomes matter before the word becomes flesh. In the beginning is the Word (Logos), and the Logos is also a number and a geometrical shape.

These parallels between Zoroaster's numbers and the prime numbers of the gematria relating to the Genesis narrative might seem mere coincidence until we look at the other diagrams in Zoroaster's oracles. In these, the good principle, Sisamoro (Oromasis reversed), is in a hexagon within a six pointed star, whereas the evil principle, Senamira (Arimanes reversed), is a pentagram within a hexagon, names that recur in the Christian perpetual calendar (figure 532). Two diagrams show a magic hexagram as a grid for the planets and zodiac signs. A first (figure 510a), called the Great Mirror, shows the sun in a central position (numbered 1) and then the planets Mars, Venus, Jupiter, Mercury, Moon, Saturn aligned with numbers 9 11 13 15 17 19 and zodiac signs Gemini, Leo, Libra, Sagittarius, Aquarius, Aries. The grid has a centre (1) surrounded by a series of 6 hexagons (2-7), followed by a series of 12 hexagons (8 – 19) and 18 hexagons (20 - 37).

The pattern is familiar. It is the same as that found with the Seed of Life and Flower of Life (figure 110) except that here the circles are hexagrams. The inner hexagram surrounded by the 1st ring corresponds to the 7 planets and to the 7 double letters in Hebrew (B G D K P R T). The 2nd ring corresponds to the 12 zodiac signs and the 12 simple letters in Hebrew. The 3rd ring has 18. Adding the sums of the iterations (1 6 12 18) gives 1, 7, 19, 37: again the numbers linked with the Old Testament gematria for the Creation Holograph.

A second diagram, called The Guide (figure 510b), rearranges the sequence of the planets in the order of Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, corresponding to the modern 7 days of the week Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. A third diagram, uses the same grid for a Great Star Guide (figure 511). Another diagram (figure 510c), entitled the Urn (cf. Sanskrit: khumbha), elaborates on the earlier Chart of the Spirits. In the left hand column are 9 Intelligences: Genhelia, Celeno, Erosia, Panurgio, Letophoro, Aglae, Adamasto, Psykomena, Psykelia aligned with the Sun, Waxing Moon, Venus, Mercury, Saturn, Jupiter, Mars, Waning Moon, Sun within a Sun.[264] The right hand column shows 5 hexagons containing O, A, Sum, Sallak and Sokak, accompanied by the letters A B C D E, which are then explained as captions in the right hand margin. O is Sisamoro, the Good Principle. A is Senamira, the Evil Principle. The final two are Sallak (i.e. Kallas reversed, i.e. good), who is the good genius, and Sokak (Kakos reversed), the evil spirit.

In the middle, aligned with C, is: Sum is "I am."[265] In the Indian alignment of the nakshatras, the 5th and 6th sequences are linked with Mars and Head of the Dragon. In Zoroaster, the 5th sequence is aligned with Saturn, the Intelligence, Letophoro and "I am," while the 6th sequence is aligned with Jupiter. This association of letters 5 and 6, with connotations of *is* and *alive* is found also in early Cyrillic, Greek and Latin, in gematria 5 6 10 (W H I or H V Y) and shapes 15 16 17 of Arabic and 16 17 18 of Persian.

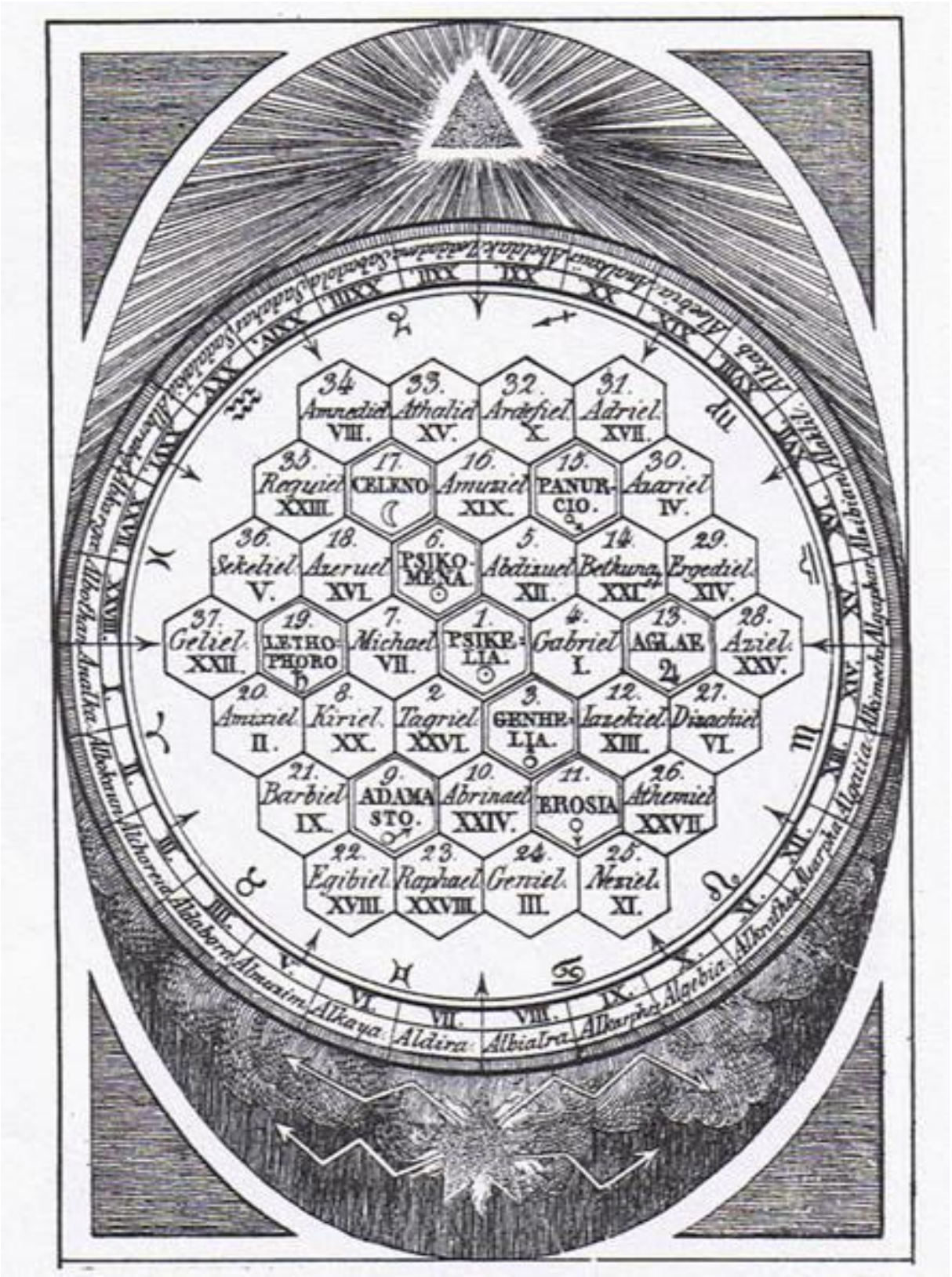


Figure 511. Zoroaster's Oracles: The Great Guide to the Stars with 28 Stars for 28 Mansions of the Moon.

	Les 28. mansions de la ☽.		Leurs intellig.	Leurs appropriemens.	
1.	Alnath.	♈.	Geniel.	Ruine de ſon ennemy.	א
2.	Albochan.	♈	Enediel.	Reconciliation du Prince.	ב
3.	Athoraye.	♈	Amixiel.	Proſperité: bonne fortune.	ג
4.	Aldebaran.	♉.	Azariel.	Inimitié: Vengeance.	ד
5.	Alchataya.	♉.	Gabiel.	Faueurs des grands.	ה
6.	Alchaya.	♊.	Dirachiel.	Bien-vueillance: Amour.	ו
7.	Alarzach.	♊.	Seheliel.	Acquiſitions des biens.	ז
8.	Alnaza.	♋.	Amnediel.	Victoire en guerre.	ח
9.	Alcharph.	♌.	Barbiel.	Maladie.	ט
10.	Ageph.	♌.	Ardeſiel.	Facilité d'enfantement.	י
11.	Ardaf.	♌.	Neciel.	Reuerence: crainte.	כ
12.	Alzarpha.	♌.	Abdizicel.	Seporation d'amitié.	ל
13.	Alhayre.	♍.	Zazeriel.	Paix & vnion coniugale.	מ
14.	Achureth.	♍.	Ergediel.	Diuorce.	נ
15.	Algarpha.	♎.	Ataliel.	Acqueſt d'amis.	ס
16.	Azubene.	♏.	Azeruel.	Gaing en marchandiſe.	ע
17.	Alchil.	♏.	Adriel.	Larrecins, brigandages.	פ
18.	Altob.	♏.	Egibi	Maladies.	צ
19.	Allatha.	♏.	Amutiel.	Recouurement de ſanté.	ק
20.	Abnahaya.	♐.	Kyriel.	La chaſſe & vollerie.	ר
21.	Alberdach.	♐.	Bethuael.	Calamité.	ש
22.	Zodelboluch.	♑.	Geliel.	Fuitte & banniſſement.	ת
23.	Zobrach.	♑.	Requiel.	Deſtruction & ſacagemens.	ך
24.	Sadabath.	♑.	Abrinael.	Fecundité de trouppeaux.	ם
25.	Sadalachia.	♑.	Aziel.	Affluẽce des biẽs de la terre.	ן
26.	Alpharg.	♒.	Tagriel.	Iouyſſance de ſes deſirs.	ף
27.	Alchrya.	♒.	Alheniel.	Secheresſes.	ץ
28.	Albotham.	♓.	Amnixiel.	Inondations.	ם



Figure 512 a. Duret: 28 Mansions, 28 Intelligences and 28 Hebrew Letters; b. Kircher Zodiac.



Le progrez des nombres	1.	2.	3.	4.
Celuy des Geometriq.	Le point.	La ligne,	La superfice.	le corps solide
Les trois lettres meres.	א Aleph. 1	מ Mem. 40.	ש Shin. 300.	⊙
Les quatre Elemens	Terre.	Eau.	Feu.	Air.
Leurs 4. bons Anges	Ariel.	Tharsis.	Seraph.	Cherub.
Leurs quatre esprits	Mahazael.	Azael.	Samael.	Azazel.
Les 4. saisons de l'annee.	Automne.	Hyuer.	Esté	Prin-temps.
Les quatre parties du ciel.	Bethel, ou *Luza.*	Ebron, *Sepulture d'Abraham*	Ierusalem.	La mer.
Les quatre parties du monde.	Ponant.	Leuant.	Midy.	Septentrion.
Les 4. Anges qui y president.	Raphael.	Michael.	Vriel.	Gabriel.
Les 4. fleuues du paradis.	Euphrates.	Phison. *Ganges*	Gion. *Le Nil.*	Tigris.
Les 4. vents.	Fauonius.	Subsolanus	Auster.	Aquilo.
Leurs quatre esprits.	Paymon.	Oriens.	Ammonius.	Egyn.

Les 7. lettres doubles.	1. ב Beth. 2.	2. ג Gimel. 3.	3. ד Daleth. 4.	4. כ Caph. 20.	5. פ Pe. 80.	6. ר Res. 200.	7. ת Tau. 400.
Leur signifiance.	Vie.	Paix.	Sapiẽce.	Richesses.	Grace.	Ligiee.	Empire.
Les 7. planetes.	☉ Le Solei	♀ Venus.	☿ Mercure	☽ La Lune	♄ Saturne.	♃ Iupiter.	♂ Mars.
Leurs 7 Anges.	Raphael	Haniel.	Michael	Gabriel.	Zaphkiel.	Zadkiel	Camael.
Leurs intelligences & nombres	Nachiel. 36. III.	Hagiel. 49. 49.	Tiriel. 64. 260.	Elimel. 81. 81.	Agiel. 9. 45.	Iophiel. 36. 136.	Graphiel 25. 325.
Leurs 7 esprits.	Semeliel	Nogael	Cochabiel.	Leuanael.	Sabathiel.	Zedekiel.	Madimiel.

Les 12. lettres simples.	Leurs significances.	Les douze signes.	Leurs intelligences.	Les 12. mois de l'an.
1. ה He. 5.	Veue.	♈ Le mouton,	Malchidael	Mars. *Nisan.*
2. ו Vau. 6.	Oye.	♉ Le Taureau.	Asmodel.	Auril. *Iiar.*
3. ז Zain. 7.	Odorement.	♊ Les Iumeaux.	Ambriel.	May. *Siuan.*
4. ח Cheth. 8.	Parole.	♋ Lescreuice.	Muriel.	Iuin. *Tammuz.*
5. ט Teth. 9.	Couſt.	♌ Le Lyon.	Verchiel.	Iuillet. *Ab.*
6. י Iod. 10.	Congrez.	♍ La Vierge.	Hamaliel.	Aouſt. *Elul.*
7. ל Lamed. 30.	Operation.	♎ Les Balances.	Zuriel.	Septembre. *Tizri.*
8. נ Nun. 50.	Marche.	♏ l'Eſcorpion.	Zarachiel.	Octobre. *Murefuan.*
9. ס Samech. 60.	Controtz.	♐ l'Archer.	Aduachiel.	Nouembre. *Cislim.*
10. ע Ain. 70.	Riz.	♑ Le Capricorne.	Hanael.	Decembre. *Tebet.*
11. צ Tsadi. 90.	Soupçon.	♒ Verſeau.	Gambiel.	Ianuier. *Sbenet.*
12. ק Coph. 100.	Sommeil.	♓ Les poiſſons.	Barchiel.	Febuſrier. *Adar.*

Figure 513 a-c. 3 Mother Letters.; Double Letters and Correspondences; 12 Simple Letters, 12 zodiac signs, 12 intelligences, 12 months.

The war in heaven is typically seen in terms of planets, of shifts in the role of Jupiter vs. Saturn; the Sun vs the Moon, Venus vs. Mars or Mercury. Zoroaster's Oracles points to a larger framework of principles, intelligences, geniuses, spirits and letters with Eastern origins. The war in which planets change positions and vie for chief place, is also a battle of letters, which exalts letters 5 (and 10), while demonizing letter 6 and its sequences. The war in heaven and the tetragrammaton (letters 5 6 10) are intimately linked.

These connections between Zoroaster and the Hebrew tradition become more striking when we compare Zoroaster's Great Star Guide and a chart published by Duret (1613, figures 512-513). Both images have 28 stars linked with mansions of the moon, and angels of the moon. Duret also shows corresponding letters of Hebrew. The names of the mansions in the two lists are effectively identical although there are slight variants in orthography. For instance, mansion 6 is called Alkaya in Zoroaster and Alchaya in Duret, where it is linked with Hebrew letter 6: Vav (Vau). Duret's explanatory text links mansion and letter 6 (Vav) with benevolence and (making) love. So the doubling that we traditionally associate with Gemini and twins is also linked with a Human Gate associated with the beginnings of life. Etymologically, the Arabic Alkaya,[266] is clearly related to Sanskrit *kaya* as in *kaya, vac, citta* (body, speech, mind). The Sanskrit word kaya also links consonant 1 (ka) with consonant 26 (ya, a number linked with life in Hebrew). The corresponding Alchaya, in Duret's list is in turn, directly linked with chaya (also a Sanskrit word meaning shadow, reflection. cf. also Hebrew: chavah, chabah), the female form of chaim (life) and versions of the name of Eve.

So if the letters 5 and 6, Heh and Vau are clearly connected to the Gemini of mythological twins as in Hercules-Apollo, Castor-Pollux, Romulus-Remus, they are also connected with the advent of the Mother of all life, Eve, and with the original creation story. The further association of letter 5 with Gabriel, the angel whose name is sometimes translated as Man/God, a bridge between earth and heaven, seems appropriate.

Duret also provides charts for the 3 mother letters, the 7 double letters and the 12 simple letters (figure 513 a-c). In the list of the Mother letters, Gabriel, who was associated with mansion and letter 5, is linked with solid bodies, air, spring and the North. In the list of the double letters, Gabriel is linked with Caph (letter 11), gematria 20, with riches, the Moon, the number 81 and the spirit, Levanael. Meanwhile, letters 5 and 6, linked with mansions 5 and 6 above, are linked with the months March and April, the senses, sight and hearing, in the list of the 12 simple letters. The shift from a lunar to a solar system did not replace the earlier associations: they continued in parallel. Modern computers and all too often modern minds, expecting to find strict 1 to 1 correspondences, need to accept polyvalent links in order to understand earlier systems. Hence, we find other sequences and correspondences elsewhere.

If we align the charts of Zoroaster and Duret with the 36 Egyptian Decans in the Kircher version (512b), we see that mansions and letters 5 and 6 coincide precisely with Decans 15 and 16. The correspondences for Yod (letter 10), are more elusive.[267] In Duret's list, letter 10 is linked with mansion 10, Ageph (i.e. Al-Jabbah, the mane of the Lion).[268] In Arabi's list, mansion 10 is linked with Shin, fixed stars and Cancer. Mansion and letter 11 are linked with Saturn, letter Yâ (y/î), Abraham. Mansion 12 is associated with Jupiter, letter Ra and Moses.

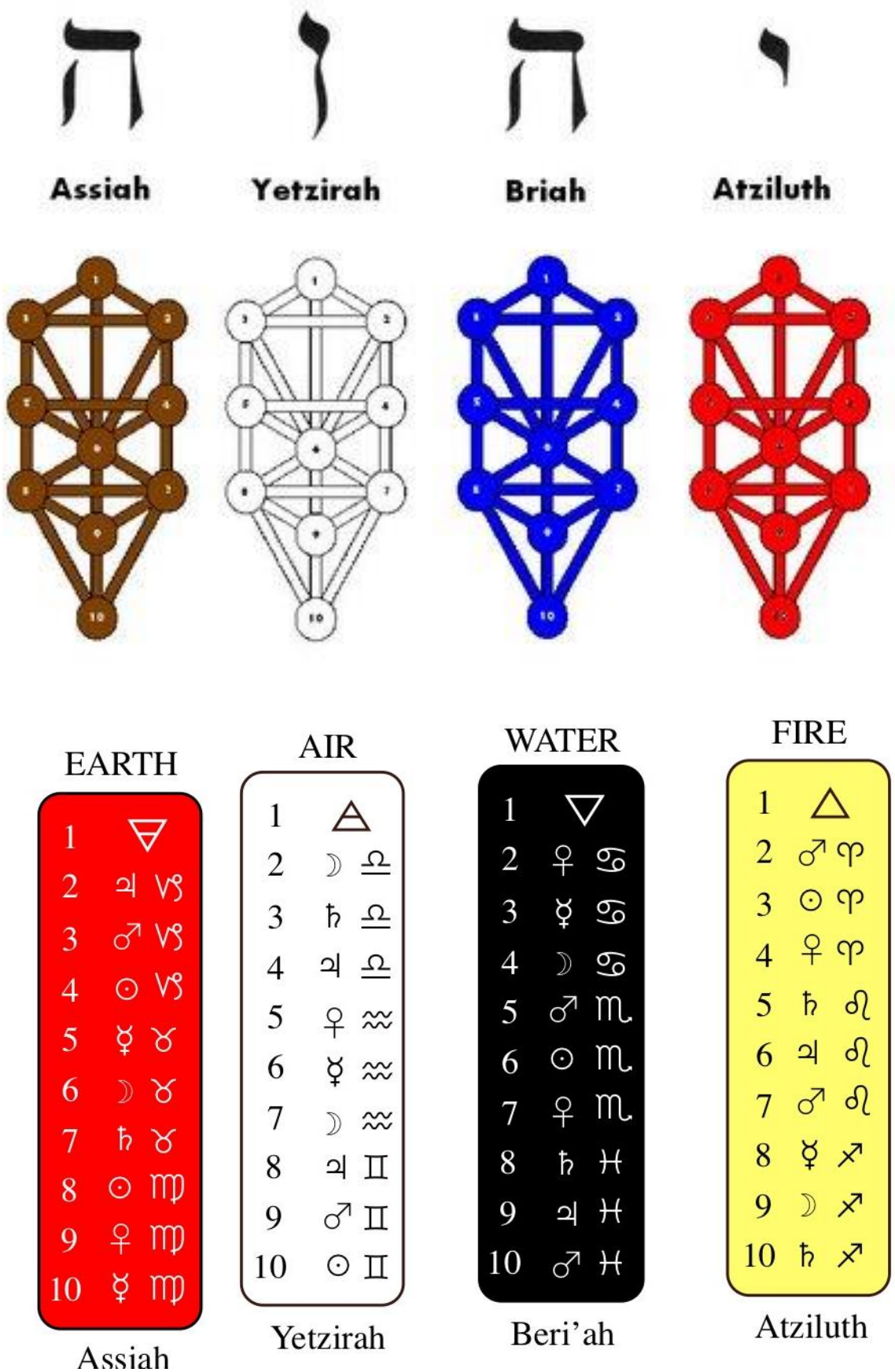


Figure 514. 4 letters of Tetragrammaton (Y H V H), 4 worlds and 4 elements.

2	11	20
Bharani	Bhagadaivata Star	Invincible Star
The Bearer -	Former Reddish One (Fig Tree) -	Former Unsubdued
3	12	21
Krittika –	Uttaraphalgini	Universal Star
Moist One	Latter Reddish One -	Latter Unsubdued
4	13	22
Rohini The Red One -	Hasta Hand -	Sravana Ear of Hearing

Table 151. Alignments for sequences 2 3 4 corresponding to Venus, Sun, Moon.

In terms of the Kircher Zodiac, the second Leo symbol should correspond to Decan 23. There has clearly been a shift. Evidence of a shift is found also in the names of the Indian nakshatras (table 151). Mansion 11, associated with a fig tree in India and with Paradise in Ibn Arabi (cf. tree of paradise), is called the former Reddish One, while mansion 12 is called the latter Reddish One. This is paralleled by another shift from mansion 20 to 21: from an invincible star to a universal star. All this is of interest to our story for three reasons. First, it suggests that the displacement of Venus by the Sun (the so-called Fall of Lucifer) and the displacement of Saturn by Jupiter are directly linked to shifts in maps of the heavens in both India and the West. Second, the association of the events with Old Testament prophets points to a time frame in the second millennium B.C. Third, the interconnectedness of the Indian, Persian, Arabic, Coptic and Egyptian mansions may help us to enter into the mind-frame that inspired the cosmology of the Hebrew and later Christian Cabbalists.

4. Four Letters, Worlds, Elements

Connections between Pythagorean mathematics and the cabala were considered briefly in chapter 11. Combinations of numbers and figurate geometry were used to explain a descent into matter. The process had many names such as the Golden chain of Homer, the ring of Plato (cf. figure 531), or more recently: the Great chain of being.

1	2	3	4	10
Monad	Duad	Forms	World of complete and concrete manifestation	
10	15	21	26	72
Aries	Gemini	Taurus	Cancer	
A	B	Y	A	
Will	Creation	Formation	Action	
Y	H	V	H	
10	5	6	5	26
Fire	Earth	Air	Water	
1 5 9	2 6 10	3 7 11	4 8 12	
2 5 7		1 6 9	3 4 8	
14		16	15	
Shin		Aleph	Mim	
S		A	M	
Aleph	Sin	Shin		
1	15	21		37

Table 152. 4 Worlds and 4 Elements

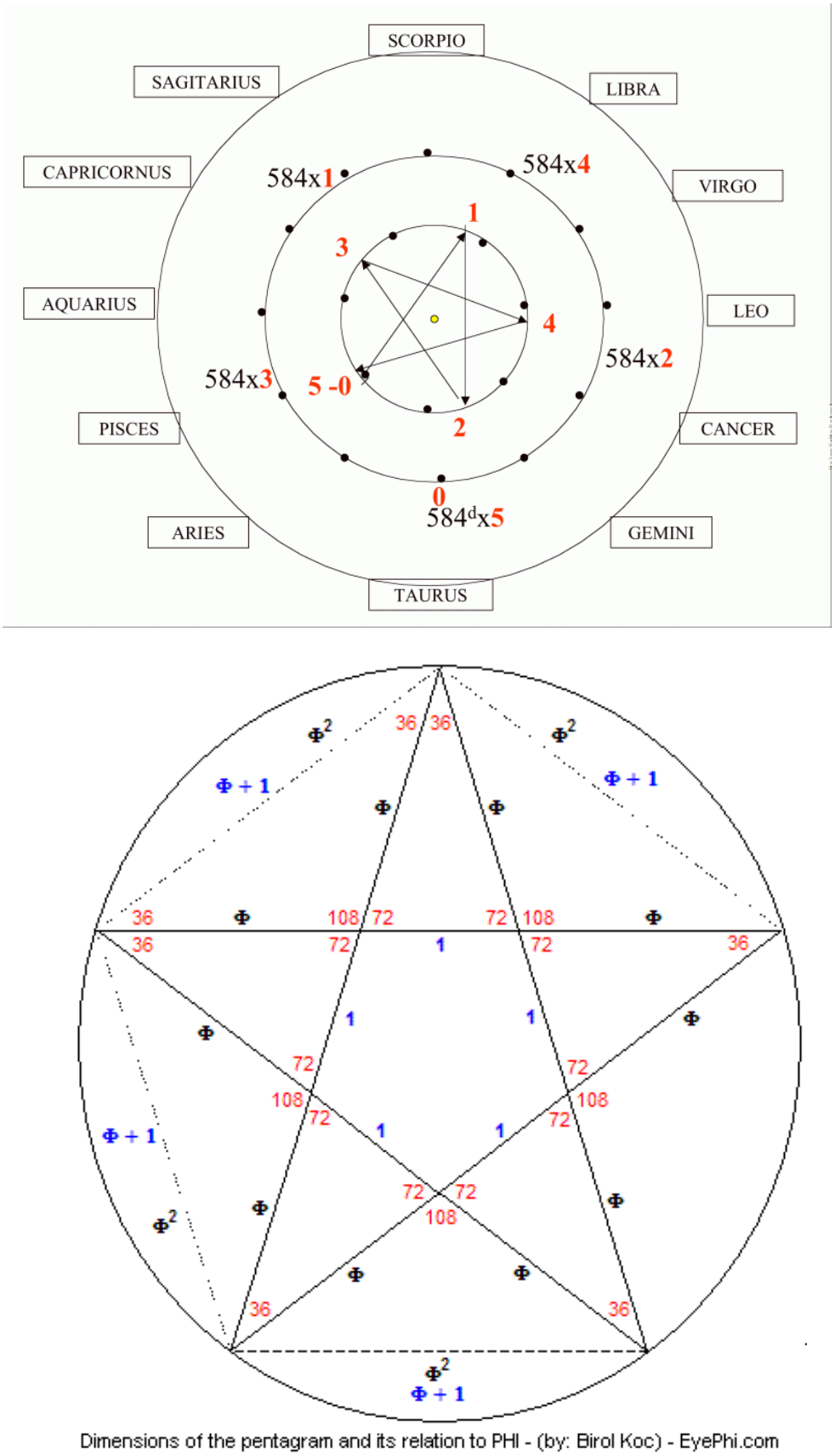


Figure 515 a. Pentagram of Venus, b. Pentagram and Phi.

In one description:

> Some Qabbalists made their Tetraktys upon the Tetragrammaton in the following manner: Pythagorean = Qabbalistic 1 . = 10 2 . . = 15 3 . . . = 21 4 . . . . = 26 10 = 72 . This represents four stages of evolution: a monad, a dual creative force or duad, the world of forms, and the world of complete and concrete manifestation. This arrangement of dots enables one to deduce any of the numbers from 1 to 10. It was held in such high esteem by the Pythagoreans that their most binding oath was made upon the Tetraktys. "it has a very mystic and varied signification . . . First of all it is Unity, or the 'One' under four different aspects; then it is the fundamental number Four, the Tetrad containing the Decad, or Ten, the number of perfection; finally it signifies the primeval Triad (or Triangle) merged in the divine Monad. . . . The mystic Decad, the resultant of the Tetraktys, or the 1 + 2 + 3 + 4 = 10, is a way of expressing this idea. The One is the impersonal principle 'God'; the Two, matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Kosmos" (TG 326).[269]

A striking feature of the approach is how a small number of key numbers combine to make the cosmic building blocks. Numbers 1 + 2 + 3 + 4 = 10 are the number of the tetractys and of the Sephiroth. Similarly, the key points of the spine (sephira Kether, Tiphareth, Yesod, Malkuth) are 1 + 6 + 9 + 10 = 26, which are also the four key points on the cosmic descent: monad, sun, moon, earth (figure 495 e). Point 6 in this descent, the sun, corresponds to the sexual centre of the body (cf. the number 666), to the central candle of the candelabrum and to the central sun of the planets. The stick man, a 10 point geometrical form of Adam Kadmon, is also a symbol of a cosmic Venus, who embraces the whole universe. The candelabrum, the cosmic man and the symbol are three abstractions, metaphors for a single reality.

The number that results from adding the four numbers or stages, is 26, related to letter 26 in Sanskrit, ya, in the yavarga and to the word for life (chaim) in Hebrew. Numbers 1 2 3 4 thus correspond to 10 15 21 26 (which add up to 72) to the sequence Y YH YHV YHVH, to the 4 worlds (Will, Creation, Formation, Action in table 152). Alternativley, these are called Atziluth, Briah, Yetzirah, Assiah), and are aligned with the 4 elements, fire, water, air, earth.

If these numbers are aligned with the Kircher Zodiac of 36 decans (figure 512b), the first 10 decans would correspond to the 10 Sephiroth. Hereby, decan 11 (cf. path 11) would be letter 1. Decan 15 would be letter 5: Hebrew letter Heh as seen earlier, marking world 2, creation. Decan 21 (six decans later) would mark world 3, formation, at the point marked by the 69 symbol of Leo, while decan 26 (a further five decans later) would mark world 4, complete and concrete manifestation: here in the form of Isis in Virgo. The six zodiac signs from Aries to Virgo thus mark the spring and summer months of the annual year and also recall 4 key stages in creation, summarized also by the 4 letters of the tetragrammaton: Y H V H and the 4 numbers 10 15 21 26 with a sum of 72. The two half years together make 144, another important number in gematria.[270]

In this alignment, the end of Virgo corresponds to the end of a 27 letter alphabet, while the end of the first decan in Leo, corresponding to Regulus, corresponds to the end of the 22 letter Hebrew alphabet. The sequence 10 15 21, applied to letters, gives Aleph, Sin, Shin, which added together gives 37 of the creation holograph. The good news is that the alphabet literally cuts off at the height of the autumn heat (the dog days) associated with Shin. The bad news is that the alphabet, which had covered the whole life process, now stops short at Formation. The world of Action (Assiah), the world of complete and concrete manifestation, is cut off.[271]

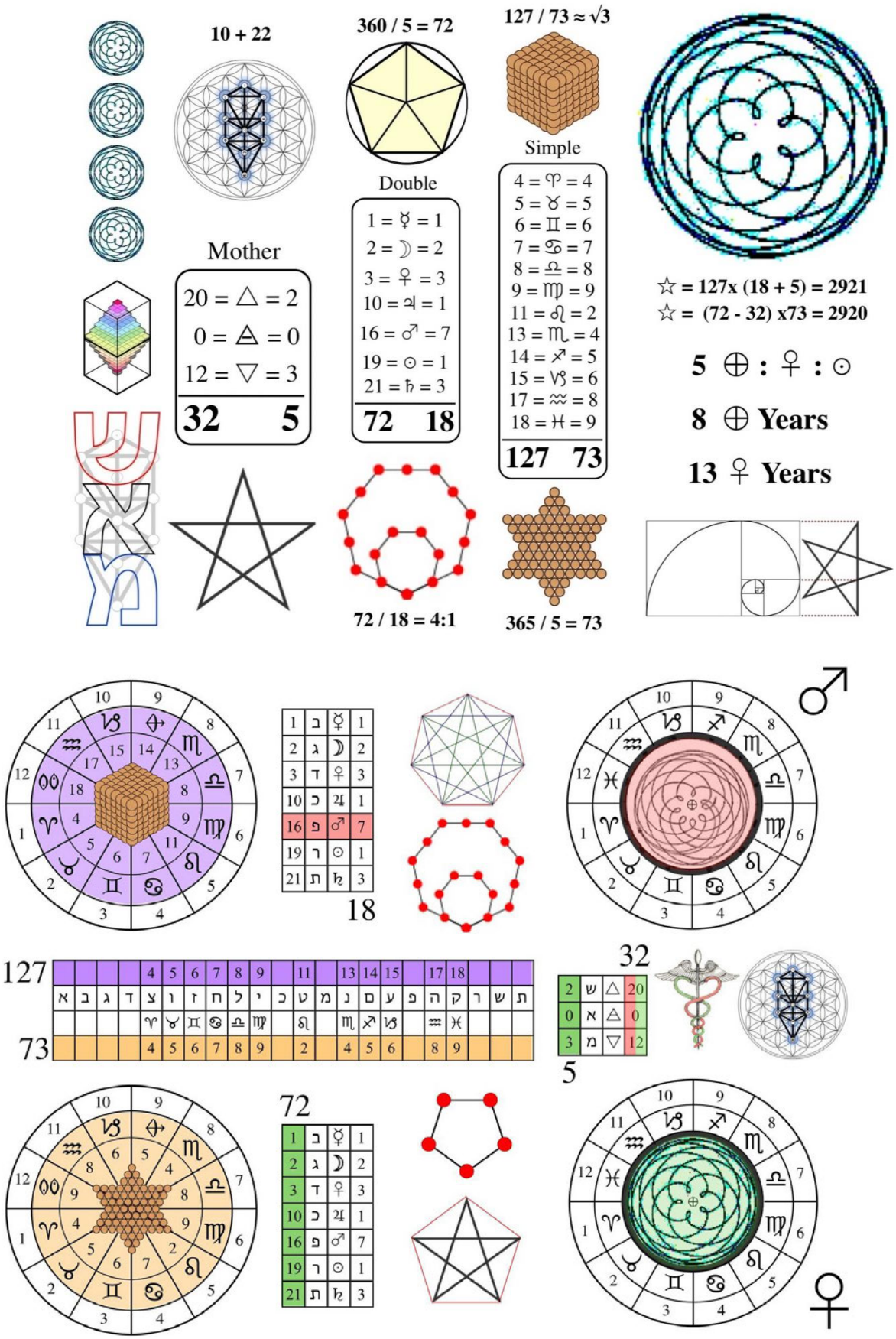


Figure 516 a. 3 Mothers, 7 Doubles, 12 Simple Letters, b. Mars and Venus

584 = 2 x 2 x 2 x 73
1168 = 2 x 2 x 2 x 2 x 73
1752 = 2 x 2 x 2 x 3 x 73
2336 = 2 x 2 x 2 x 2 x 2 x 73
2920 = 2 x 2 x 2 x 5 x 73

Table 153. Multiples of 584

4.1 Venus, the Pentagram and Hexagram

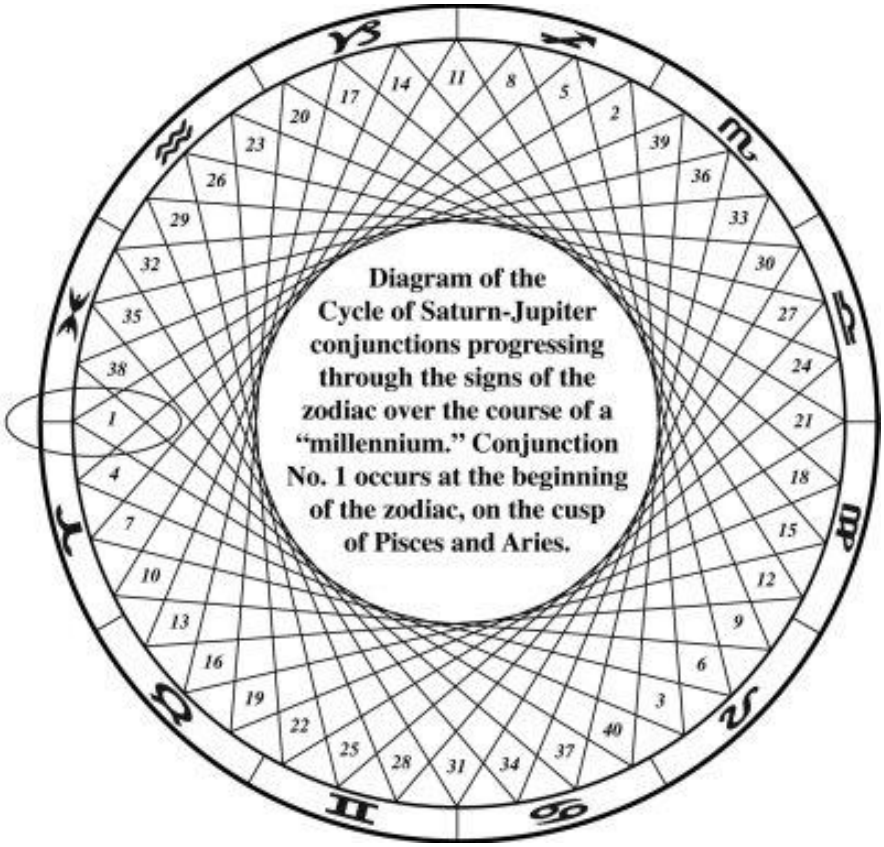
If the 36 decans of the Egyptian zodiac offer tantalizing clues as to how some of the key numbers of the tetragrammaton and the cabala became aligned with astronomy and cosmology, there is obviously much more to this story of number symbolism in which Venus plays a special role. The number 36 x 2 = 72, which is also the sum of the numbers: 10 15 21 26. Meanwhile, 36 x 10 = 360, the number of degrees in a circle and the number of days in a traditional year. Also, 72 x 5 = 360. 36 + 72 = 108. The same 36, 72 and 108 are key numbers relating to Φ, letter 21 of the Greek alphabet, and to the pentagram.

The cycle of Venus in the heavens follows the path of a pentagram in five stages of 584 days (figure 515 a). A first stage is in Scorpio, a second in Taurus, a third in Capricorn, a fourth in Leo and a fifth in Pisces. The full cycle thus entails the numbers 584, 1168, 1752, 2336, 2960. When we examine the gematria[272] of these numbers we find that they all entail multiples of 2 and 73 (table 153) which, it will be recalled, is also one of the three numbers in the Creation Holograph.

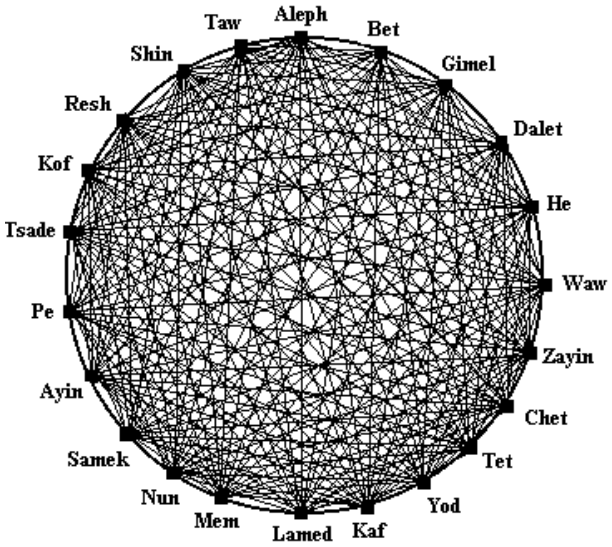
Indeed, scholars[273] have noted that the addition of the numbers of the Hebrew letters and their related gematrias lead to numbers significant for geometry, astronomy and the creation story (figure 516). Here, a quick summary of these findings must suffice. For instance, in one analysis, the 3 mother letters add numerically to 32 (20 + 0 + 12) while their gematria adds to 5 (2 + 0 + 3). The 7 double letters qua their positions add numerically to 72 (1 + 2 + + 3 + 10 + 16 + 19 + 21), while their gematria adds to 18 (1 + 2 + 3 + 1 + 7 + 1 + 3). The 12 simple letters add numerically to 127 (4 + 5 + 6 + 7 + 8 + 9 + 11 + 13 + 14 + 15 + 17 + 18), while their gematria adds to 73 (4 + 5 + 6 + 7 + 8 + 9 + 2 + 4 + 5 + 6 + 8 + 9).

The sums of the double letters and the sums of the gematria of the simple letters relate to Venus, while the gematria of the double letters and the sums of the simple letters relate to Mars. In terms of geometry, the inverted pentagon and upright pentagon with a pentagram relate to Venus, while the heptagon and hexagonal numbers relate to Mars. Venus is linked with a star or hexagram of 73, while Mars entails a cube of 7 or 7^3 (343 cubes) corresponding to the octagon of 7 (231) and the 7th centred hexagon (127).

The numbers of the double letters relate to divisions of 360: e.g. 360/5 = 72. The numbers of the simple letters relate to divisions of 365: e.g. 365/5 = 73. These are connected with two versions of Venus: as a five sided pentagon/pentagram and as a six sided star/hexagram. The whole exercise of this complex rearrangement of the letters could be connected with a shift from a 360 to a 365 day year, which is said to have occurred in the 8th century B.C. in the West.[274] Since the Alphabet of the Magi (figure 65) has the same combination of letters, this correlation between 360 and 365 days must originally have happened in the East.









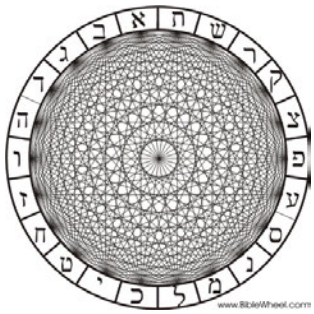


Figure 517 a. Cycle of Saturn – Jupiter conjunctions, b. Kircher's Egyptian zodiac (inverted), c, e. 231 Gates English and Hebrew, d. et-kol as figure 8 .

In both the Alphabet of the Magi and this version of the Hebrew Alphabet, the end result is a complex interplay where a mother letter is followed by 3 double letters, 6 simple letters, 1 double letter, 1 simple letter, 1 mother letter, 3 singles, 1 double, 2 singles, 1 double, 1 mother and a final double letter. In this final arrangement, the 7 planets are aligned with the intelligences of 7 gods and 7 double letters, which then result in action as their powers are on the 12 zodiac signs, and the 12 simple letters (figure 516, cf. 65).

While the basic structure and letters are in the identical order, there are significant differences between the two versions. In the modern version, the 12 simple letters are linked with 12 powers: thrusting, grounding, cleaving etc. and they are part of a cyclical process that entails metamorphosis and ultimately return. In the alphabet of the Magi, the 12 simple letters are linked with 12 stages of alchemy, where the alchemical processes have a goal of producing seven basic metals at a physical level, and are linked with an elixir of life at a metaphyical level. Chapter 8 showed that there were direct connections between the 22 letters of Hebrew and Eastern models such as Hanscretanum, Indicum and Babil Alfabesi. The above examples from Zoroaster's oracles and the alphabet of the Magi show that the underlying system and theory of Cabala must also lie in the East.

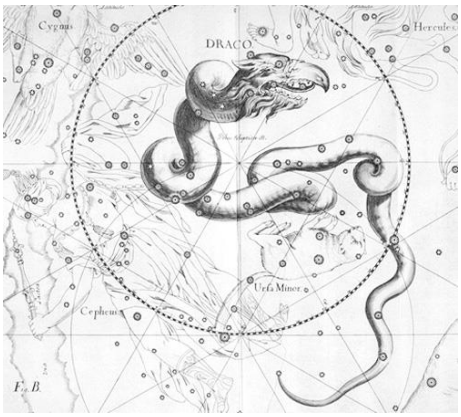
4.2. Jupiter and Saturn

One possible source, offered here as an hypothesis, lies in conjunctions of Jupiter and Saturn. These conjunctions also known as the great mutation cycle have been linked with the star of Bethlehem and the Star of the Magi.[275] The conjunctions are of three kinds. A simple conjunction occurs in a 20 year cycle. A first order recurrence of the conjunction, also called a Trigon, occurs in a 60 year cycle. A second order recurrence of the conjunction occurs in an 800 year cycle (20 years x 40). In this period, the original trigon shifts by 1/3. Hence, a full cycle going back to the original starting point entails 2400 years.[276] Of interest here is how the numbers in these conjunctions parallel and may be connected with key numbers in Hebrew cabala in which Shin (letter 21) is the culmination of the mother letters.[277]

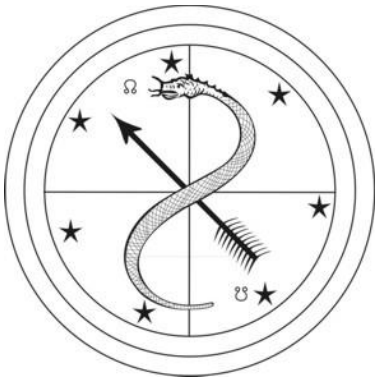
In the diagram (figure 517 a), conjunction 40 coincides with the end of Cancer. In the Kircher zodiac, this is decan 21 (cf. letter 21). So the end of the conjunction cycle coincides with the cut off point associated with the Cancer symbol 69. Hence, Cancer and Leo, which divide two decans (21 and 22), two zodiac signs and two months (July, August), also marks the culmination of an 800 year cycle of the great mutation.

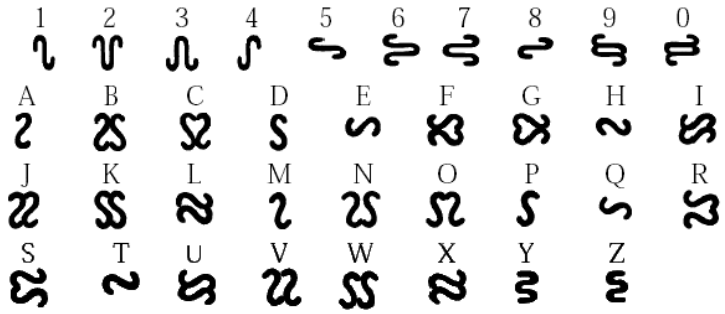
Numbers 21 and 22 thus gain special significance and their multiplication generates new mutations. In the Sefir, 22 x 21 produces 462 gates. This total divided by two (i.e. 22 x 21/2) produces 231 gates, which are the possible combinations of the 22 letters. Meanwhile, 21 x 21 = 441 phases of 4 months, i.e. 147 years (also the age of Jacob) associated with the Hebrew letters, and with Jacob's wheel.[278] The numbers and positions of the mutations of letters reflect a larger framework of the great mutations of nature that hold Jupiter and Saturn in balance.

Conjunction 37 corresponds to decan 20 in the zodiac and letter 11, Kaf, in the gates (English,









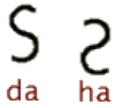
















Figure 518 a. Draco, b. Two Principles as two serpents, c, Spirit piercing matter image, d. Ophidian Alphabet e-f. da ha (Kharosthi), g- h SOO, ZITA, CHIMA (Coptic), i-k. dzělo- ksi - xěrŭ, l-m. Jupiter and Saturn.

figures 509 a-c). In India, the corresponding mansion[279] is nakshatra 11, associated with Aryaman, the fig tree and the origin of creation.[280] In the creation holograph, a hexagon of 37and a hexagram of 73 create a 6 pointed star. This same 6 pointed star is associated with Venus in the formula 365/5 = 73 (figure 516 a).

In the Indian nakshatras, Venus (Shukra) and the sun are in positions 2 and 3, aligned with sequence 2 11 20 and 3 12 21 (table 108). In the Zoroastrian system, the sun and Venus are moved to positions 1 and 3. Venus is now aligned with sequence 3 12 21 (gematria 3 30 300). In the Aiq Bekar, the 3 12 21 sequence becomes Gimel, Lamed, Shin (figure 498d). In the cabala, the sequence 3 12 21 becomes sequence 0 12 20 or 1 13 21 (Aleph, Mem, Shin, figure 508). In other contexts, 21 is associated with ☰, maximum yang, fire, Ji, U, Epsilon, Ganga, Phi, Shin and South. In the Hebrew cabala, Shin typically becomes connected with Aquarius and Scorpio.

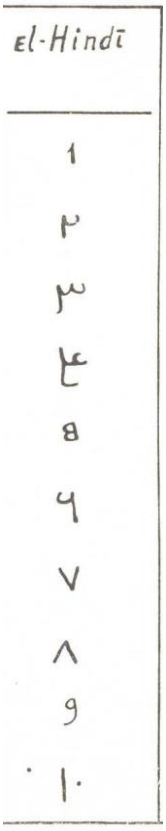
Hence, Venus, who was positive in India, is now connected with the evil principle. Correspondingly, Aryaman, who is a positive friend and helper in India, becomes the evil principle Ariman (or Senamira in figures 501-502). The rejection of the fig tree, the branding of Aryaman, Venus, number 6 and letter 6 as evil, are intimately connected. Letters Digamma, Stigma, F, Wau, linked with the S of Draco are now taboo. In India, planets and letters are linked. From the above, the Zoroastrian contribution seems to include linking the cycles of planets to the letters: first Venus and then the interplay of Saturn and Jupiter, which may offer an underlying reason for the so-called fall of Lucifer in terms of cosmological significance.

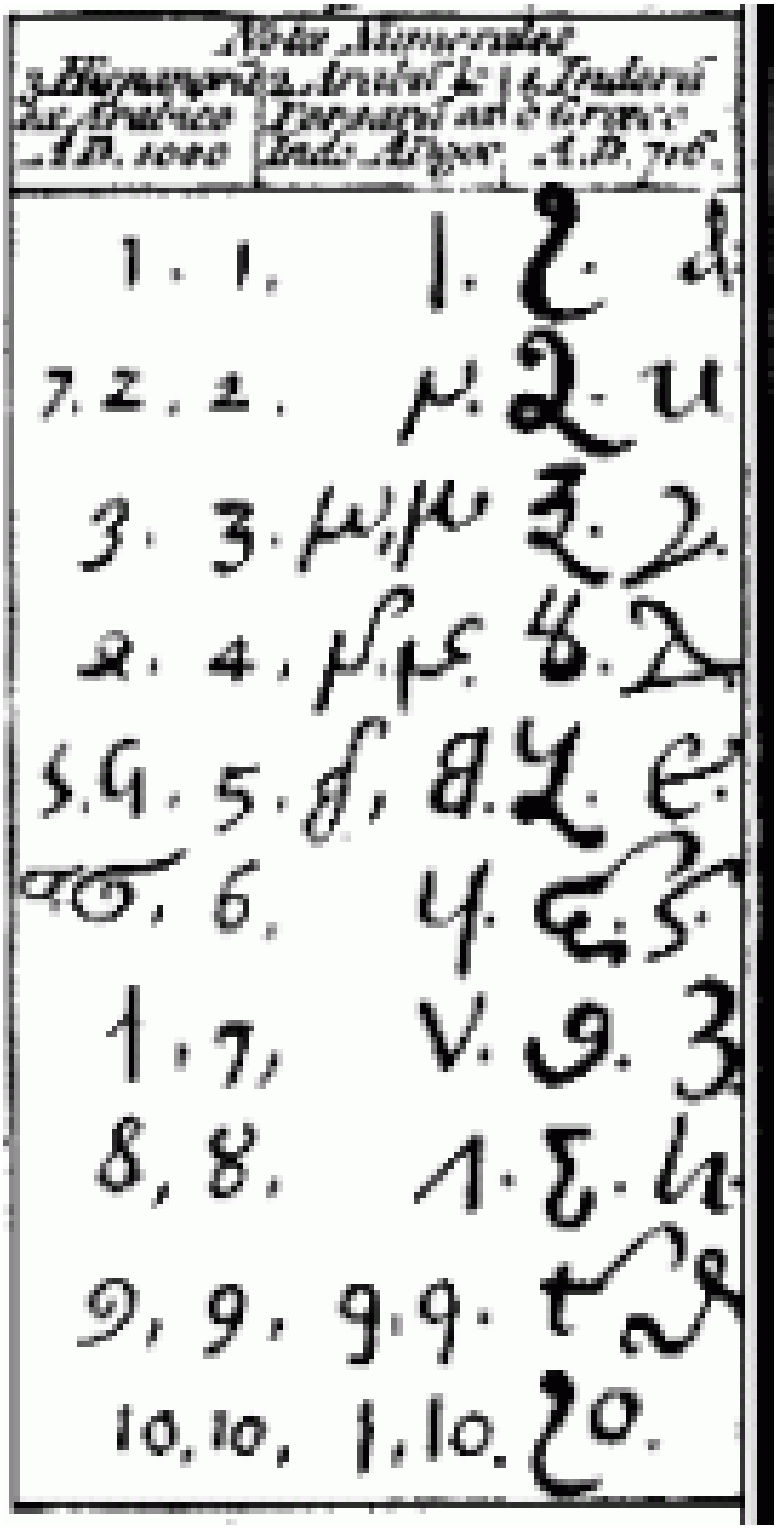
4.3. S and Z

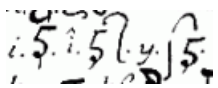
Historical connections between Chinese branches 5 and 6 as a dragon and a serpent, and S-like letters 5 and 6 in early alphabets were outlined in chapter 5 (figures 147 -148). The result was often an S followed by a Z, an S-like figure followed by a reversed S, a reversed Z followed by a Z or a reversed E followed by an E. These early examples typically mimic the S-like shape of Draco (figure 510a). This opposition between S - Z, becomes interwined with an interplay between letters 5 - 6, Universal Substance (prima materia) - Universal Body in Ibn-Arabi.[281] In the Hebrew tradition, this becomes linked with Heh - Vav.

In the Zoroastrian system outlined above, the two principles of good and evil (figure 517b) are depicted as serpents but are clearly metaphorical. They represent a struggle between opposing forces in a cycle which ranges from 12,000 years to 3,000 years. In the Zoroastrian oracles the struggle is specifically between the sun and Venus, personified as Sisamoro (sf. Sesa, shisa) and Senamira, symbolized by the numbers 1 and 3 and the sequences 1 10 19 28 37 46 55 64 73 82 91 - 3 12 21 30 39 48 57 66 75 84 93. In Ophidian, the whole alphabet is serpents. In Kharosti, S and reversed S are used for letters da and ha (cf. azi dahaka). In Coptic they become letters 6 7 and 31 (Soo, Zita, Chima).

In the modern Church of Light, an arrow and a cosmic serpent are described as an image of spirit piercing matter (figure 518 c). Here the mouth of the serpent is near the sign for head of the dragon (rahu), while the tail is near the sign for tail of the dragon (ketu). The struggles of opposing forces of 1 and 3 are also between 1 and 6: e.g. the Sun and Jupiter, who hold the







ֆֆ

feh

f

[f]

&

Figure 519 a. Sanskrit numbers 1-10, b. Hanscretanum . i, i î y, c. F (Armenian), d. &.

positions of Ketu and Rahu in the Hindu system. So the 1 10 19 sequence becomes opposed to 6 15 24 33 42 51 60 69 78 87 96. Gradually, the latter sequence, notably, 6 15 24 (gematria 6 60 600) becomes linked with evil, and the devil. Hence Greek letters stigma, xi and chi are replaced. The early Cyrillic equivalents (figure 518 d-f) are dzělo, ksi, xěrŭ with the same gematria as their Greek counterparts. Subsequently, the serpent-like S of dzělo is replaced by a regular S and ksi is suppressed. To understand the roots of these forms requires a return to India.

5. Sanskrit Numbers

The Western demonization of snakes, serpents, and dragons is largely absent in the East. In China dragons are predominantly positive, friendly, and helpful. In India also, the nagas are mainly positive, although their dangers are recognized, whence feasts such as Nagpanchami, (literally, 5 nagas or 5 serpents). The names of one of the major versions of Sanskrit, devanagari, suggests that the nagas are intimately connected with the language. Indeed, we shall suggest that the imagery of nagas is directly connected with the shapes of numbers and of letters of the Sanskrit alphabet.

Number 1 (figure 519a), drawn as a vertical stroke in the West, is drawn as a gently curved reversed S, almost like an abstract form of the good serpent in the previous figure. An alternative form resembles the Ampersand(&). Number 2 looks like a serpentine 2. It begins from the vase or urn (khumba) of Aquarius, descends to Gemini, curls, and descends to below Leo. It shows a descent from unity to the duad (the binarius daemon). Number 3 again shows the same basic descent but now shows an interim “stop”. It starts from Aquarius, descends in a straight diagonal to Aries, then descends in a curved form to Gemini and again makes a loop. Hence number 3 also marks the three worlds of heaven, atmosphere and earth.

In the annual cycle marked by ketu, the key points are 1 10 19, with 19 as the root (Mula) that leads to a new beginning. Some versions of letter 4 show an S descending from the root and then descending as a straight line, creating a shape similar to the upper part of the ornamental Glagolitic version of K (kako, figure 269). The most familiar version of 4 can be seen as a map of the heavens beginning at Libra to Aries, ascending to Capricorn and then descending. A Spanish version based on Arabic shows an Othala rule (cf.ᛟ, going from Gemini up to 19 in Scorpio, looping to Aquarius and then descending again to Leo). Other forms show the twin sources of Scorpio/Sagittarius and Aquarius descending and then looping at Leo. Alternatively, a form like the Greek Delta, descends from Aquarius to Leo, bisected by a line that descends to Gemini.

Number 5 has multiple forms. The most familiar starts at the root (mansion 19) goes to Aquarius, descends to Aries in a straight line and then descends in a curve to Gemini. As such it is close to the letter 9 (i) in Hanscretanum (figure 519b). Another version resembling a reversed B attaches a reversed 3 to a vertical line. Alternatively there is a Z-like and an E-like figure. Number 6 is the last of letters in the story of descent of energies. The most familiar version shows a descent from the root ending in a loop below. Another version is like the smalled turned h (ɥ) and Cyrillic letter cherv, Ч, and effectively a mirror of the upper part of

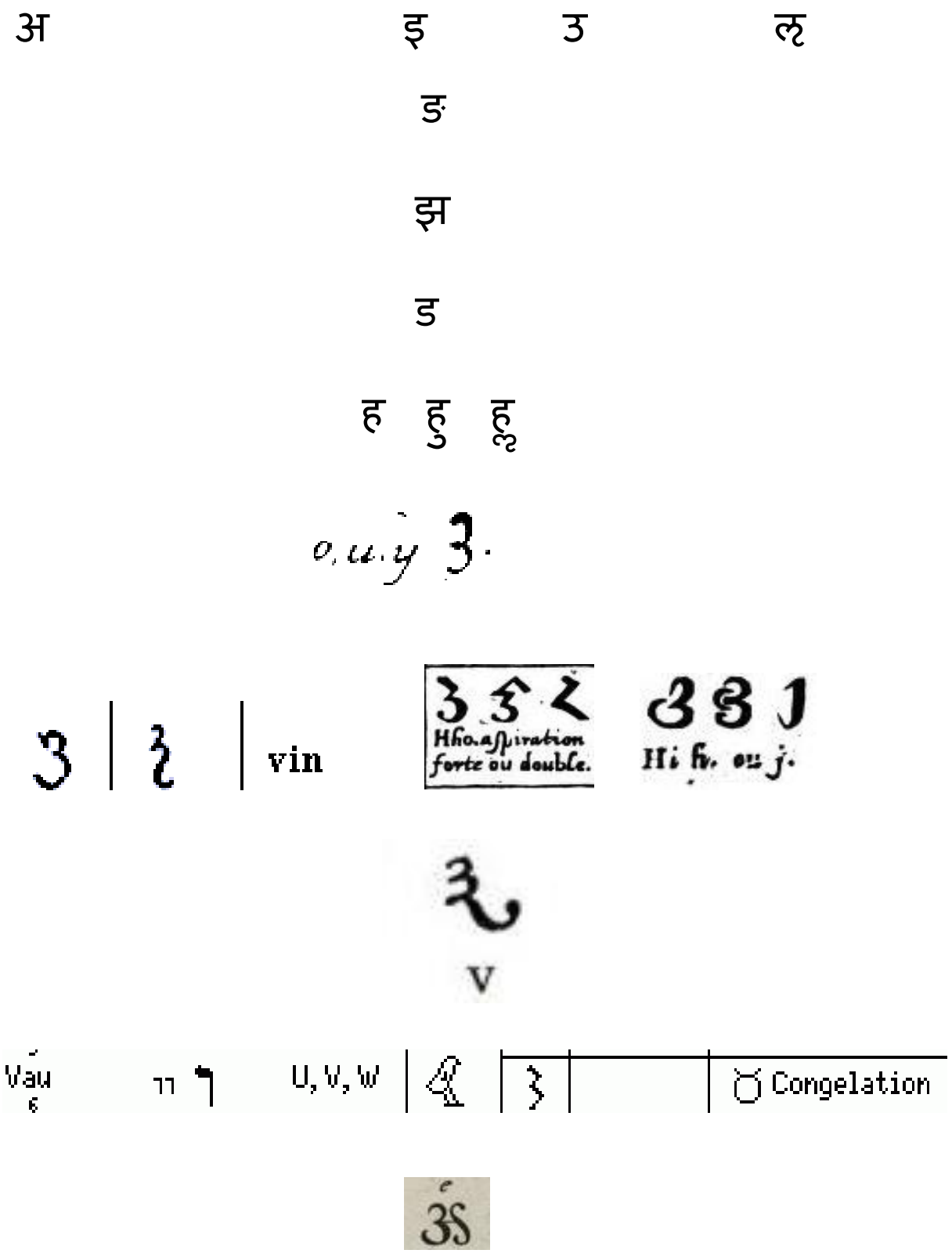


Figure 520 a. Sanskrit vowels 1, 2, 3, 5 (a i u -i**),** consonants 5, 9, 13, 33 (ṅ, jh ḍ, h, hu, hḷ**),** b. o u y (Hanscretanum), c. vin (Georgian, Mjedruli), d. Hho aspiration forte ou double, e. Hi h ou j (Armenien),f. v (Hebrew 2), g. u v w (Magi),h. e (Aegyptiacum).

Glagolitic K (figure 519, cf. 269) .

Number 7 heralds a return of the energies. The most familiar form connects Cancer, the root with Aquarius. Or it is a V or a figure that looks like a rounded 3 which is connected with Sanskrit u and Hanscretanum o u y (figure 520, cf. 63), which explains the the shape of Scottish, yogh,ȝ. Number 8 summarizes the infinity loop (cf. et-kol in figure 517d), or as ou: 8, where the upper part ends in the Scorpio (the root) and Aquarius (the source). Another version is effectively a Latin ezh reversed, ȝ. A final version, resembling a distorted lowercase h, starts at Leo goes to Libra, back down to Gemini and then up to Aquarius.

Number 9 has multiple forms. The simplest is a contracting spiral that begins in Gemini and ends in Scorpio (the root). Other versions are vertical. Here the upper loop functions as a container much like the cup-like cherv (Ч). Another version combines a vertical line with half of a lateral S (horizontal draco) to create a t shape. A final version begins with a loop at Gemini goes horizontally till Leo and then ascends before again making a loop at Scorpio (nakshatra 19. The root). The number 10 shows a 1 and a 0, or alternatively a reversed S of Draco plus an o.

The numbers 1 to 10 have multiple forms and a complex history. The Sanskrit examples suggest that their origins are also concerned with telling a “simple” story of the annual descent and ascent of energies from and back to the heavens.

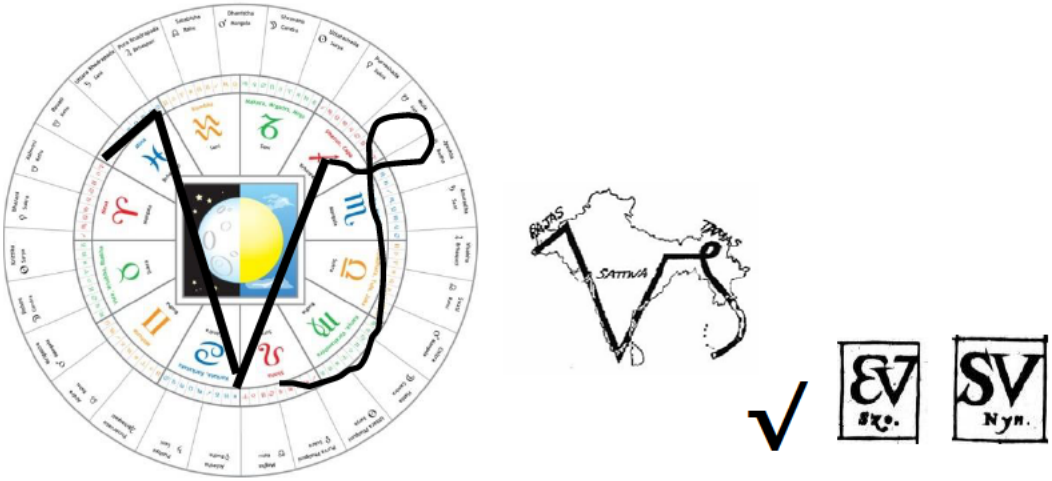
5.1. Sanskrit Letters

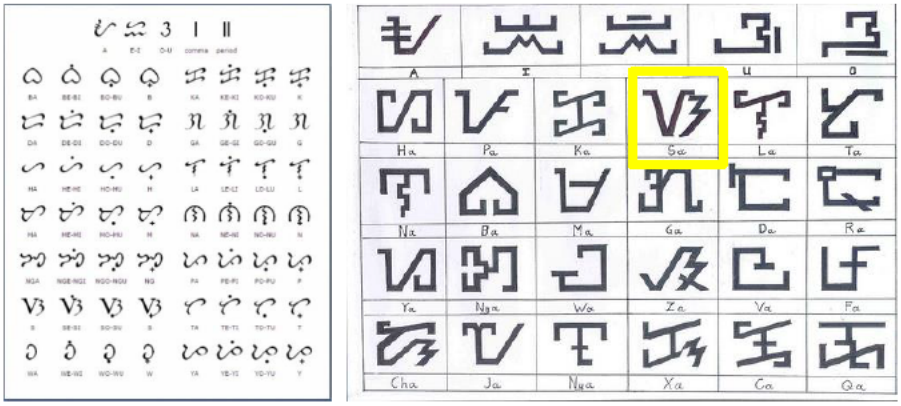
These connections of serpentine and dragon shapes with Sanskrit numbers examined above are found equally in letters of the Sanskrit alphabet (figure 520a-c), beginning with the first three vowels in the Aryabhatta version. For instance, Sanskrit vowel A shows a pillar attached to a shape like a number 3 which shows a 3-fold descent. Sanskrit vowel, I, shows a descending S form. Sanskrit vowel U shows the ascending phase of return in what appears like a truncated 3. Vowel 5, ḷ, shows the basic shape of A rotated by 90 degrees to the left.

In Hanscretanum, vowel three appears as letter 9 of the alphabet in three forms: i î y (figure 520b). Here the S form has rectilinear edges in the upper half and a rounded form in the lower half resulting in a shape resembling number 5. In classical Sanskrit, the S shape of vowel I recurs in four further consonants, namely: 5, 9, 13, 33 (ṅ, jh, ḍ, h). In the Aryabhatta version, each of the 33 consonants is aligned with each of the 9 vowels to produce 297 syllables/sounds. By way of illustration letters, hu and hḷ are shown (figure 520b).

5.1.2 Hanscretanum o u y

The truncated 3-shape of Sanskrit vowel u becomes an elongated 3 shape in Hanscretanum (figure 520c ff.) where it has the value o u y. In Georgian, Mjedruli script the 3-like shape returns as the letter vin (v). Another version transforms this into a reversed S form topped by an arc. In Hebrew 2 the same letter v becomes a 3-like letter with the reversed s now serving





a ba ka da ga ha la ma na nga pa sa ta wa ya
e, i be/bi ke/ki de/di ge/gi he/hi le/li me/mi ne/ni nge/ngi pe/pi se/si te/ti we/wi y/yi
o, u bo/bu ko/ku do/du go/gu ho/hu lo/lu mo/mu no/nu ngo/ngu po/pu so/su to/tu wo/wu yo/yu





Figure 521 a. The 27 Nakshatras and the 4 mansions connected with Ketu; b. Hieroglyph of Makar and India and Capricorn symbol. c Square root symbol, d-e Autre alphabet Armenien Szo, Nyn. f-h. Letter Sa as a V3 shape in Tagalog, Baybayin, i-j. The corresponding shape as letter Res in the alphabet of Solomon, and Hebrew 2.

as a base. In Armenian, versions of the rounded 3 become letter 16, Hho aspiration forte ou double and letter 25 (Hi h or j, figure 520d-e). In the alphabet of the Magi, letter 6, corresponding to Hebrew Vau, with a value of U, V, W appears as a reversed sigma.

In Aegyptiacum, e, letter 5 rather than 6, takes on the characteristics of the descending 3-like letter, except that it is now a double letter accompanied by an elongated S. Traditionally letter 6 was associated with number 6, shape 6 and S forms. Via Hanscretanum, letter 6 becomes an open 3 shape, a reversed Sigma and in the Hebrew tradition this becomes a vav with very different connotations such that the former associations with six, sex and serpentine shapes need to be removed.

In the Arabic tradition, the initial vowel a sometimes becomes an e, such that alif becomes elif (cf. figure 506c). This shift in sound helps us to understand why the Egyptian e is effectively a Sanskrit A, except that the support pillar has been turned into an elongated S.

5.1.3 Ketu, V, Capricorn, Sa, Res

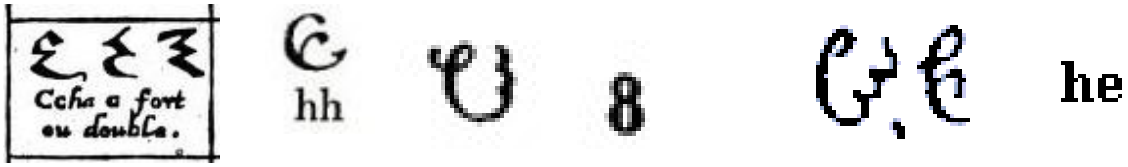
Before continuing with Sanskrit letters, a brief detour is useful to consider some of the early shapes of letters in terms of the descent-ascent theme. It was noted (table 108) that ketu (tail of the dragon) defined the opening sequence of nakshatras: 1 10 19 27. If this is drawn as a figure beginning at 1, going up to 27, descending to 10 at the Cancer –Leo boundary, ascending to 18 (the root, mula), with a loop and return to the cut-off point in Leo, the result is a V like shape now typically associated with Capricorn (figure 521a ff.). Scholars have noted that this shape also defines the outlines of India and South-East Asia. A slight variant also leads to the square root symbol, beginning at 1 in Aries and ending, appropriately, at 19, the root nakshatra in Scorpio.[282] In Autre alphabet Armenien, letter 6 (Szo) shows an open E in the first part and a V in the second part of the letter, while letter 16 (Nyn) shows an S in part one and a V in part two of the letter (figure 521 e-f). Here the open E and S represent descent and the V marks the ascent.

Links between the shape of Sanskrit number 7, vowel 3 (u) and the Scottish yogh (ȝ) were noted above. The vowel o-u in the shape of a rounded 3 is found also in Tagalog where we also find letter Sa in the form of a V (1 10 19) with a a yogh-like (ȝ) appendage. It occurs with slight variations in four forms as S SE-SI SO-SU and S (cf. the savarga, letters 30 31 32, in Sanskrit). In Baybayin, the rounded yogh is straightened to a rectilinear 3 reminiscent of lamed forms (figure 521 cf. figure 525, 227). Other versions of Baybayin show both the V and 3 shape as rounded. The basic shape recurs in the first alphabet of Solomon with two changes. First, while the rounded 3 shape remains intact, the V shape has been reduced to a ^{v} in the upper part of the letter. Second the letter, which was an S in the Philippines, has now become letter 20, Res, rather than letter 21 (shin). The same shape recurs as letter r (Resh) in Hebrew 2. In Hebrew, the shift from letter 21 to 20 parallels the shift from letter 6 to 5. To understand this we need to consider other Sanskrit letters and the theme of crossing.

5.1.4.Sanskrit ch gh dh

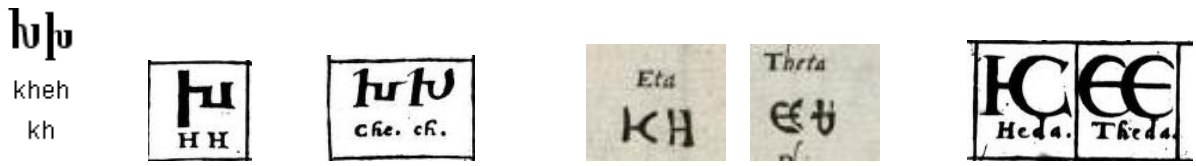
In Sanskrit, variations on the rounded reversed 3 are found in Sanskrit letters 4, 7 and 19 as gh

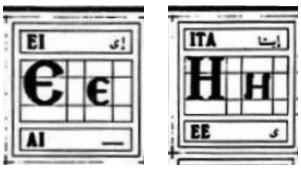
घ छ ध





च ज ञ





Ъ Ъ І Ь Ѣ І-А Ѥ Ю Ѧ Ѫ Ѩ Ѭ

Figure 522 a. Sanskrit 4 (gh), 7 (ch), 19 (dh),b. Ccha a fort ou double (Armenien), c. hh (Hebrew), d. he (Georgian), e. ga gha gha, ja jha na (Brahmi), f. Sanskrit 6 (c-), 8 (j-), 10 (ñ-); g. kheh kh (Armenian), h. H H (Premier alphabet Armenien) i. che.ch. (Autre Alphabet Armenien), j. eta-theta (Jacobitum), k. heda-theda (Cophtite); l. EI ITA (Coptic) m. jerŭ, jery, jerĭ, jatĭ, ja, ja, je, ęsŭ, osŭ, jęsŭ, josŭ

ch dh (figure 522a). This shape recurs without the vertical and horizontal support lines as letter “ccha a fort ou double” in Armenian. A variant, now with the whole basic shape of ch (Sanskrit 7) in mirror form, recurs as a letter he in Georgian (figure 522c). This Sanskrit tradition of a reclining reversed 3 form helps in understanding the source of hh in Hebrew 2. In Brahmi, upright versions of a rounded reversed E become the sounds ga and ja.

5.1.5 Sanskrit c j ñ

Sanskrit c j ñ (letters 6, 8, 10), have a rather different form. They entail a vertical line with a lateral hook (figure 522e). Sanskrit j (letter 8) recurs in Armenian as kheh kh, H H and as che.ch. Sanskrit letter 10 (ñ) recurs in a reversed form resembling a joined I-C as Eta in Jacobitanum, where the following letter joins two E-Es as Theta. In Cophtite, these forms of I-C and E-E recur as Heda and Theda. So the shifts in sounds and letter shapes from ch to kh and hh, also include doubling vowels and iotification.[283] In Coptic, letters 5 and 8 as EI and ITA have the values of AI and EE. Parallels between the shapes gh ch dh (letters 4 7 19) in Sanskrit and between ga ja in Brahmi help to explain overlaps between letters 7 8 9 10 11: e.g. g, h, j and kh ch and H H as well as shifts in Eta and Theta as letters 7 and 8 with gematria 8 and 9. Hence the letters 5 - 10 sometimes lead to 2 vowels (e.g. E I, in Latin, English or Eta, Iota in Greek), 3 vowels (E U I in some versions of Hebrew)[284] or 3 consonants (H V Y, Heh Vav Yod in other versions of Hebrew).

5.1.6. Sanskrit, Iranian, Armenian, Georgian, Jacobite, Cophtite

Scholars have studied the interconnections between Iranian (Pahlavi and Avestan), Armenian and Georgian.[285] The handful of examples examined above show that these interconnections are part of a larger chain that begins with Sanskrit and Brahmi, moves across Persia, Armenia and Georgia and extends into Syria (Jacobitanum also called Maronite and West Syriac Serṭā) and Egypt (Coptic, Cophtite). This becomes more evident through comparison of key letters such as H I J Y S Z in context (figures 716-718).

While seemingly trivial, this briefest of etymologies of some key letters points to dramatic conclusions: 1) Early Semitic alphabets such as Magi and Aegyptiacum use vowels; 2) The source of these vowels is from Sanskrit via alphabets such as Hanscretanum, Georgian and Armenian; 3) In the process of transmission, Sanskrit vowels a i o u become linked with h (ho, he, hi), v (w) and j (y), i.e. the letters of the tetragrammaton. In India, mansions 5, 6 and 10 were linked with Mars, the head and tail of the dragon (Mangala, Rahu, Ketu), while letters 26 33 29 33 of the yavarga and savarga are Y H V H. In Persia, shapes 5 6 10 become re, ze, je, sin shin, shad and fe, while shapes 16 17 18 are W H Y (waw, he, ye hamza). In Arabic, these become shapes 15 16 17 (W H I) with a gematria of 5 6 10. In Persian and Arabic alphabets based on abjad value order, W H Y, or W H I become letters 5 6 10. In Hebrew these become H V Y which replace re, ze, je, sin shin, shad and fe qua position. If the war of heaven is essentially about 3 planets and 3 letters its implications are far wider. To understand this requires seeing how letters of descent and crossing become linked with letters of crossing.

6. Letters of Descent, Ascent and Crossing



Figure 523. a. Ksi (Old Slavic), b. letter 132 (Scytho-Sarmatian), c. Ingliya rune, d. Haut (Aethiopicum), e. Boibel, f. Bar, g. Beth, h-i. X, j. symbol 7:1, k. Chalk symbol, l-n. Kei, Ganga, Janja (Coptic).

As a first step, it is helpful to look afresh at letters Ksi, Boibel, Bar, X, Kei and Ganga. Letter

Xi, in its old Slavic form as Ksi, became associated with evil because it shows this cycle of ascent and descent in terms of a dual creative force in nature, a binarius daemon (later Satan, Lucifer, and the Devil). The descent, marked as 1, is a curving line from the Sun in Aquarius to Leo (figure 523a). The ascent (return), marked as 2, shows a straight diagonal from Gemini in the bottom left to the invincible star (now nakshatra 20) in the upper right.[286] On the surface, it is a new version of the Ingliya rune. In practice, it entails a new definition of the letter X. It is also the final letter 132, in the Scytho- Sarmatian alphabet (figure 523 b-c).

The letter ch (Haut in Aethiopicum, figure 523d) shows a similar principle of crossing. Here, an emphasized dark line curves towards the right while a slender line curves back towards the right. There are also geometrical versions that show a downward 3 pronged form, a pi shape and a humanoid shape that has parallels with the kanarga symbol. This example confirms that there were a series of alternative shapes for the same letter. The letter Boibel in the Boibeloth alphabet shows another variant of these principles. A curving reversed S descends from Aquarius to Leo. A smaller, nearly straight S ascends from Gemini to the root. In the Armanen runes, B (letter 13) is Bar, meaning to descend,[287] and showing a vertical line coupled with a descending reversed sigma (figure 523f). In Hebraicum ante Esdram such a reverse Sigma is also connected with letter Beth.

Latin and English X is an obvious example of crossing. Here the upper case form shows a thick line descending and a thin line ascending, while the lower case (miniscule) shows a thin curly line descending and a thick straight diagonal ascending. Ornamental versions sometimes reverse this: the descent towards the right is straight. The return is curly. X is much more than a letter. It is a story of the annual cycle. As a symbol it is 7:1: "a common structure for cramp-irons on brick or stone buildings."[288] Simultaneously, it reflects the annual cycle of increase and decrease. These themes recur in the symbol for chalk in the form of a curly X: the descent is strong, the returning ascent is weaker. In magic, chalk plays an important role in creating safe boundaries. Alchemically, chalk, linked with the runes kalk – k – kalk – kk (figure 89) and is related to the chalice. Symbolically, it is the human being or more precisely the human being in a process of becoming: restrained, tamed, controlled, civilized.

6. 1. Kei, Ganga, Janja

In the Coptic alphabet, these themes recur in other letters (figure 523 l-n). In theory, Kei is a single letter. On closer inspection, it reflects 3 letters: KH, SH, and Q. In the capital (majuscule) form of the letter, a thick band descends towards the right (from Aquarius to Leo). In the miniscule form of the letter, a thick band ascends back towards the right (along the Gemini-Scorpio axis). The difference between upper-case and lower-case (majuscule and miniscule) letters is not simply a contrast between capitals and smaller forms. They reflect different phases in the annual cycle. Coptic letter 30, Ganga, shows the same basic pattern except that here the curved features at the bottom have been removed and the letter stands on a platform. It too is a composite of two letters: G and J. Here, letters of energy are in balance. Variant spellings are Gensa, Geusa, Gimsa.[289] In other versions of Coptic, Ganga, appears as

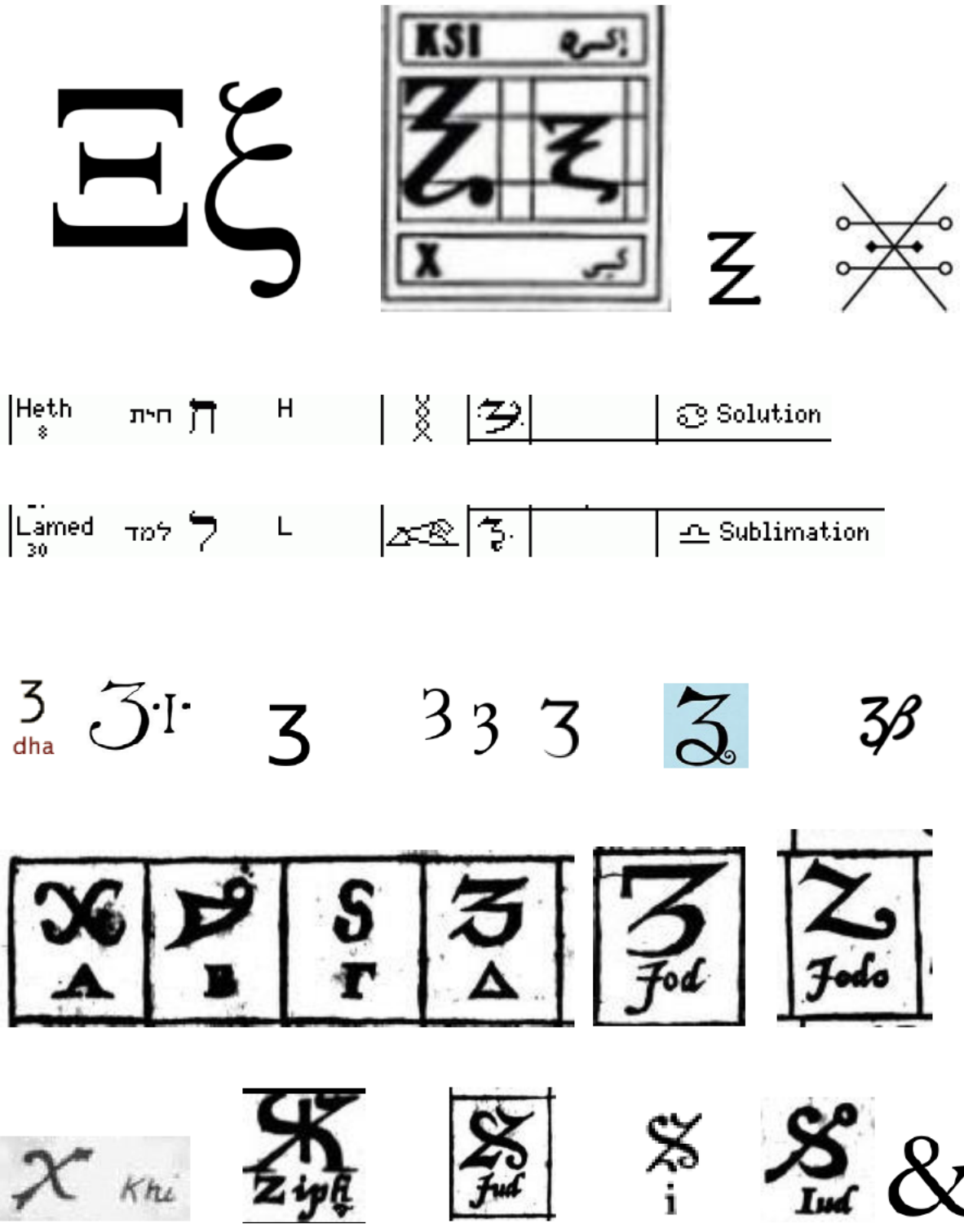


Figure 524 a. Ksi, b Xi, c. xi (alternative), d. Copper Symbol, ,e-f Heth Lamed (Magi), g.dha (kharosti), h. Purification Symbol, i. Tailed z (Blackletter z), j. Yogh, k. Cinnabar Symbol, l. Alchemical Symbol for Dram, m. Half Dram, n. Solution, o. ABGD (Maronites), p. Jod (Theseus Ambrosius), q. Jodo (Indiens), r. Khi, s. Ziph, t.i (Chaldean 13), u. Jud,v. Iud, v.&

Janja representing the letters g, j [g, ʤ]. The shape of Janja is effectively identical to Ganga. Janja is also etymologically linked to Sanskrit jan, jani and English Jan (cf. Janus, January).[290]

6. 3. Xi and Ksi

One of the most important letters in this story of crossing (figure 524 a-d) is Greek letter 14, Xi or ksi, which sometimes occurs in the form of 3 horizontal strokes, Ξ, recalling the 3 trigrams of the Chinese tradition, ☰. It has parallels with the Copper symbol associated with Venus. At other times, ksi is in the form of a a serpentine E (ξ). An alternative Greek version looks like a two-storied z. In the Coptic alphabet its equivalent is letter 15, KSI, which also resembles a two-storied z, except that the upper part has straight geometrical lines, whereas the lower part descends into undulating curves.

These themes recur in the Alphabet of the Magi which, as noted earlier (figure 65), aligns the annual cycle with 12 stages of alchemy. The renewal of nature thus becomes linked with a transformation of metals and persons culminating at the time of spring and Easter. Accordingly, symbols for astronomy and alchemy are linked with alphabet letters. The case of Vau, linked with congelation was cited earlier (figure 524g). Hebrew letter 8 (Heth), is linked with zodiac sign, Cancer and with the alchemical process, solution: a "return to differentiated matter to its undifferentiated state --its *materia prima.*"[291] Hebrew letter 11 (Lamed), Zodiac sign Libra and alchemical process: sublimation (figures 524e-f).[292] Elsewhere also, the form of the letter Ksi is almost identical to the alchemical symbol for purification.

All this is of the greatest interest because it offers a new explanation for letters (figures 524g-m) such as the tailed Latin z, Ezh (letter, Ʒ ʒ), Old Scots letter yogh (Ȝ ȝ) and Abkhazian letter dze (Ӡ ӡ)[293] These shapes, as shown above, have their roots in Sanskrit. Astronomically, the reversed 3 shapes tell a story of descent from the upper heavens, which follow regular and straight geometrical lines, to the lower heavens, which are affected by change as curves in time and space. The 3-like, Ʒ and their mirror shapes tell a story of ascent and return. Morally, they also tell a story of restraint and purification. The same basic shape recurs as the symbol for cinnabar, linked with mercury (mercury sulfide) and with the cinnabar fields of internal alchemy. Similar shapes are found in the symbols for dram and half dram. Such alchemical connections of letters will be explored further in § 8.

6.4. Jod, Jud and Iud

These principles and this form of crossing also recur in other letters of the alphabet (figure 524 k-m): e.g. as letter D in the Maronite alphabet, as letter Jod in the alphabet of Theseus Ambrosius and as letter Jodo in the Alphabet des Indiens. Here Jod is much more than letter 9 or 10. It represents a stage in the alchemical processes (4 in the alphabet of the Magi, 9 in other methods). For instance, they recur as the letter Khi in one version of the Coptic alphabet.[294] In letter 24, Ziph, in the Premier Alphabet des Phoeniciens, the letter signals 3 elements: a diagonal Z (Gemini-Scorpio), a vertical I along the North-South axis (Cancer-Capricorn) and a curving ph along the Aquarius-Leo axis. A similar idea is found as letter 9,



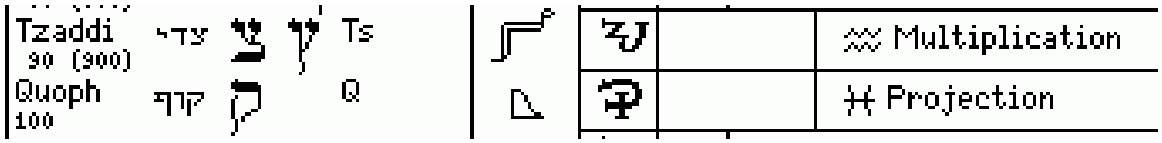








Figure 525 a. Gamma (Greek), b. Sin (Second Alphabet de Salomon, c. Tzaddi, d. Chi, Xi, Stigma, e. Tzaddi (Magi), f. Lamed (ante Esdram), g-h. Lamed (Celestial, Passing the River), i. la (Brahmi), j. Lamed (Malachim), k. Nome 10, l. J (Hierogyph) ,m-n. Lamed , o. w+w,o, ō (Iranian)

Jud, in the Chaldean alphabet, in Chaledean 13, and as letter 9, Iud, in autre alphabet Chaldean. In these examples, Jud/Iud is much more than a simple letter of the alphabet. Its shape is a summary of the annual cycles. Jud offers an alternative to Xi or ksi. The war in heaven is about much more than replacing Venus (as Shukra, Lucifer) from its number 1 place as god/goddess of the dawn. It is equally about transforming the positions, shapes and meanings of letters of the alphabet. The demonisation of letter Xi entails a form of letteral imperialism, where letter 10 (Iud) supplants the functions of letter 15 (xi).

These assertions of letter Yud are part of a larger shift in positions and shapes of alphabet letters. In Greek, the letters Stigma, Xi and Chi (figure 525d) tell their own version of the story of annual cycles in three phases. Stigma (letter 6) is about the descent of energies to earth and is in the form of Draco. Xi shows the connection of energies in the 3 worlds at the time of the summer solstice and outlines the path of their return to the heavens. Chi summarizes the complete annual process. In the majuscule form, the descent towards the right is bolder than the return. In the miniscule version, a straight diagonal ascent towards the right dominates over the wavy descent line. The gematria of the three phases is 6 + 60 + 600. Hence, the number of the beast is, among other things, a summary of annual cycles in a world of change, in contrast to the unchanging realities of the heavens and eternity. The beast as diabolos is also an enemy because he represents a second power, previously the friend, the partner, the other (e.g. Mitra, Sat) and now a competition for the single deity.

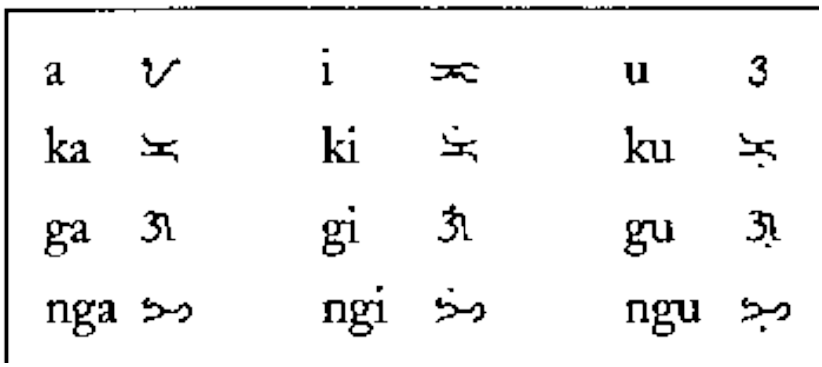
6.5. Gamma,Sin, Tzaddi

In Greek, uppercase Gamma (figure 525 a) marks the first half of an annual cycle beginning with the root (19) in the upper right, moving to Aquarius on the left and then descending to Gemini. Lowercase gamma (cf. Arabic letter la) shows the energies flowing from Aquarius, descending to the turning point and then returning to the root (mansions 1 10 19). In the Second Alphabet of Solomon, this story is retold in terms of letter 21, Sin. Now, there are two descending lines, one from the root (19) in Scorpio, the other in Aquarius which descend to Leo and go back to Gemini. (In Greek, the equivalents are rho and phi). In the Alphabet of Magi, letter 18 linked with Aquarius and multiplication shows the descent as a rectilinear z in the upper part and then a curve which descends and then returns to the root. The corresponding Hebrew Letter is Tzaddi, which has its own story of the descent.

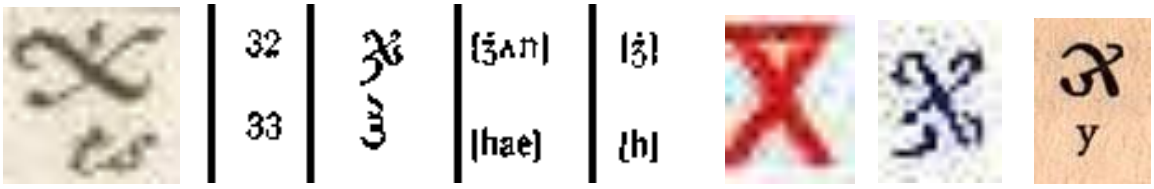
6.6. Lamed and J

Hebrew letter Lamed tells variants of this story. In the ante Esdram version, Lamed is reminiscent of Sanskrit U (उ). In one version, Lamed, as a twofold descent, is effectively identical to the runic letter Sig. A second version tells this story of descent in 3 stages. A third version, focusses on ascent and return in the form of a letter J (linking mansions 10 and 19 in the ketu cycle). In Egypt, J, as letter 10, is a hieroglyph[295] in the form of a cobra at rest, linked with Nome 10 in Upper Egypt, and Serpens cauda (i.e Ketu), and the city Aphroditopolis (i.e. Venus, Hathor). Such cobra-like shapes are found also in letter w+w,o, ō in the Iranian









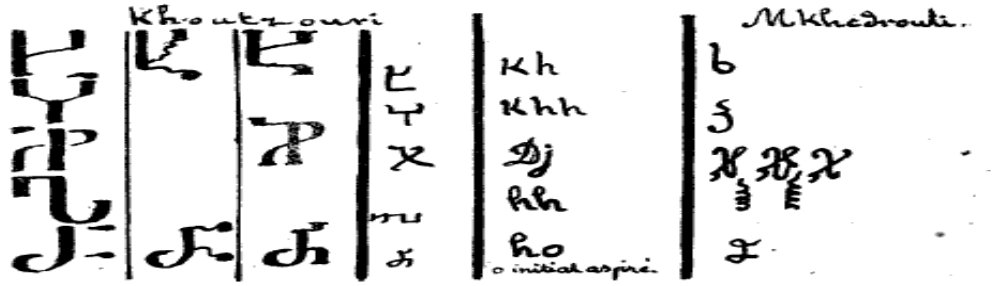


Figure 526 a-c. Sanskrit ga, ganga, A , d. Baybayin GA, GE-GI GO-GU, G, e. a ka ga nga (), f. ggg (Runic), g. Gyfu, h. Bind Rune for Good Luck, i. ts (Hunnorum), j. zan, hae (Georgian), k. j (Georgian), l. y (Egyptian 2), m. Dj khh (Mkhedrouli) ҥ҃ tradition (figure 525g).

tradition (figure 525g).

Hebrew letter, Lamed, linked with the extreme South in the diagrams of the 231 gates bears a striking resemblance to this cobra of the Egyptian tradition (figure 525 e-f.), etymologically linked with j, ji and Arabic jiim. Hence, symbols traditionally connected with maximum energy, become linked with taming, restraint and control in the Hebrew tradition. There are different orientations. In the 231 gates diagram, Lamed is aligned with South. In the Alphabet of the Magi, it is aligned with Libra, such that the temperance and restraint of Lamed acquires an additional quality of balance.[296]

6.7. Ga, Ganga, Kaganga, Zan, Jan

We are now a position to explore links between Sanskrit, Baybayin and Coptic versions of Ganga. In Sanskrit, letter 3 is ga (ग, figure 526a ff). The river Ganges is Ganga (gAGga, गाङ्ग): Sanskrit letter 3 (ga), letter 5 (ङ, n in the form of a descending S) and letter 3 (ga). The name of the river thus tells the story of its descent in three phases: a descent into the atmosphere (1st letter), a full descent in the form of an S (ङ, 2nd letter), return to the atmosphere (3rd letter).

In the Philippines, the story is differently told. GA (figure 526c) has two parts: a two staged descent in the form of a rounded 3 and a return from Leo through the root to Aquarius in the form of a reversed S (cf. the shape of Sanskrit A:अ). Baybayin nga is a variant of the hooked shape of Sanskrit (ñ, ञ). Now ganga is a two-letter word and kaganga, one of the words for the alphabet, the flowing river of words, is a three letter word. Despite variations in the manner of depicting/writing ganga the metaphor of descent and ascent links the examples in India, the Philippines and Egypt. The numbers and exact shapes of ganga in Sanskrit, Baybayin and Coptic vary but all three reflect annual cycles and flowing rivers of letters. In India, Ma Ganga is also the mother of all rivers and of all life.

In some versions of the Runic alphabet[297] (figure 526f), the ganga story becomes three letters g: 1st, a curved descent from Aquarius to Leo, 2nd, a direct descent along the North South Axis, 3rd, an ascent back to Aquarius. The rune Gyfu reduces this to an X of descent and ascent. The Gyfu-Feo bind rune for good luck achieves the same by combining two runes. Feo or Fehu, corresponding to the female is shown as a diagonal F. Gyfu, corresponding to the male is shown as a diagonal I. In the Celtic wheel of the year, this is the descent from Imbolc to Lughnassadh (2 February-2 August, Ish, Ishana-Nirriti in the Hindu system, figure 46c and the ascent from Beltane to Samhain (1 May-1 November).[298]

6.8. Zan, Hae, Ts, J, Dj, Y

In other contexts, the letters of crossing are linked with the final letters of the alphabet. In Hunnorum the last letter (27) is ts, written in the form of a letter of crossing.[299] In Sanskrit

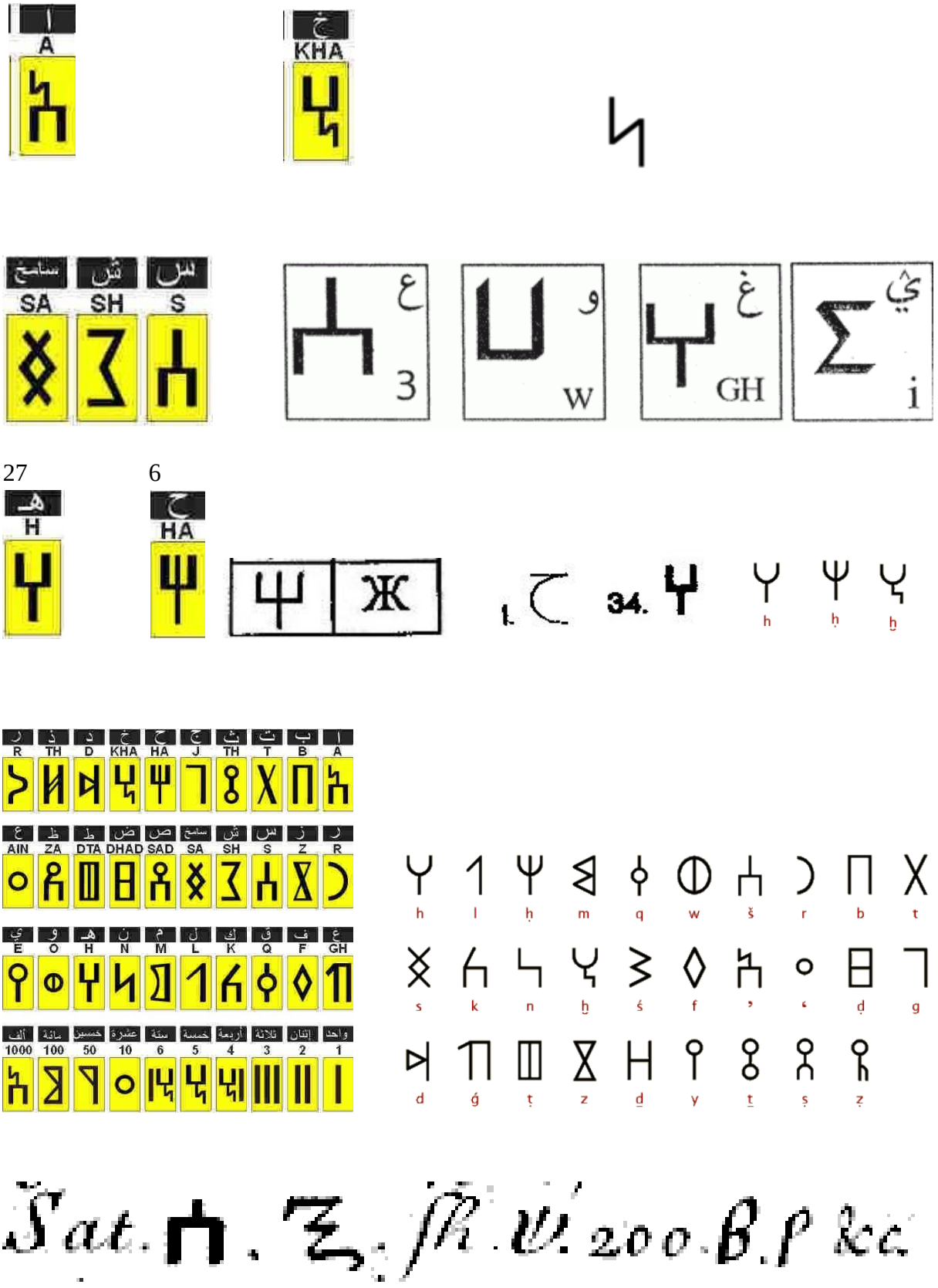


Figure 527 a-b. A-KHA, c. Sowilo (Sigel) Rune, d. SA SH S (Musnad), e. Ain, W, Gh, I (Tifinagh); f H HA (Musnad), g. Zhe (Slavitsa), h. Letters 1 34 (Asomtavruli), i. h ḥ ḫ (Old Yemeni), j. Musnad, k. South Arabian, l. Sat (Aethiopicum).

letters 32 and 33 are sa (z) and ha.[300] In Georgian, the corresponding letters are zan and hae (figure 526j). Zan is like the crossing figure except that now there is a hook at Gemini, recalling the scythe of Saturn that cuts off crops, the year, and life generally. In Georgian Asomtavruli, the zan figure recurs along with an X with a top as letter 35 and called: The Completer of the alphabet. In other Georgian alphabets, it recurs as Dj (figure 526o), or as jani, effectively the same as the Arabic jiim, and the earlier janja (figure 515i). In Egypt, the shape recurs as letter y (Egyptian 2, Aegyptiacum and Aegyptiorum).

In these cases, the crossing at the end of the alphabet is also linked with being birth (jana), and life (jIva) and further related to Sanjivani and Mrita Sanjivani, and Sanjivini Vidya[301] associated with the elixir of immortality, and the ability to bring persons back to life. In the West, as shown in chapter 5, this form of crossing becomes linked with Jan, Janis, Hans, John and John the Baptist and with baptism (cf. appendix 2, figure 483. Hereby, the annual cycle becomes linked with rebirth into a spiritual level free from the cycle of death.

6.11 Descent and Ascent in Musnad, South Arabian and Aethiopicum.

In the South Arabian tradition, this idea of descent and ascent of heavenly forces linked with the letters s and h is further systematized (figure 527). For instance, in the Musnad, letter 1, (A, alif), shows a twofold descent in its geometrical version. First, a Sigel or Sowilo rune shape descends half way, then a two pronged section (like a Greek letter pi descends the rest of the way). This same shape functions as symbol for the number 1000 (Al fa). Musnad letter 7, KHA shows the reverse. Now the Sowilo rune is below and the two prongs upward are above.

Musnad letter 28, H, shows the same two prongs up now with a vertical line as base. Musnad letter 5, HA shows the same principle now with 3 prongs up. In Slavitsa, the letter Zhe, which follows letter 5, has the same 3 pronged runic form. Alternative versions of the letters still tell the same story. For instance, the regular version of Arabic Ha (ح) shows a beginning at the root in Scorpio, a horizontal line to Aquarius and then an arced descent. In Georgian (Asomtavruli), the shape of Arabic Ha appears as letter 1, while Musnad letter 28 recurs as Asomtavruli letter 34. In Old Yemeni (figure 527f), the 2 and 3 pronged heavenly versions become h and ḥ, corresponding to Hebrew first he and second he (heh, heth). A third version, ḫ (here letter 14) corresponding to KHA in Musnad, again shows a descent in two stages.

In Musnad, the three s letters also show the descent. Sin shows a single pillar in the heavens that becomes two pronged on earth. In Aethiopicum, this downward two-pronged letter is one of the forms of the letter Shin, which also has the form of Coptic ksi (figure 527k). Meanwhile, Musnad letter Shin has the form of a reversed Sigma similar to Hebrew ante Esdram Beth and Vau (Magi, figure 520b). Musnad letter Sa shows 2 xs or a double x, one superimposed on the other, as in the Ing rune, ng (Anglo-Saxon Runes) and letter H (Hun Rovas). Musnad letter, 29, O, corresponding to Arabic waw (و) is drawn as a circle with a vertical line. Musnad letter, 30, E, corresponding to Arabic ya (ي), is drawn as a circle on top of a vertical line.

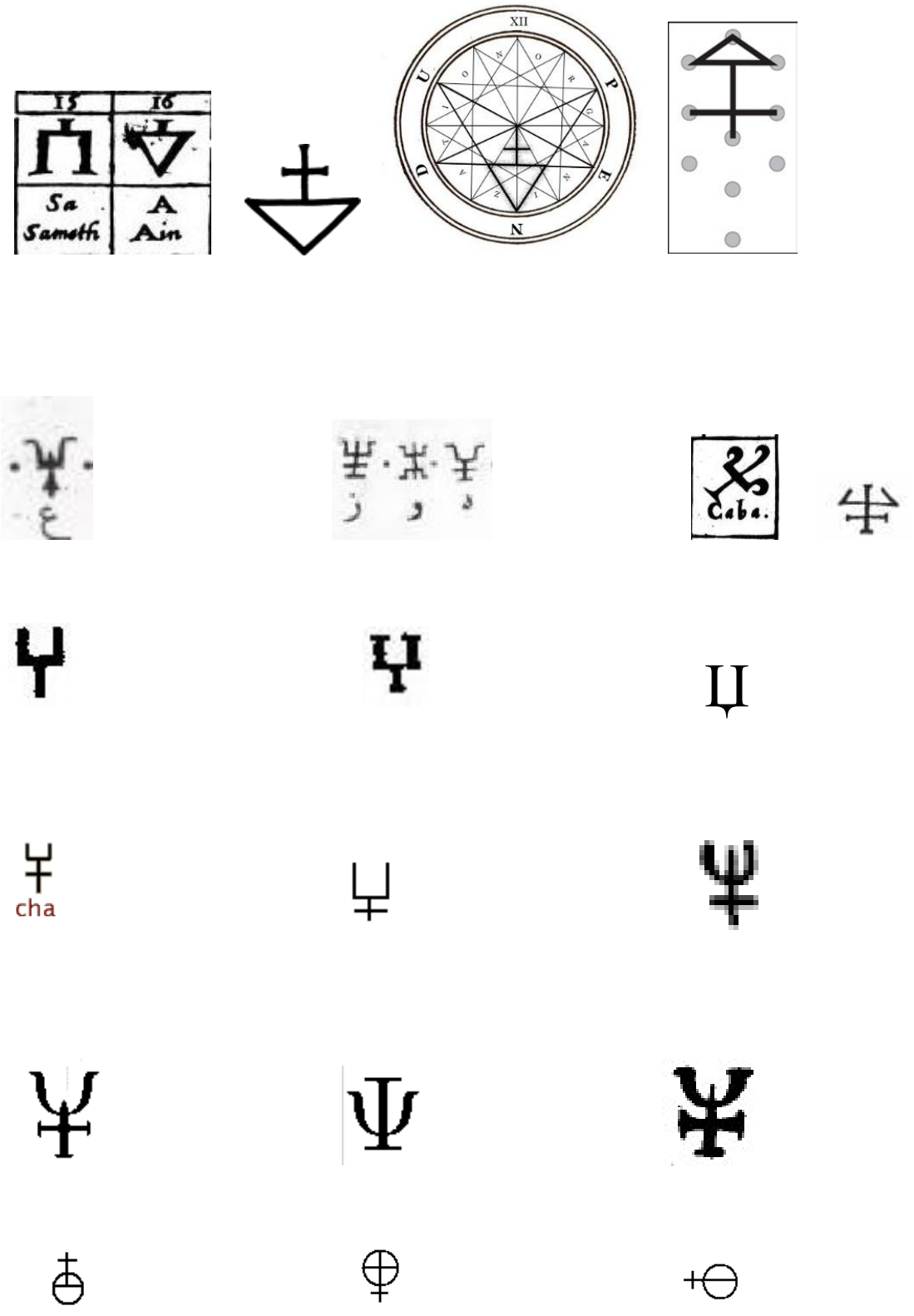


Figure 528 a. Sameth Ain b. Sulphur (Stone of the Wise, Cinnabar), c. Inverted Sulphur Sign, d. Sulphur on Tree of Life, e. Ain (Pharaonic), f. H W Z (Mercurio), g. Essentia h. Letter 34 (Asomtavruli), i. h (khutsuri) j. Dzhe k. cha (Kharosti), l. potash m. Lime n-o. quicklime (calx viva), p. cinnabar, q. quicklime r. Alum.

In Old Yemeni, letter š (letter 7) shows a two pronged form downward. Letter ain (ʿ), as letter 17, shows the 2 pronged stand with a Sigel rune above. In the Yemeni alphabet, letter 16, f, corresponds to full moon on day 16, letter 24 marks the end of a 24 phase cycle with a dagaz rune and the final letters depict symbolically the growth of a new being. In the Musnad alphabet, the same dagaz rune is linked with letter 12, suggesting a link with a 12 month solar cycle. Hence, the same letter forms representing the same basic themes in terms of descent and ascent acquire different places as the system changes from a lunar to a solar base. These letters in the South Arabian tradition change the story of descent and ascent into clear geometrical figures. These figures recur elsewhere, play a seminal role in alchemy and also relate to the letters of the tetragrammaton. These connections may explain why letters Y H V H letters acquired such cosmic significance.

7. Prongs, Letters and Alchemy

Similar letters to those of Old Yemeni, Musnad and Aethiopicum are found in the Alphabet Ethyopique ou des Nubiens (figure 528a ff). Here the geometrical shape with 2 descending prongs is letter 15: Sa Sameth, followed by letter 16: A Ain. A downward triangle topped by a cross is a symbol for cinnabar, for sulphur and the stone of the wise, better known as the philosopher's stone. It recurs in mystical versions of Tarot card 12, the Hanged Man (Pendu). An inverted version of the sulphur sign is also found on the tree of life.

In the Pharaonic alphabet (figure 528e, cf. 506b), the letter Ain is shown as an upright three pronged figure. Two and three pronged figures represent letters 5 6 7 (H W Z) in the Alfabeto di Mercurio. In Cophtite, a similar shape positioned diagonally is the letter Caba (cf. Cabala). The similarity of these figures with the alchemical symbol for essentia (🜧) is striking. The upright two pronged form recurs in various alphabets: as letter 34 in Asomtavruli (Georgian), as letter h in khutsuri (Georgian) and as letter Dzhe (Cyrillic). The same shape with an additional horizontal line looking like two arms is found in the letter cha (Kharosti), in the potash symbol. In the lime symbol, there are three prongs, which look like Neptune's trident. Variations, looking like the letter Psi, become symbols for quicklime (calx viva, literally living chalk). Other examples show an orb and cross upwards as cinnabar, downwards as quicklime and sidewards as alum. The orb and cross now with a dot in the orb recurs as Gold of the Philosophers, the Universal Stone (aurum philosophorum, lapis universalis, figure 530).

The shapes of letters and alchemical symbols are clearly interconnected and play a central role in the great work (opus magnum) of alchemy. To understand this better it will be useful to consider briefly 2 principles, and 3 heavenly elements and how these interact with 4 elements, without plunging into all the intricacies of alchemy.

7.1 Two Principles

In the earliest alphabets, the two principles are often A and B. In the Vattan alphabet published by Saint Yves d'Alvèydre (figure 378) the first two letters are Be and Ba: a circle with a vertical line (🜨) and a circle with an horizontal line (🜩). In the Umbanda alphabet the same symbols are linked with AUM and BAN,[302] linked with God or the Supreme Spirit and

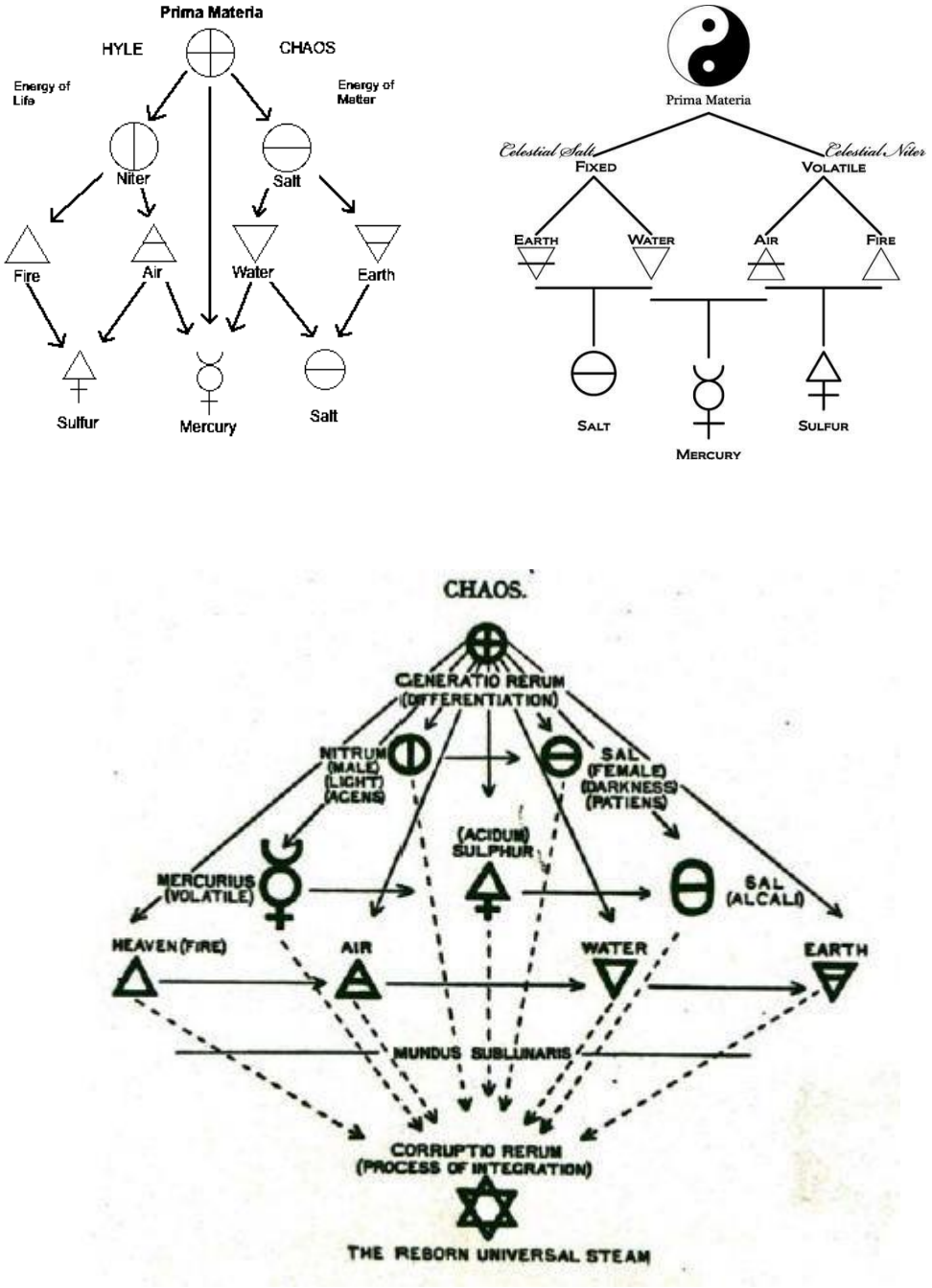


Figure 529 a-d. Prima Materia leading to Sulfur, Mercury, Salt in different combinations

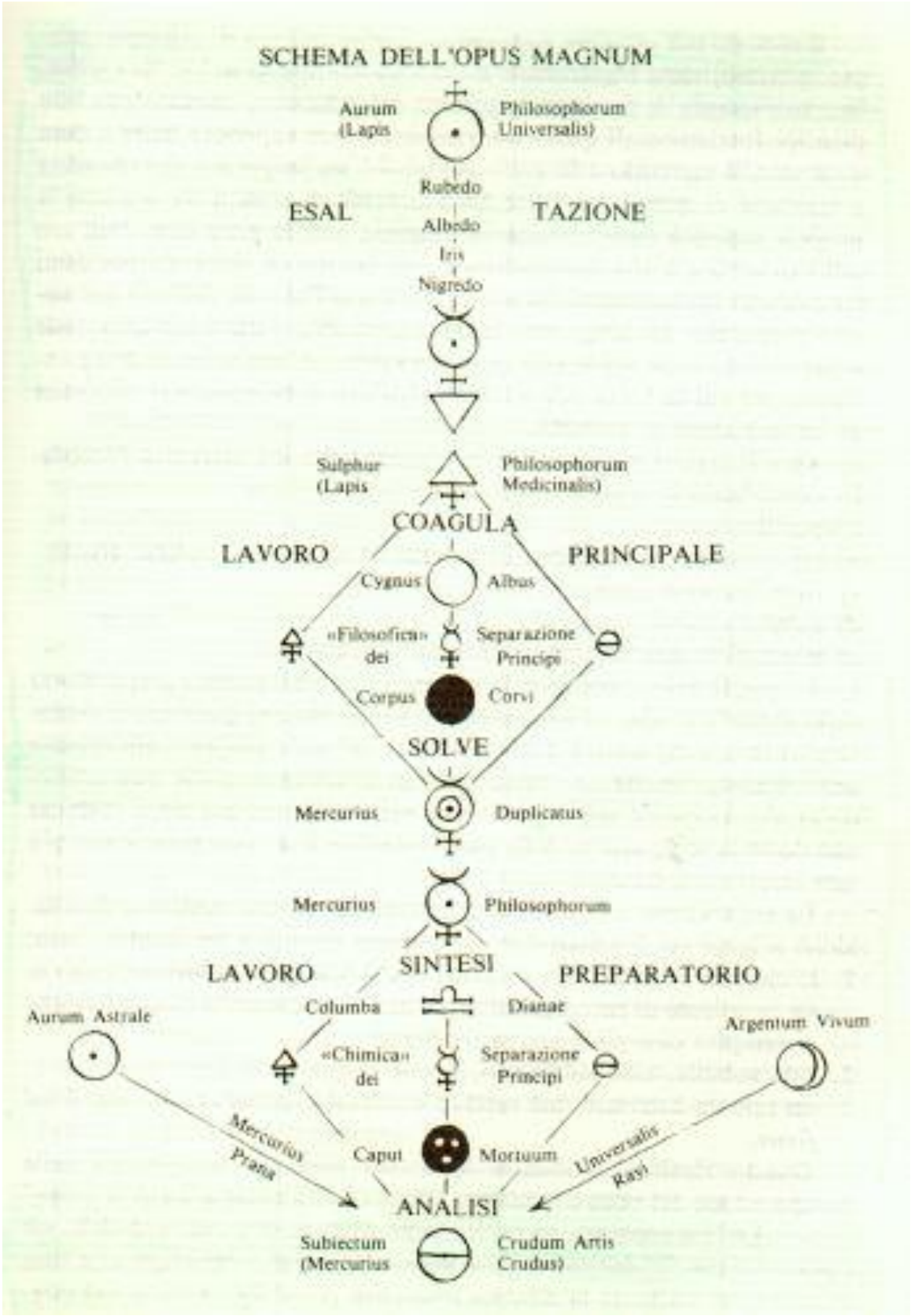


Figure 530. A view of the big picture of the Opus Magnum



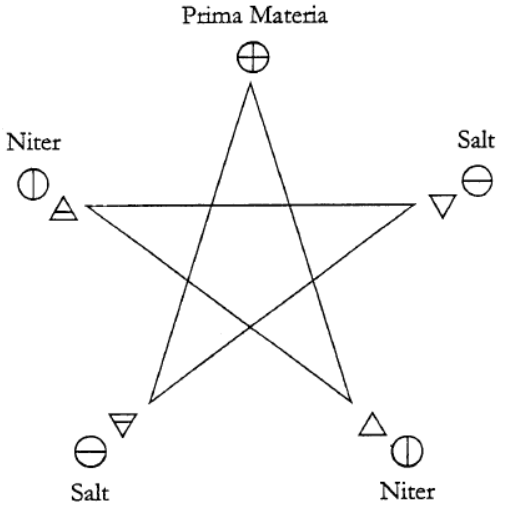




Figure 531. Annulus Platonicus, 5 Elements and Pentagram, Vitriol

Set Principle respectively. In Aethiopicum, the circle with a vertical line is letter 6, Vau (𐤅).[303] An alchemical version of the monad that becomes a duad, the one that becomes two, begins with a materia prima or prima materia (figure 529) and splits into energy of life and energy of matter, also called the active and the passive principle, volatile and fixed. The energy of life, a circle with a vertical line, is variously called niter, heavenly niter, nitrum, saltpetre, or spiritus mundi acidus corporeus. The energy of matter, a circle with an horizontal line, is variously called salt, heavenly salt, natrum, common salt, spiritus mundi alcalicus corporeus.

7.2. Two Principles and Four Elements

These two principles react with the four elements (figure 529). Niter reacts with fire and air. Salt reacts with water and earth. The positions of the elements vary. From this combination of two principles and four elements result three chemicals: sulfur, mercury and salt associated with three planets, Venus, Mercury and the Moon. These three chemicals are variously called the 3 heavenly elements, 3 alchemical principles or 3 philosophical principles and lead to a Reborn Universal Steam (figure 529c).

7.3. Opus Magnum

The great work (opus magnum) in its alchemical sense (figure 530) begins with a crude subject of the art: crude Mercury. It then proceeds in three steps. Step one is the preparatory work: synthesis. It entails the chemical separation of the principles: sulphur, mercury, salt. This results in the mercury of the philosophers. Step two is the principal work. This entails the philosophical separation of the principles: sulphur, mercury, salt resulting in the sulphur of the philosophers (the medicinal stone). Step three is exaltation, which results in the gold of philosophers (the universal stone).

7.4. Golden Chain of Homer

These basic elements recur in many forms (figure 531a ff.). Sometimes they are used to outline a chain of being, a descent into matter, variously called the golden chain of Homer, the Ring of Plato, the Superior and the Lower of the Hermetics. Sometimes they are treated in the context of a pentagram. Now a niter (𐤅) axis of air-fire intersects with a salt (⊖) axis of earth-water. Other configurations change the pentagram into a heptagram. Now, sulfur linked with Mars, is opposed to Mercury, linked with planet Mercury. In some interpretations, Sulfur is the soul (anima), mercury is the spirit (spiritus) while salt is the body (corpus).[304] In other versions a three-headed serpent represents the 3 principles and the philosopher's stone.[305]

7.5. Three Letters (Yod, Vav, Shin)

In the Christian Perpetual calendar (figure 532), the three alchemical principles, sulfur, salt, mercury (sulphur, sal, mercurius) are aligned with Hebrew letters 10 6 21 (Yod, Vav, Shin) and a series of trines including: Father, Son and Holy Spirit; Supreme, Middle, Below; Hope, Faith, Charity. The three gods of the Zoroastrian tradition are also listed: Orosmasis Deus, Mitrim Mens and Aramiris Spiritus, as are the three kingdoms of animal, mineral and

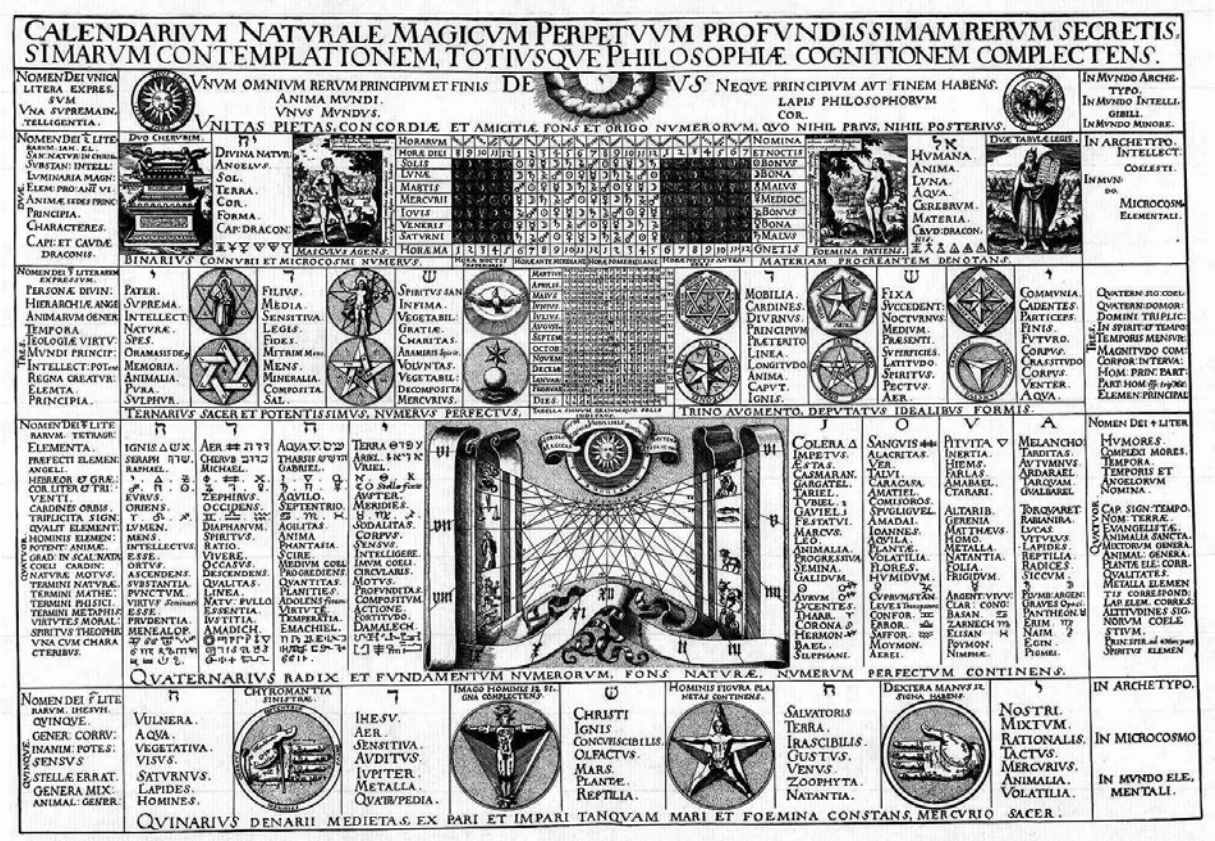
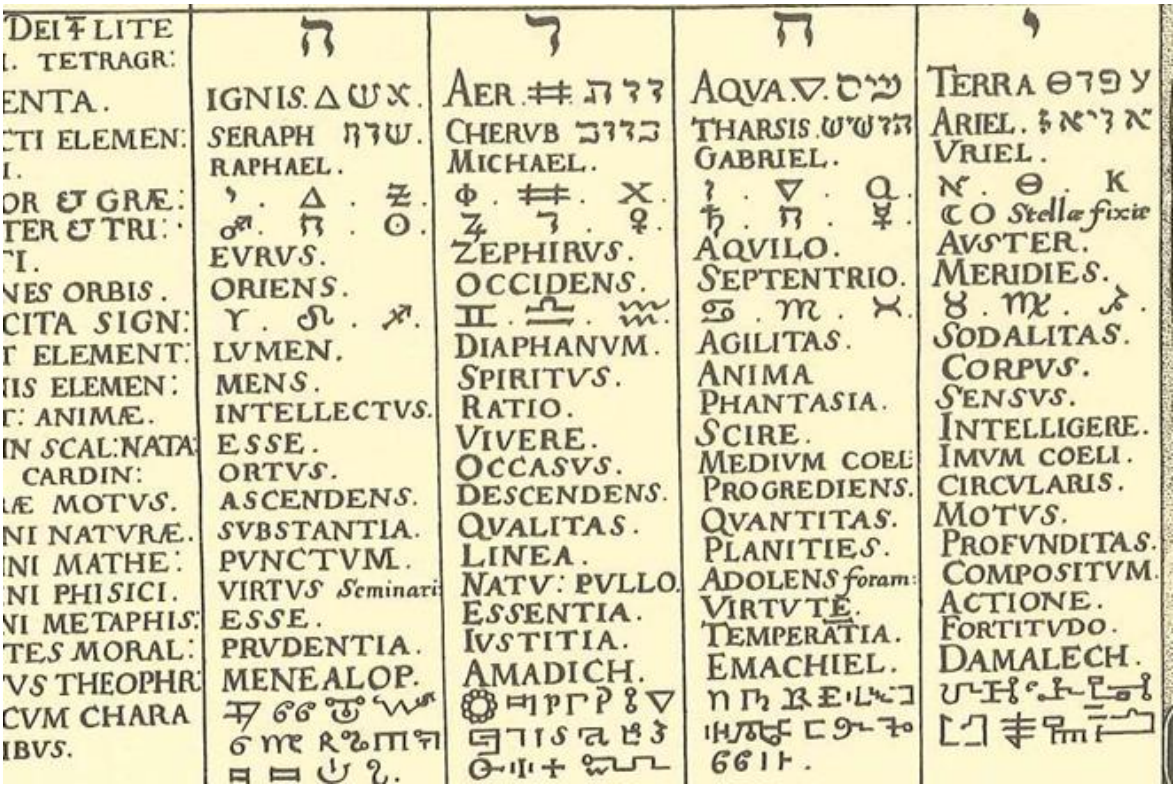






Figure 532a-c. Perpetual Calendar and details showing Father, Son Holy Spirit; Vav, Shin, Yod



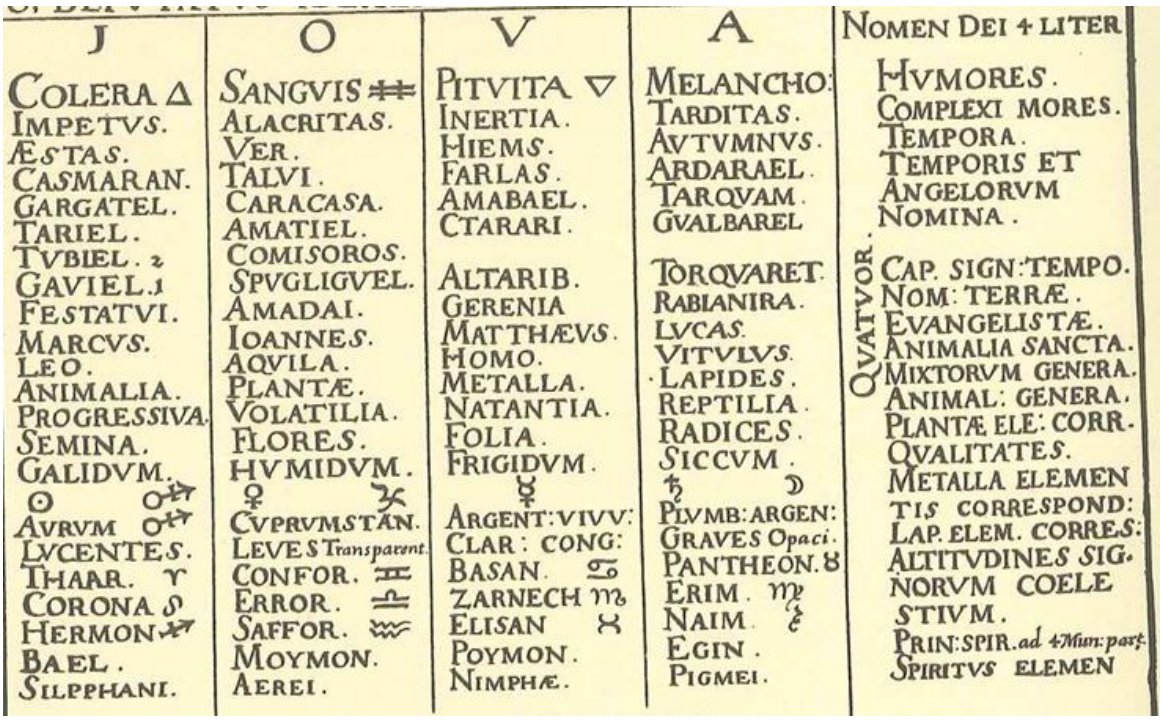
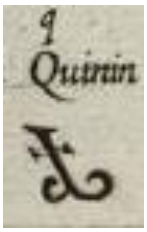


Figure 533d-e. Details of the Perpetual Calendar: He Vav He Yod and YOVA.



















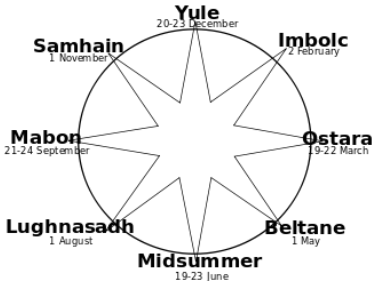


Figure 534 a-b. Brimstone, c. Quinin, d. Solve, e. Silver, f. Rophi, g. Daleth, h. Chi Rho Emblem, i. Eastern Roman Flag, j. Celtic 8 pointed Star and 8 Feasts

vegetable. God the Father is shown in a hexagram (6 pointed star); the Son, Christ, is shown in a pentagram, while the Holy Spirit is shown in an eye-like oval.

A second chart changes the order of the letters to 6 21 10 (Vav, Shin, Yod) which are aligned with further trines including: mobile, fixed, common; beginning, middle, end; past, present and future; line, surface, body; length, width and depth; soul, spirit and body, head, breast, belly; fire, air, water.

7.6. Four Letters (Yod, Heh, Vav, Heh)

A third chart (figure 532d) entails Hebrew letters 5 6 5 10 (Heh, Vav, Heh, Yod), aligned with a series of quaternaries including fire, air, water, earth; east, west, north, south; to be, to live, to know, to understand; point, line, plane, depth; prudence, justice, temperance, fortitude. A fourth chart (figure 532 e) has the four letters, J O V A, corresponding to Hebrew letters 10 16 6 1, which includes a further series of four humours, seasons, angels, evangelists, and princes of elements.

The lower column of the perpetual calendar shows a fivefold arrangement with Hebrew letters 5 6 21 5 10 (Heh Vav Shin Heh Yod). These letters are now part of the archetypal world, associated with 5 wounds of Christ, 5 elements, 5 senses, 5 planets, 5 metals in the microcosm as well as 5 kinds of life and 5 kinds of being in the elemental world. The details of these associations or even their accuracy qua science are not our concern here. Of interest is how four letters are arranged in series of 3, 4, and 5 to create lists of trinities, quaternities and quinternities. The letters of the tetragrammaton linked with an archetypal world become a framework for a systematic ordering of powers, dimensions, qualities in both the metaphysical (microcosm) and the physical (elemental) worlds. In these alignments, 6, which had been connected with Rahu, number 6, sex, shape 6, and evil is transformed as Vav into the Son, Christ, Mitrim (Mithra) and Mind (mens). The number linked with the source of eclipses and evil, is now transformed into the place of a son of God, a redeemer.

Astronomically, the negative aspects of 6, Rahu, Venus, and Sulfur are shifted from Gemini to Scorpio, from the galactic anticentre to the galactic centre, now associated with the brimstone symbol, a form of sulfur, represented by a double cross on an infinity symbol (figure 534 a-b). In terms of alphabetical letters, effectively the same shape becomes the letter 16, Quinin in Siriorum. In the East Roman version of the Chi Rho figure, this brimstone symbol functions as an Omega opposite an Alpha.

In Siriorum, letter 17 is Rophi, in the form of a curly Z with a central horizontal. Its shape is almost identical to the alchemical symbol for Solve and for Silver. In terms of astronomy it goes from Scorpio (the root), to Aquarius, to Leo and across to Gemini. In terms of the Celtic year the path is Samhain, Imbolc, Lughnasadh, Beltane (figure 534j). Alphabetically, rophi is one letter in Siriorum. In Greek, these are two separate letters, 17 and 21: rho and phi, representing the creative female power and male generative principle in Scorpio and Aquarius respectively.[306]

	1	2	3
India	1 10 19	2 11 20	3 12 21
	1 10 100	2 20 200	3 30 300
	Ketu	Shukra	Surya
	Dragon Tail	Venus	Sun
Futhark	Human World	Cosmos	Clannish Links
	1- 6	7- 12	13 -18
	1 - 8	9 - 16	17 - 24
Aiq- Bekar	1 4 7	2 5 8	3 6 9
	A D Z	B H Ch	G V T
	Fire	Air	Water
Zodiac Signs	1 4 7 10	2 5 8 11	3 6 9 12
	Cardinal	Solid/Fixed	Bicorporeal/Mutable
	2	1	3
Medieaval	2 5 8 11	1 4 7 10	3 6 9 12
	Mundus	Annus	Homo
	World	Year	Man
	Fixed	Cardinal	Mutable Signs
	Cosmic Cycles	Annual Cycles	Human/Growth
	1	2	3
Tarot	1 4 7 10 13 16 19	2 5 8 11 14 17 20	3 6 9 12 15 18 0
	God the Father	God the Son	God the Holy Spirit
	OSIRIS--BRAHMA--JUPITER	ISIS--VISHNU--JUNO	HORUS--SIVA—VULCAN
	God	Man	Universe
	Fundamental Principles	Powers/Agencies	Effects of Principles
	Thesis	Antithesis	Synthesis
	Theogony	Androgony	Cosmogony
	WISDOM	THE BEING	REALITY
Persian Shape	18	17	16
Arabic Shape	17	15	16
Gematria	10	5	6
Hebrew	Y	H	V
Christian	Yod	He	Vau
	God the Father	God the Son	God the Holy Spirit
	Sulphur	Salt	Mercury
	Hexagram	Pentagram	Hexagonal Star on Sphere

Table 154. Corrrespondences in major systems of India and West.

7.7. Alpha-Beta

The central column of the Chi Rho symbol (figure 534h, cf. 399) shows Rho at the top and a serpent version of Stigma below, although interestingly enough the serpent does not entwine the tree of life. It is in behind the tree. This Eastern Roman Rho, which has the form of a P recurs on the Eastern Roman Flag and also in the Alphabet Ethiopyque where it is letter 19, Daleth. Now the Rho stands on a two pronged base recalling that of Sat and Sa (figures 528 f and 529 a). In these examples, there is a clear overlap between alphabetical, astronomical, alchemical and religious symbolism. The annual cycle of dying and rebirth has been linked with a religious cycle of death and resurrection, of being born again and eternal life.

Standing back, the different ways of writing the word alphabet are effectively different ways of telling this story of the annual descent and ascent of energies. For instance, in the case of Greek, Alpha-Beta tells the story in two major parts: alpha (letters 1 11 21 1), which is abstract and male, and beta (letters 2 5 22 1), which is concrete and female. Uppercase letter A shows the principles of descent and a division between heaven and earth. Uppercase Lambda (Λ) shows the same framework without the division. Lowercase lambda shows the details of the return (λ): Leo to Aquarius, with a branch coming up from Gemini. (As such it is almost a mirror version of the original descent in gamma: γ). Letter 21, Phi (Φ) shows the completion, while lowercase a (α), summarizes the cycle.[307] In alfa-bet, the letters become 1 12 6 1, 2 5 22. In the word alfa-vit, the letters become 1 12 6 1, 6 10 22. In aleph-bet, the sequence is 1 12 5 12, 2 5 22. In the Coptic, Alpha Vita (figure iii, cf. 272 a), letters 1 and 2, A V, tell the whole story of the alphabet. In Iacobitanum, letters 1 and 2 summarize the story as Alfa Veda. The versions of the word alphabet thus create new alternatives[308] to the 1 10 19, 2 12 21 sequences introduced by the Indian mansions.

8. Continuity of Systems

A big picture of the systems used for ordering stories of the sky and alphabets on earth is now possible. The Indian system imposed a ninefold division on the heavens (table 108). Of these the first three, relating to Ketu, Shukra and Surya (Dragon's Tail, Venus, Sun), introduced sequences important for the West: 1 10 19, 2 11 20, 3 12 21 (figure 506). These inspire the letter sequences associated with the A I Q B K R (Aiq Bekar) and the corresponding gematria sequences of 1 10 100, 2 20 200, 3 20 300 found in the Persian, Arabic, Hebrew and other systems.[309]

When the Aiq- Bekar alignment is read vertically it leads to the number sequences: 1 4 7, 2 5 8, 3 6 9 corresponding to letters A D Z, B H Ch, G V T (figure 506d) which align with the numbers in zodiac signs to create triplicities of elements: Fire, Air, Water. These same number sequences extended by 1 number become the quadruplicities linked with zodiac signs 1 4 7 10, 2 5 8 11, 3 6 9 12, and the 4 elements (air, earth, fire, water) and also defining the three kinds of signs: Cardinal, Solid/Fixed, Bicorporeal/Mutable, which become linked to further trines, triplicities and trinities.

An important strand of the Mediaeval world maintains the system but changes the 1 2 3 order to 2 1 3, whereby the sequences of 2 5 8 11, 1 4 7 10, 3 6 9 12 now correspond to the world,

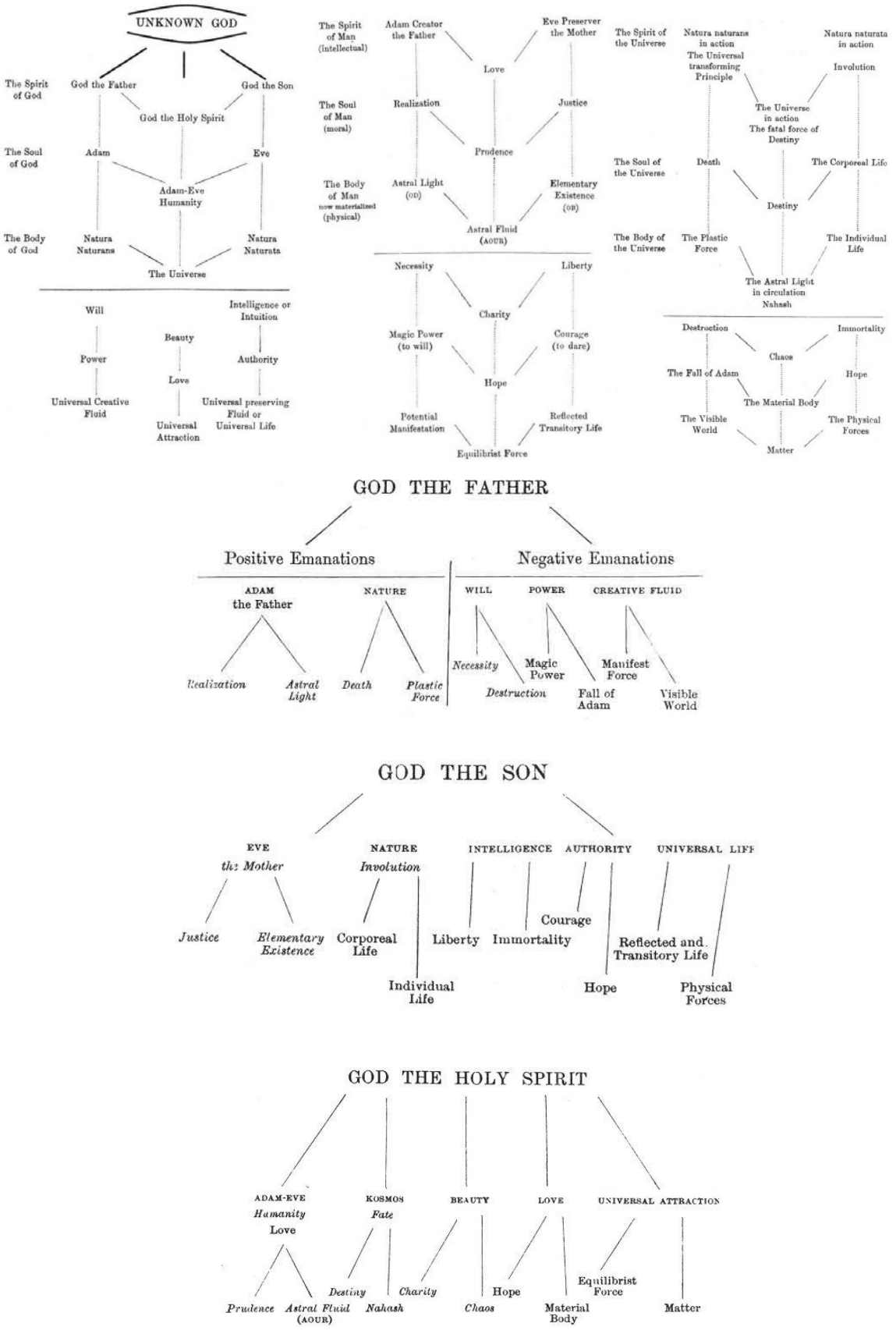


Figure 535. Theogony, Androgony, Cosmogony, and emanations of God the Father, Son and Holy Spirit.

The Sceptre	or yod	= Fire
The cup	or he	= Water
The Sword	or vau	= Earth
The Pentacle	or 2nd he	= Air

Table 155. 4 Tarot Symbols, 4 Letters of tetragrammaton and 4 Elements.

year and man (mundus, annus, homo (table 154, cf. table 38), to reflect cosmic cycles, annual cycles and human/growth cycles. Meanwhile, another strand, based on the Tarot of the Bohemians (claimed to have come from India via Romany gypsies),[310] maintains the original 1 2 3 order and extends it to create the sequences: 1 4 7 10 13 16 19, 2 5 8 11 14 17 20, 3 6 9 12 15 18 0.[311] These sequences entail Christian versions of the trinities: e.g. God the Father, God the Son, God the Holy Spirit, which are then extended across cultures: Osiris--Brahma--Jupiter; Isis--Vishnu--Juno and Horus—Siva--Vulcan. These trinities and triple sequences also become the basis for a threefold approach in terms of God, Man and Universe, which are linked in turn with fundamental principles; powers/agencies and effects of these principles on man/universe/consciousness.

In the Tarot of the Bohemians, four basic symbols (sceptre, cup, sword and pentacle) are linked with four letters of the tetragrammaton and four elements (table 154, cf. figure 328 a, 540). With these symbols, one of three alchemical principles, sulphur (sulfur, 🜍), the omnipresent symbol of life, again plays a central role (cf. figure 196 c):

> This symbol gives us an exact figure of the construction of the Tarot itself, if we notice that the figure in the centre represents a triangle (a head and two extended arms) surmounting a cross (the legs), that is to say, the figure of the septenary thus formed 🜔.
> The four corners therefore reproduce the four great symbols of the Tarot. The centre represents the action of these symbols between themselves, represented by the ten numbers of the minor arcana, and the twenty-two letters of the major arcana. Lastly, the centre reproduces the septenary law of the major arcana themselves.
> As this septenary is in the centre of three circles, representing the three worlds, we see that the sense of the twenty-one arcana is once more determined (3 x 7 = 21).[312]

Underlying the approach is a system of thesis, antithesis, synthesis, linked with an active, passive and synthetic principle respectively. The first three numbers form an active, upward triangle. The next three numbers form a passive, downward triangle. These 6 combine to make a hexagram which is then balanced by the synthetic seventh number in the sequence. Hereby, 7, 13 and 19 become three numbers of the synthetic principles of God, man and the Universe and the three numerical sequences create three sets of hexagrams used to establish the constitution of God, man and the universe (figures 362-363).

These principles become starting points for a Theogony, Androgony and Cosmogony (figure 535 a-c). Earlier an Indian system was described using an upward process of body, speech, mind (kaya, vac, citta; or manas, buddhi, citta, ahamkara). In the Tarot, a series of downward triangles are used to explain the process of creation. Hence, God, Man and the Universe each have a soul, spirit, and body (anima, spiritus, corpus), which then generate downward triangles.

On the surface this leads to a wonderful trinitarian theory of everything. On closer inspection,

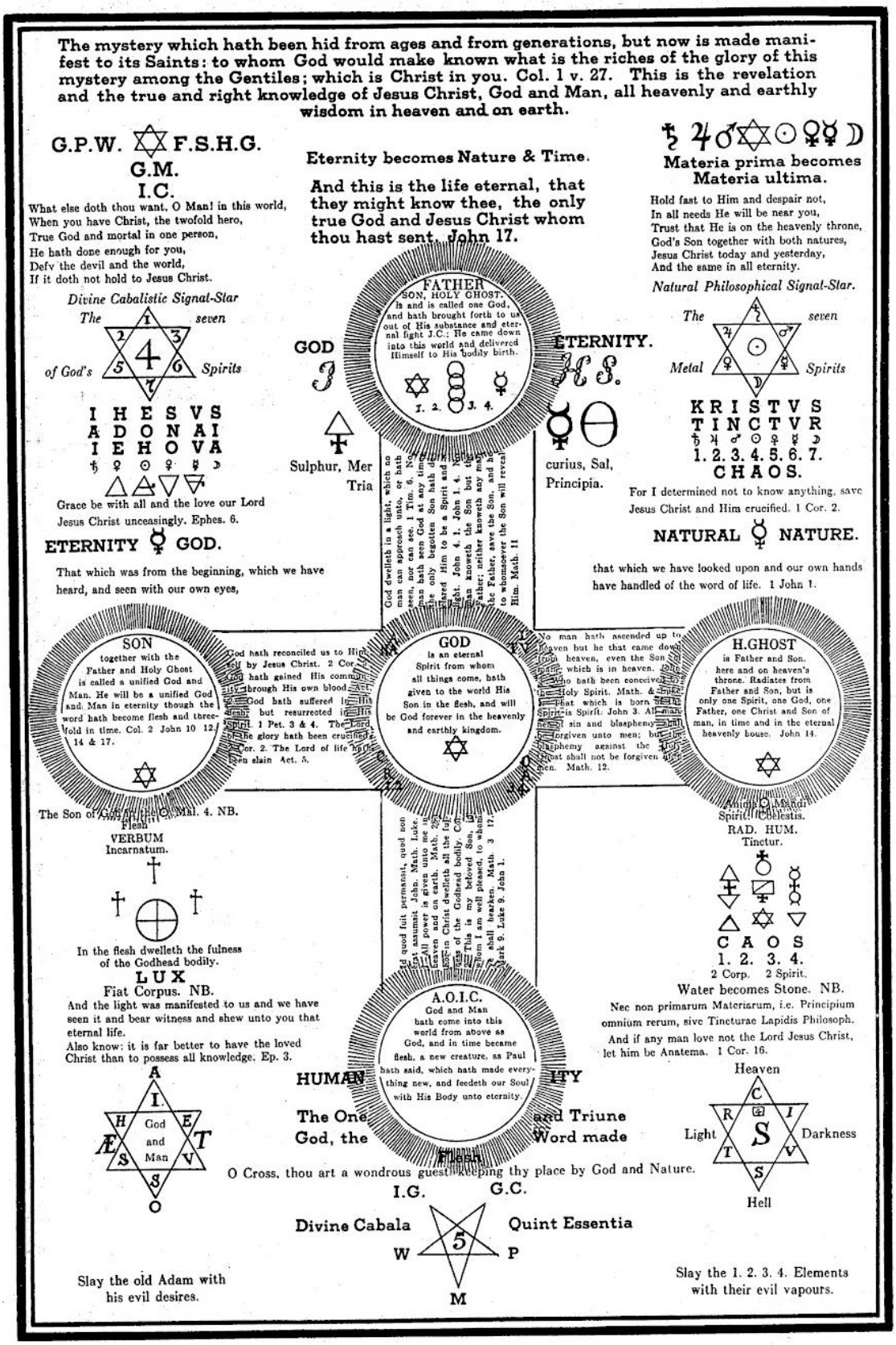


Figure 536. The Mystery.

the second place, linked with the negative principle and the antithesis, is held by God the Son, Eve Preserver the Mother and Natura naturata in the three levels of god, man and universe. The female, who is the creative principle (matrika who creates the matrices of life as Durga, Lakshmi, Kali) in India is now connected with the negative and opposition as well as with the downward triangle. Creation has a minus sign (-) and the source of life is now negative.

In terms of creation, God the Father produces 2 positive emanations (Adam, Nature) and 3 negative emanations (Will, Power, Creative Fluid, figure 535 d), which lead to destruction, the Fall of Adam and the Visible World. As in the neo-Platonic tradition, associated with Plotinus, the descent into matter is associated with the negative. In later sects of Manichaeism (Cathars, Bogomils), this descent into the material is a direct descent into evil whereby the only hope is to reject the physical created world and return to a world of light.

The system described by Papus is much more nuanced. The dualism of good-evil (positive-negative is balanced by a third principle (synthetic also called equilibritive), which enables a continual move towards balance, resolution and potentially, improvement and perfectibility. There is also an older indeterminate principle, also called the Unknown God and En Sof (cf. Deus absconditus, Ain Soph), who corresponds to the timeless god of Eternity (cf. Para Brahma in India and Zurvan Akarana in Persia). Papus was a famous Rosicrucian,[313] and this element recurs in some diagrams such as the Rosicrucian Mystery (figure 536). A Cross has five circles. The upper circle is God Eternity (the indeterminate principle). He is flanked by the letters I H S and the corresponding 3 principles Sulphur, Mercury, Salt. The three middle circles are Son, God, H. Ghost. The lower Circle is Humanity.[314] The cross is accompanied by two hexagrams, a Divine Cabalistic Signal-Star and a Natural Philosophical Signal Star corresponding to the 7 spirits of God and the 7 metal spirits. The text hints at the goal: "Slay the old Adam with his evil desires….slay the 1.2 3 4 elements with their evil vapours" and arrive at the fifth essence (Quint Essentia) of Divine Cabala. In all this, the physical alchemy of the mediaeval period has become a moral alchemy under the guise of religion.

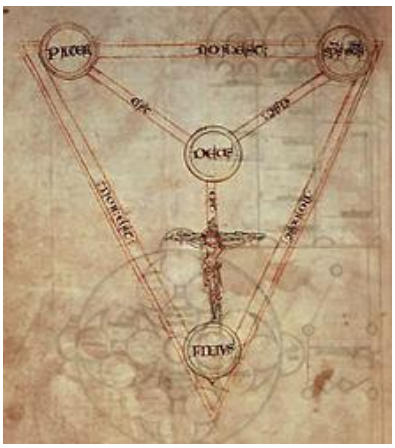
9. Christian Synthesis

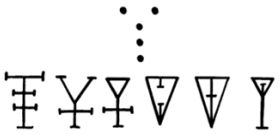
Whereas the Rosicrucian (and Masonic) systems are secretive and closed, the Christian approach is open to all. The Christian synthesis also starts from a different premise: that creation is good. A central principle is the Trinity, which has multiple versions. In one version (figure 537 a), the Father (Pater) is in the position of Aquarius, the Son (Filius) is in the position of Scorpio and the Holy Spirit is in the position of Cancer. Here, the Son is in the position of the son of God, Kartika, in the Indian tradition, while the Holy Spirit as Spiritus Sanctus or SS is in the position associated with Saturn and where letters I and S meet as $.

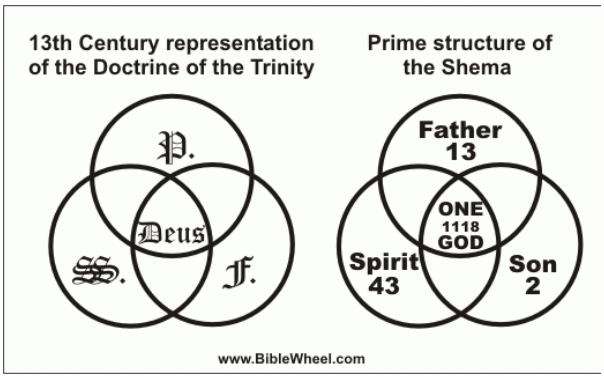
A second version follows the theme of descent and ascent (figure 537 c). Here, the soul, body and spirit of the alchemical tradition have become the Father (Pater) in the position of soul (anima, Capricorn/Aquarius), the Son (Filius) in the position of body (corpus, Cancer/Leo) and the Holy Spirit (Spiritus Sanctus) in the position of spirit (spiritus, Scorpio/Sagittarius). In this context,[315] the phrase at communion in the Mass: "This is my body (Hoc est corpus meum)" takes on new meaning. If the host recalls the grain at the summer harvest, it also













I	IE	Yod	J	I	Ɏ	10
E	EU	He	E	H	€	5
U	UE	Vav	F	S	$	6

Figure 537. Circles of the Trinity and table 156: Tetragrammaton, I E U and correspondences.

alludes to the alchemical body (corpus), the hagal cube which, when opened, becomes a Latin cross. In the Slavic tradition, as discussed earlier, this hagal cube is called Perun's star or stone or isometrical hagal cube (figure 22 a, 107a), linked with the flower of life, the energy essence of man and the basis of creation. The Christian corpus stands on pre-Christian imagery.

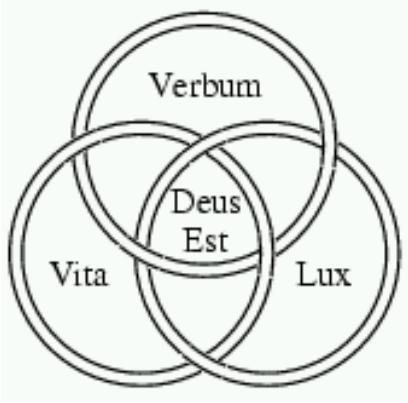
The son (Filius) as letter 6 (F, cf. Vav or Vau), corresponds to the position of Chinese stem 6, when the heavenly forces descend to earth. It also corresponds to the position of Rahu (the head of the dragon, figure 537 d), with symbols including a downward pyramid, a support pillar (cf. Samekh, Jachin, and Hebrew letter Sin), a Y and a chalice (cf. chalice of kalk in figure 89). In this context, the chalice of the wine at communion also takes on new meaning. It bears the fruits of harvest in the form of fermented grapes. Alchemically, its shape is linked with living chalk (calx viva, figure 519), the white elixir of life, transformation and with Psi (Greek letter 23). Astronomically, the head of the dragon is linked with Gemini, and nakshatra 6, the turning point galactic anticentre (cf. figures 140, 142), heralding shorter days until the winter solstice. In this context, Christ as the chalice is effectively Ophiucus (Serpentarius), as serpent tamer, controlling the forces of evil.

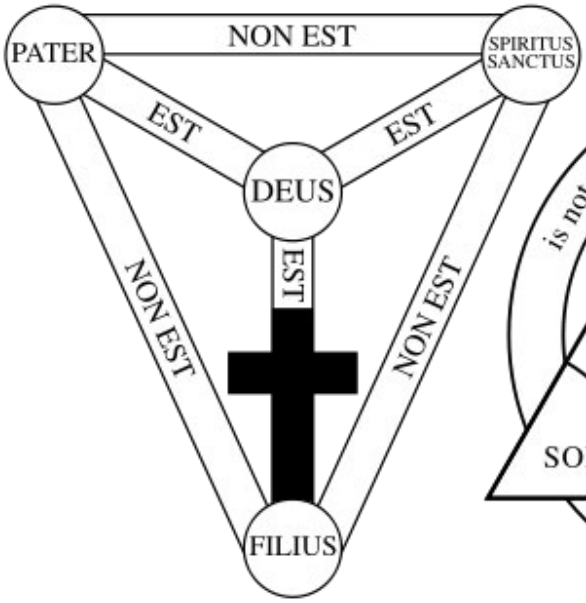
In the Indian system (figure 505, table 108), mansions 6 15 24 are the head and mansions 1 10 19 the tail of the dragon. In the West, mansions 6 and 10 become linked with letters 6 10 (Vav, Yod). In the Tarot version, letter 6 and mansion 6 remain connected, while mansion 19 (the last mansion of the tail of the dragon, the root, mula) becomes linked with letter 10. In other versions, mansion 10 and letter 10 are connected. Here, the Y of Yod is linked with the Y of Yama, the God of the Underworld; the name of the first man (the Hindu Adam) and with an astronomical Perun as Hydra (Змей) as a fork-like Y ( ). The head and tail of the dragon thus become Vav and Yod in Hebrew, God the Father and God the Son in the Christian tradition.

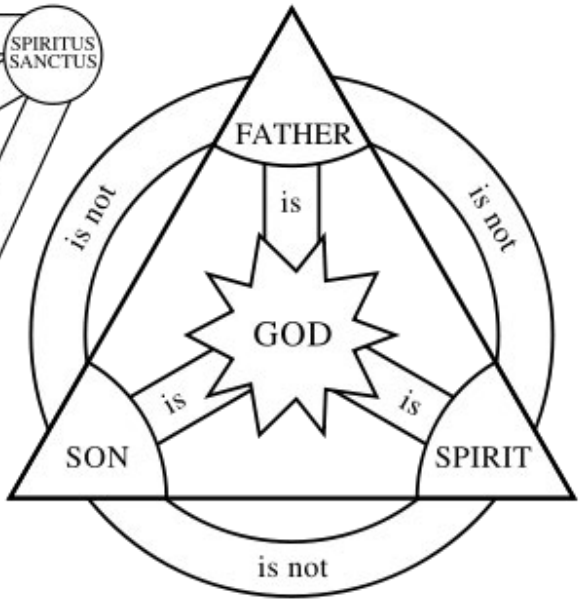
In the Trinity shield, Y (Yod, letter 10), also defines the lines connecting Pater, Deus, Filius and Spiritus Sanctus. The ritual of the mass thus transforms a physical sacrifice into a symbolic one and also transforms traditional symbols. The threat of eclipses, disorder, chaos and evil has been replaced by vanquishers of the threat. The head and tail of the dragon, formerly an S linked with Saturn and Draco, become the letters F, Y, I, members of the Trinity, sources of life and hope.

In a 13th century representation (figure 528 e), the downward becomes an upward pyramid. Now, the Father is above as P (functioning simultaneously as a Rho in Greek) at the border between Sagittarius and Capricorn (figure 509 b), the Holy Spirit is an SS and the Son is an F. In the Shema version (figure 528 f), the three persons are linked with numbers 13, 43 and 2 and an elaborate gematria.[316] This configuration, without the numbers, recurs in a Lutheran church (figure 528 g). The F of the Son shows both a descent on the left and an ascent on the right. The double S S of Spiritus Sanctus replaces two Greek 6 symbols (ς ς) traditionally associated with Saturn.

In a fourth configuration, the Father, Son and Holy Spirit are linked with three words in three interlaced circles: Vita, Lux, Verbum (Life, Light, Word, figure 538 1). Here, it is the Father







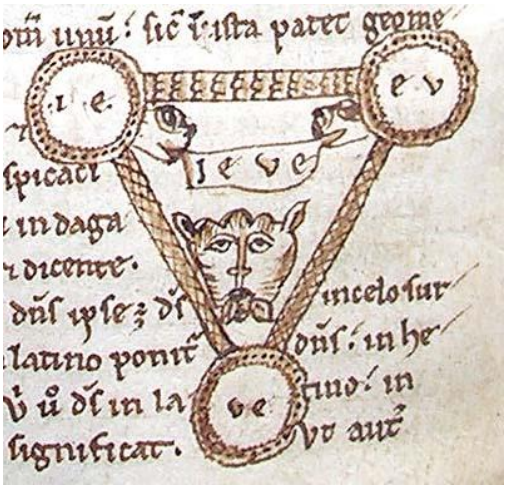


Figure 538. Triangles and the Trinity.

who is in the position of 6 as letter F (and letter V of Vita). The head of the dragon has now been replaced by the Head of the Trinity. The latest version of the Trinity Shield also turns the downward triangle of the earliest version into an upward triangle/pyramid (Scutum Fidei, figure 538 b-c). Now the Son is in the Taurus/Gemini position and the Spirit is in the Cancer/Leo position. The 3 letters Yod He Vav become J E F in English. Sometimes they are replaced by Yod Vav Shin (figure 532) or I H S. In some versions, the 3 letters become 3 vowels (I E U), 3 diphthongs (IE UE EU), as in the Tetragrammation of Petrus Alfonsi (figure 528 k). Versions of these 3 letters become linked with symbols for wealth and different currencies (₸ € $, table 156, cf. figures 537-538). Hence, the letters and positions of God in heaven, become symbols and places of wealth on earth.

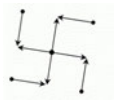
Thus 3 letters linked with 3 persons of the trinity, 3 principles, 3 planets, 3 elements (fire, air, water) and 3 chemical elements (sulfur, salt, mercury), become a starting point for complex religious, philosophical, and cosmological systems. In India, the systems were cyclical, viewing the physical world as illusion (maya), with a goal of return to the One. In Persia, the system evolved into magic, partly to ward off evil and partly to transform oneself in the Asian tradition of inner alchemy. In the West, this magical system continued with a secretive dimension as the cabala with dual goals: metaphysically for moral transformation and physically for alchemical processes. Christianity adapted the same system, and changed the premises. The created world was not an illusion and its reality needed to be understood, which led from philosophy and magic to science. Evil remained a temptation. But Christianity offered a weapon that proved more powerful than magic: choice as a central human quality. One could choose a negative path (evil), or be positive, strive for the good, become free.

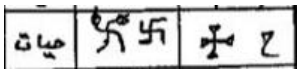
10.1. Symbols and Letters of Life

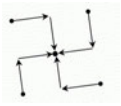
The astronomical systems considered above, help to understand shifts in position of persons of the Trinity (figure 537-538) in terms of a fundamental shift from a South oriented to a North oriented cosmology. Nordic persons, faced with cold, dark winters had a natural inclination towards the South. Hence, the zodiac sign Gemini, which marked a move of the sun back towards the centre of the galaxy and a move to chaos (figure 140 a ff. cf. figure 99), was also the "Life hand," the law of free action, the spiritual Father, "Devil" and the Dynamic. The zodiac sign, Sagittarius, which marked a move a sun back towards the galactic anticentre, was also the Death hand, the law of restricted action, the Spiritual Mother, "Death" and the Static.

Live, Living

In the Chinese tradition, in the earlier heaven stage,[317] the maximum energy of the South was linked with yang, ☰ or a plus (+). The minimal energy of the North was linked with yin, ☷ or a minus (-). In the Slavic tradition, this South-North distinction becomes JAN – IN (cf. yang, jan, jani, janis - yin), as opposed to to yin-yang. In Ugarit/Old Arabic, the second Ha, also written as hayat (life/living) is a right pointed swastika,[318] a descent-ascent story or simply a + (figure 539 b).





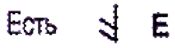




Є

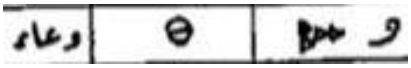


Э

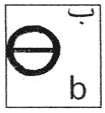


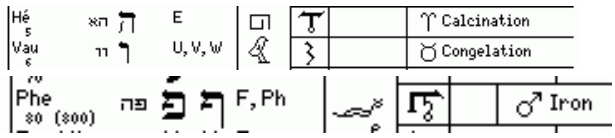


















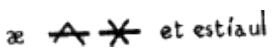


Figure 539 a-b. Life Hand- Death Hand, c-d. yang-yin, e-f. Letters Est – E, g-h Є є -Э э, i-j. Est – Bereginya, k-l h – b (Tifinagh), m –n Ampersand-Life, o-p. U V W- F Ph, F-Ampersand, q-r: ae aim- et estiaul.

This midway point in the year becomes letter 15, two prongs down as Ain in Tifinagh; Sa, Sameth (cf. Samekh) in Alphabet Ethiopyque; Sat in Aethiopicum, and Sin in Musnad (figures 518-519). In Early Cyrillic, this becomes letter zh (Жживѣтє,[319] zivete, zhivete, jivete, zhivot, "live", cf.ЭЄ and figure 2). Elsewhere, this point is linked with shape 6 (Sin, Shin, cf. Jan, Jani, Janis, John, Hans, Kupala and the Saint John's Knot, ⌘ (figures 553 -556) and letter 6 (waw). Hence, the maximum energy of yang was linked with energy, life and birth in the form of Shin, and the North-South axis was linked with a world tree, a pillar, or a letter 6, Stigma, a combination of S and T (cf. the snake on the world tree).

In the runic tradition, this point of maximum energy is called FE (cf. fe, feo, fehu, Фе, Феху,ФЁ, F-руна), performance[320] and is typically the first letter of the Futhark (cf. figures 295- 296). The single runic letter FE is simultaneously two letters, F and E, of regular alphabets. FE (sequence 6-5) aligns with the waning part of the year, the life-hand. The mirror (or anagram) version is EF, or the letters E F (sequence 5-6), the waxing part of the year, the death-hand. Thus the 6-5 associations of the tetragrammaton (Vav- He) have runic precedents in pre-history.

Is – and

The runes were once arranged in 12 concentric circles, whereby rune 24 (FE, cf. figure 297) was positioned opposite rune 1 (UR). In the h'Ariyskaya Karuna,[321] FE occurs as rune 50 (Est,ЕСТЬ,e) and has a mirror version in rune 57 (E,Э). Texts explain the meaning of the two runes. E (Э) is related to "seeding. Grain and the land, the knowledge of wisdom, the seed of life Rodya. Elet - the month of planting and naming,"[322] hence the beginning, while Est (ЕСТЬ) marks manifestation, motion, increase, growth, fulfillment:

> These are the fleeces of life, mobility and natural changeability of existence, since immobility is dead. Fleeces exist it symbolizes renovation, motion, increase, life itself. This of fleece presents those godly forces, that they force grass - grow, the juices of the earth - leak on the trunks of trees, and the blood - more rapidly to run on the spring in the human veins. This is the fleece of light and bright vitality and natural for entire living tendency toward the motion.[323]

Here, E (Э) drawn as a backwards runic F is clearly yin and Est (ЕСТЬ) drawn as a forward runic F is yang. They correspond to the left and right swastikas connected with heavenly forces (figures 8-10) and with two of the earliest religions Ingleizm and Yudzhizm (figures 12, 398). In the version of 18 Slavic runes (figure 539 f-g), yin is linked with rune 1 (Bereginya, Б), whereas yang is linked with rune 8 (Est, ЕСТЬ).[324] Now an inverted, right pointing F rune is opposed to an inverted left pointing rune. In early modern Cyrillic, they follow a yang-yin sequence, in the form of an E and backwards E (Є -Э.[325] The Cyrillic Є, is called esti: ""am" or "is" – present tense from "to be.""[326] Cyrillic letter 5, Є thus corresponds in meaning to sequence 5 in the Urn of Zoroaster's Oracles (figure 510 c) linked with Sum (I am). Hence, there is an age-old association between 5 and "being" (is, am, sum, esti) in Persian, Arabic, Old Slavic, Cyrillic, Hebrew, Greek, Latin, and many European languages. Thus, the associations of He of the tetragrammaton with life also have a long precedent in multiple cultures. If Hamlet were more mathematical he might have said: to 5 or not to 5.

Where the waning begins differs geographically. In the extreme North, the highpoint of

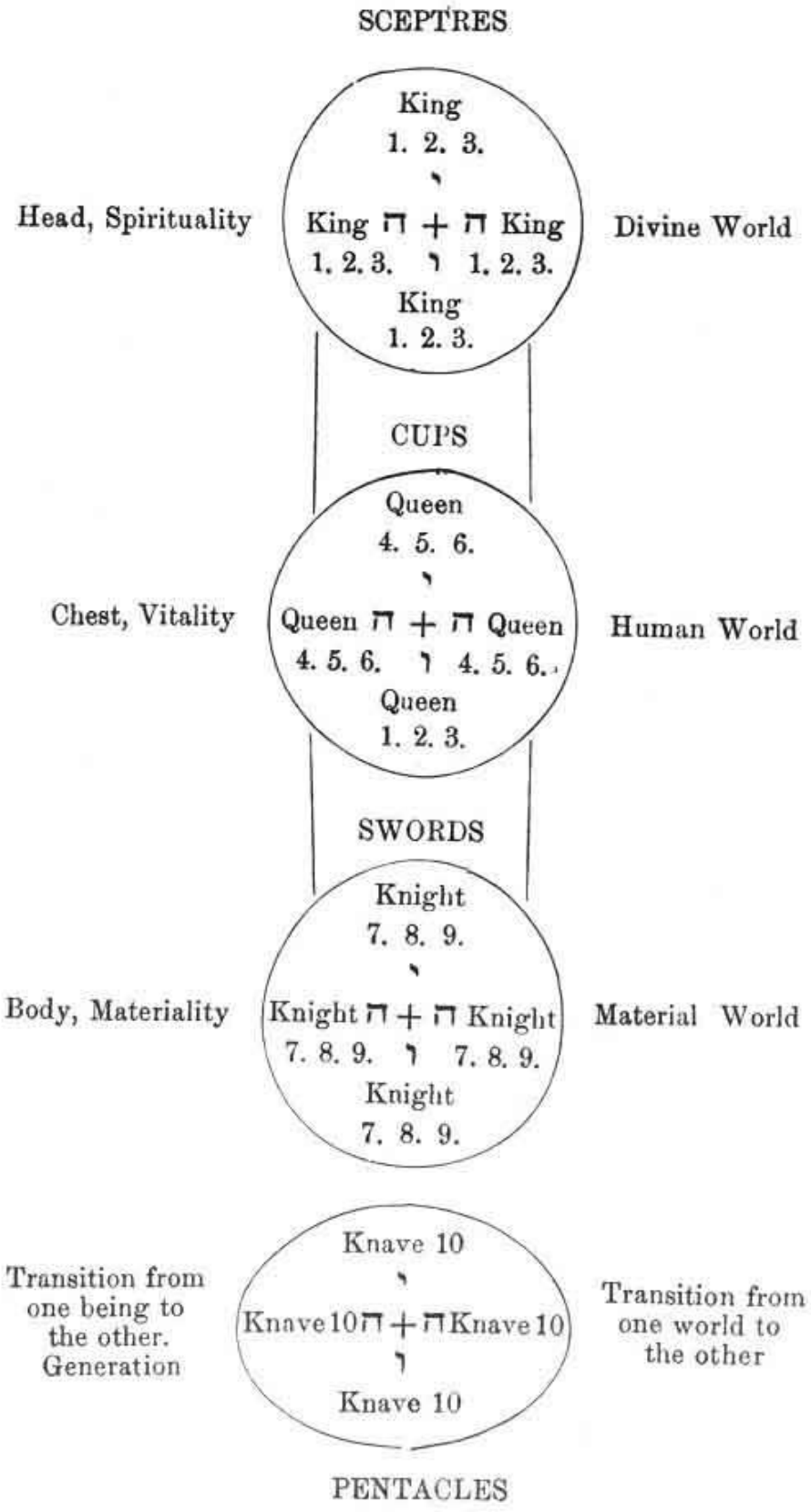


Figure.540. Tarot and 4 Worlds.

growth is in from Beltane to the Summer Solstice (5 May- 21 June). Alternatively, it is at the harvest, Lammas (1 August). Further South, the Dog Days connected with Sirius stretch from 24 July to 24 August. Hence, multiple versions of "is" and "live" arise. In Old Slavic, Cyrillic, Greek and Latin est (esti, is) is linked with letter 5. In English, is entails letters 9-19 (I S). In German, the equivalent, ist, entails letters 9-19-20).

Originally, in Vattan, a circle with a vertical line was A, while a circle with an horizontal line was b (figure 378). In Tifinagh, a circle with a vertical line becomes h, while a circle with an horizontal line becomes b.[327] In alchemy, these same two shapes represent sulfur and salt (figure 448-450). In Ugarit/Old Arabic (figure 457 l-m), letter 5, as Ha has a cuneiform version equal to yang, while letter 6 is a circle with a horizontal line. Now 5 (yang) is the equivalent of A and 6 (yin) becomes the equivalent of b. If A is Alpha, B is Vita. If A is Adam, B is Eve. If A is the original then B is copy. If A is first then B is the second or simply "and": the binarius daemon. The meaning of "and" is given to Hebrew letter 6 (vav), Arabic shape 15 (waw, also gematria 6) and Early Cyrillic letter 10 (I i / Ї ї).

In the Southern Slavic tradition, these connotations of is and life are also linked with the end of the alphabet. In Charwaticum (old Croatian), for instance letters 6 and 7, E-Zh ((j)est'-zhivite), are balanced by letter 33, E-e (jest je) written as Э – Є.[328] In Illyricum, the alphabet ends with ieriest: (Ierieſt).[329]

In the Babylonian, Alphabet of the Magi and in Hebrew the first 11 letters are aligned with the last 11 letters (table 50b and figure 276). As a result, letter 6 (U, V, W) and letter 17 (F, Ph) are aligned. This 6 – 17 sequence can be aligned with Gemini – Sagittarius, the Outer Edge of Galaxy - Centre of Galaxy, the South Node of the Moon – the North Node of the Moon, the Human Gate- Heaven Gate.[330]

In the 27 letter version of Hebrew,[331] letters 6 15 24 (Vau, Mem, Qof) align. This is also the sequence of Rahu (the head of the dragon). Life, which had been linked with 5 and with Saturn in the Zoroastrian Oracles, with letter 5 in Old Slavic, Hebrew, Greek, Latin now becomes linked with letter 6, (V, W, vav, waw). In the Tarot, letters 6 and 15 are Lovers and The Devil respectively.

Christian symbols are used to replace these dangers. In some versions, the vav becomes the Father. In others, the Yod becomes Father; Vav, the Son and Shin the Holy Spirit (figure 532). Or the father is the position of the tail of the dragon (ketu) at 19, which conveniently places the P of Phe at the position of the P of Rho. Now Pater is at the beginning and Filius is in position 6. This switch of letters 6 and 1 also reverses the earlier opposition in the runic tradition. FE (yang) in month 6 was at the beginning opposite EF (yin) in month 12. In the new system, Ef, IF (IFIN), AF (Affe, Aph) are the beginning and letter 6 is FE, FI, FA. A next stage adds L to the first letter clusters: So Ef, Eph, Af, Aph becomes Elif, Eliph, Alf, Alph, Alpha. In the North-up cosmology, yin comes before yang. The devil, who was down South, has now moved North. What had once been the end, now heralds a new beginning in which the sun (as sol invictus) is again increasing in strength and length of days during the waxing part of the year. Even in the midst of winter the promise of new growth and new life prevails.

This shift in cosmological orientation is interconnected with shifts in positions of the persons of the trinity, sequences and shapes of alphabet letters. Hereby, the letter Shin is separated from its associations with 6, Draco, head of the dragon, Sigma, Stigma, Sat and Set. Letter Yod is separated from its older associations with Ur, Ud, Yud. The old sequence 1- 6 is now replaced by a 1-2 sequence: Alpha-Vita becomes Alpha-Beta. The Ur energy linked with Ur and FE (letters 1 and 24, 1 and 6, or 6 alone) is now attributed to the first Ha/He (letter 5). The Life and the Living (sum, am, is) remains but takes on new forms and new positions. In Cyrillic, letter Zhe is not included in the new gematria. In Hebrew, Zhe becomes Zayin linked with the female. In Cyrillic, letter F becomes Letter 21: Ef (Ф ф). Fe at the beginning of Futhark becomes F (Life) or Phe at the end of the Armenian alphabet (figure 385).

In Indian cosmology, there is a Being who existed before creation. He manifested as Manu 1. He was self-born or self-existing (Svayambhu). In Nepal, his stupa is the oldest shrine of the Kathmandu valley. He is a being of eternity, before the introduction of time; the first, in itself, or *per se*, Autogenes. In the West, he is sometimes associated with Saturn and the dual generative force is associated with Jupiter or Pan. As noted above, the multiplication of life, the "and" becomes associated with two points: Gemini and Leo and two letters, 5 and 10: Vav and Yod reflecting two clusters U V W- I J Y, and symbolically two creations, Mundane Man and Celestial Man, Mars and Sol (figure 155).

The Ampersand symbol was formerly at the end of the alphabet. It was a slurring of "and per se and" (figure 529 m). The official story is that it entered the English language in 1837.[332] A quick glance at the letters ae aim and et estiaul in the alphabet of Nennius (c.800 A.D., figure 529 q-r) confirm that its use is at least 1000 years older. In shape it is surprisingly like the letter for life in Armenian and can be seen as a variant of the Slavic Ksi and Coptic Kei (figures 524, cf. 519). It tells the story in a slightly different way. It begins from Regulus, the Magician star in Leo, ascends to Aquarius, loops, descends to Gemini and then goes back to the cut off point of the old year at the end of Libra. It starts with the second *and* (letter 10, Yod in Hebrew, I in English), rises to the source (letter 5 Ha) in Aquarius, the self-born (*per se*), svayambhu, the source of vase (khumbha, urn of life), and descends via letter 6 (vav, F) towards the end. The symbol, *and per se se and* is one of the shortest histories of life.

10. Conclusions

Appendix 1 was about stories of the skies and their relation to mythological and religious figures. This appendix has explored the systems underlying those stories, notably: magic squares; sequences of planets, zodiac signs, mansions of the moon, aligned with alphabet letters and associated concepts. The Indian mansions are of particular importance. They introduce 9 sequences linked with 9 planets, beginning with 1 10 19, 2 11 20…, which become a starting point in the structuring of alphabet and gemmatria sequences: e.g. Aiq Bekar and A Ya Ayin in Arabic. Variations on these sequence become the basis of planetary hours and lead to the sequences in the Jacob's Wheel.

Zoroaster's oracles bring a shift in the system. The 28 mansions are retained, which later acquire Arabic names and become aligned with Hebrew letters. The position of the planets is

shifted. The sequences are further expanded and placed within a framework of 37 hexagons. This structure recalls the flower of life pattern and one of the key numbers in the Biblical Creation holograph.

A new framework of the cabala is found also in the alphabet of the Magi, suggesting that the framework may also have its roots in Persia. Earlier systems aligned letters with sequences of planets. This new arrangement uses the orbits of Venus and Mars as starting points for rearranging numbers and letters. Hereby, a traditional system of 360 days is harmonized with a new year of 365 days, linked with the tetraktys, regular figures and regular solids. Now the numbers and gematrias of the 3 mothers, 7 double and 12 simple letters generate a whole cosmology wherein 4 letters, Y H V H, become linked with 4 elements and 4 worlds. Possible connections with an 800 year cycle of Saturn-Jupiter conjunctions and biblical gematria were noted.

In India, and throughout Asia, dragons, serpents (nagas) and snakes typically had positive connotations. The role of this imagery in Sanskrit numbers and letters was explored and key examples were traced across the Eurasian continent via Avestan, Armenian, Georgian, Georgian, Jacobite (i.e. Maronite or Syriac), Coptic and Ethiopian. In the process, what had been a simple story of descent from and return to the heavens becomes increasingly, linked with crossing, a theme discussed earlier in chapters 8 and 11. This accounts for changes in the shapes of letters and competition among letters for telling key parts of the story. Through alignments with alchemical, philosophical and religious goals, the alphabet as an annual cycle becomes linked with alchemical processes and religious virtues: e.g. letter L (Lamed) becomes aligned with Libra, sublimation and symbols for purification.

In South Arabia (Old Yemenite, Musnad) and Ethiopia, letters of crossing are less important. The shapes of letters are more geometrical and their forms are again directly linked with alchemy. A handful of shapes predominate. A circle with a vertical and horizontal line (⏀ ⊖), linked with letters A and B in Watan and Aumbanda, are associated with two principles: energy of life and energy of matter. These two energies interact with four elements to create three alchemical principles: sulfur, mercury and salt which, in turn, combine in order to arrive at the philosopher's stone, also called the gold of philosophers and elixir of life.

These same three alchemical principles become linked with Aleph, Vav, Shin (A V S), and a series of trines/trinities. In other combinations, the 4 letters of the tetragrammaton (Y H V H), become linked with quaternities and quinternaries and intertwined with systems of alchemy, magic and philosophy which bring further associations to their deep religious significance. Letter H becomes linked with 2 and 3 pronged symbols (figures 518-519) and breath. Letter V becomes associated with the vase, chalice and elixir of immortality (figure 528). Letter Y is linked with sulfur, the energy of life. In Slavic, Persian and Arabic these same 3 letters are initially associated with the final shapes, a culmination of letters of the alphabet. Subsequently they are moved to positions 5 6 10 as part of a new system and these same letters become a foundation for many of the associations of early modern philosophy, religion, science and medicine.[333] An understanding of alphabet letters in terms of an annual cycle thus helps to understand their sequence and even their shapes. It helps understand the names and positions

of God. Indeed, it helps us to recognize common patterns underlying the superfically very different alphabets. The numbers of alphabets and their forms are many, but the systems underlying them them are few.

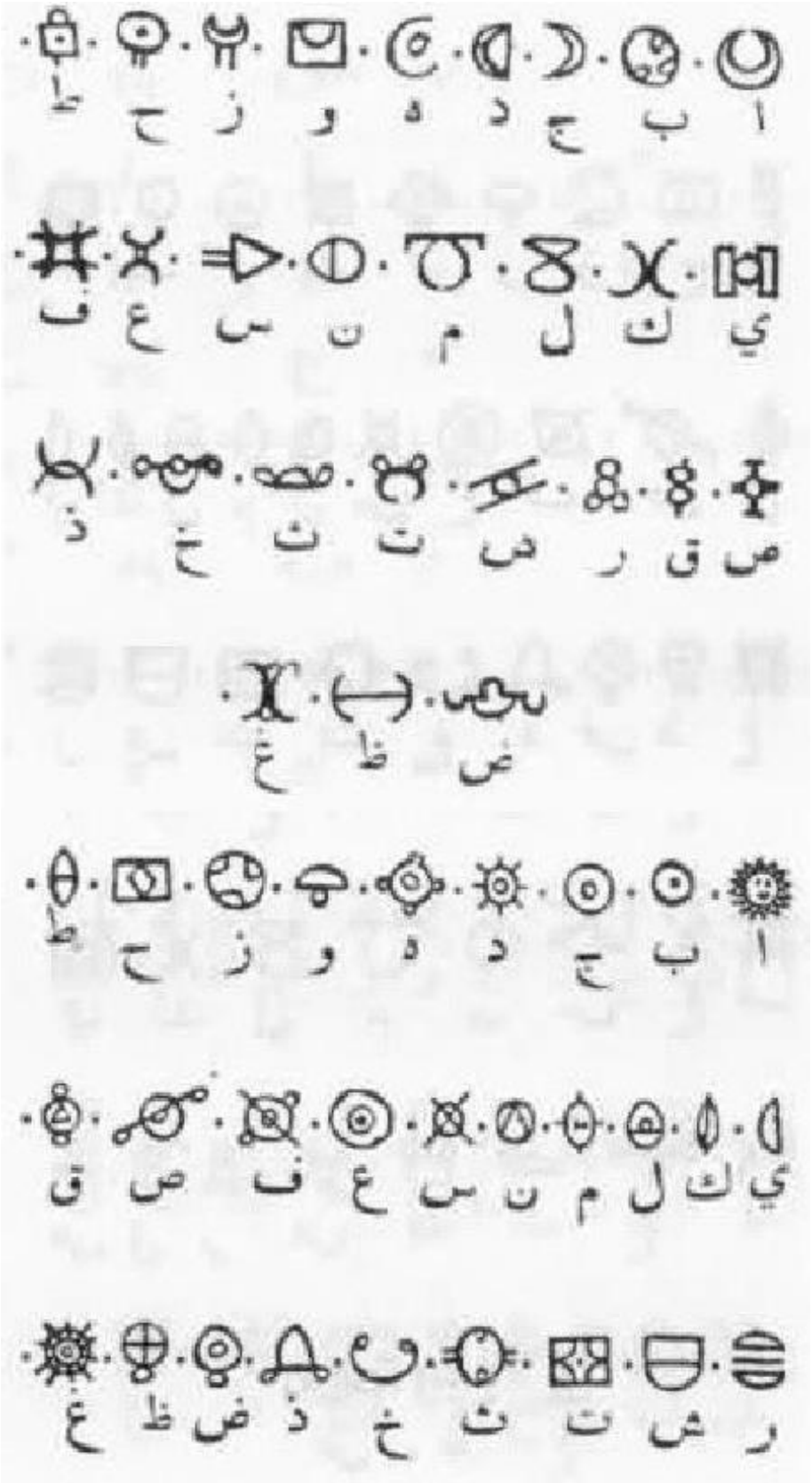


Figure 541. Alphabet of the Moon and the Sun (Alfabeto de la Luna, Alfabeto del Sol).

Appendix 4: Letters, Decorations, Knitting, and Weaving

The interplay between letters and decorations is a subtheme of the book and has particular links with knitting and weaving[334]. Like the flowing of water, weaving is one of the metaphors linked with speech and hence with life. Hence, the root siv, linked with Siva, means "to sew, sew on, darn, stitch, stitch together." The Sanskrit, sUtra, has a similar meaning:

> to sew, and connected with {sUci} and {sUnA}) a thread, yarn, string, line, cord, wire a measuring line (cf. {-pAta}) the sacred thread or cord worn by the first three classes (cf. {yajJopavIta}) a girdle a fibre,…a line, stroke a sketch, plan that which like a thread runs through or holds together everything, rule, direction a short sentence or aphoristic rule, and any work or manual consisting of strings of such rules hanging together like threads (these Sutra works form manuals of teaching in ritual, philosophy, grammar &c.

Sewing (siv, sUtra) is about the sacred thread, whereby the three goddesses (fates) link the three worlds and hence about fertility, the creation of life, about birth, the theme of the great Mother and implicitly the potency of the male. It is linked with fundamental myths such as the fates and their web of fate. In the Western tradition, it is linked also with Arachne, who boasted of her weaving prowess and was reduced a spider spinning webs,[335] and associated with Ariadne, linked with mazes and labyrinths and who is said to have been a weaving goddess. The sewing metaphor leads also to the sutras, manuals, sometimes sacred and sometimes mundane, as in the Kama-Sutra.

This appendix explores some aspects of this theme, focussing on interplay with letters, especially aspirates and vowels. An enormous literature exists concerning the symbolism in Baltic, Slavic, Anatolian, Turkic, Persian and Middle Asian (Azerbaijani, Kyrgz) and Far Eastern folk decorations, embroidery and carpets. Our purpose is to draw attention to some underlying themes that are shared among these cultures. The focus is on imagery surrounding sun, moon and horns. There is a particular interest in noting links between a) abstract sounds, b) letters, c) symbols and d) basic geometrical shapes. These links have two practical consequences: first, they make the writing and printing of letters much easier. The alphabets that chose this path have been the most successful, e.g. Brahmi in the East; Greek, Latin and English in the West. Second, they enable the use of geometrical principles such as symmetry and rotation in generating a much richer corpus of images. In some cases, there is a bridge between square geometrical scripts and organic scripts though cursive variants.

1. Sun and Moon Alphabets

The sun and moon, as the two great lights, play a special role in all imagery. The Arabic tradition has a magical alphabet for both the moon and the sun (figure 541). The moon alphabet has a number of familiar forms. Letter 1 (alif), letter 3 (jim) and letter 7 (za) show crescent moons. Letter 13 (ma) is very similar to Asomtavruli letter 4 (ⴌ). Letter 11 (la) shows the vesica piscis. Letter 24 (dhal) and letter 27 (ghain) show variants (cf. figure 542). In the sun alphabet, letter 24 (kha) is linked with a mother earth shape that forms the letters a and k in early Indian and Hebrew alphabets.

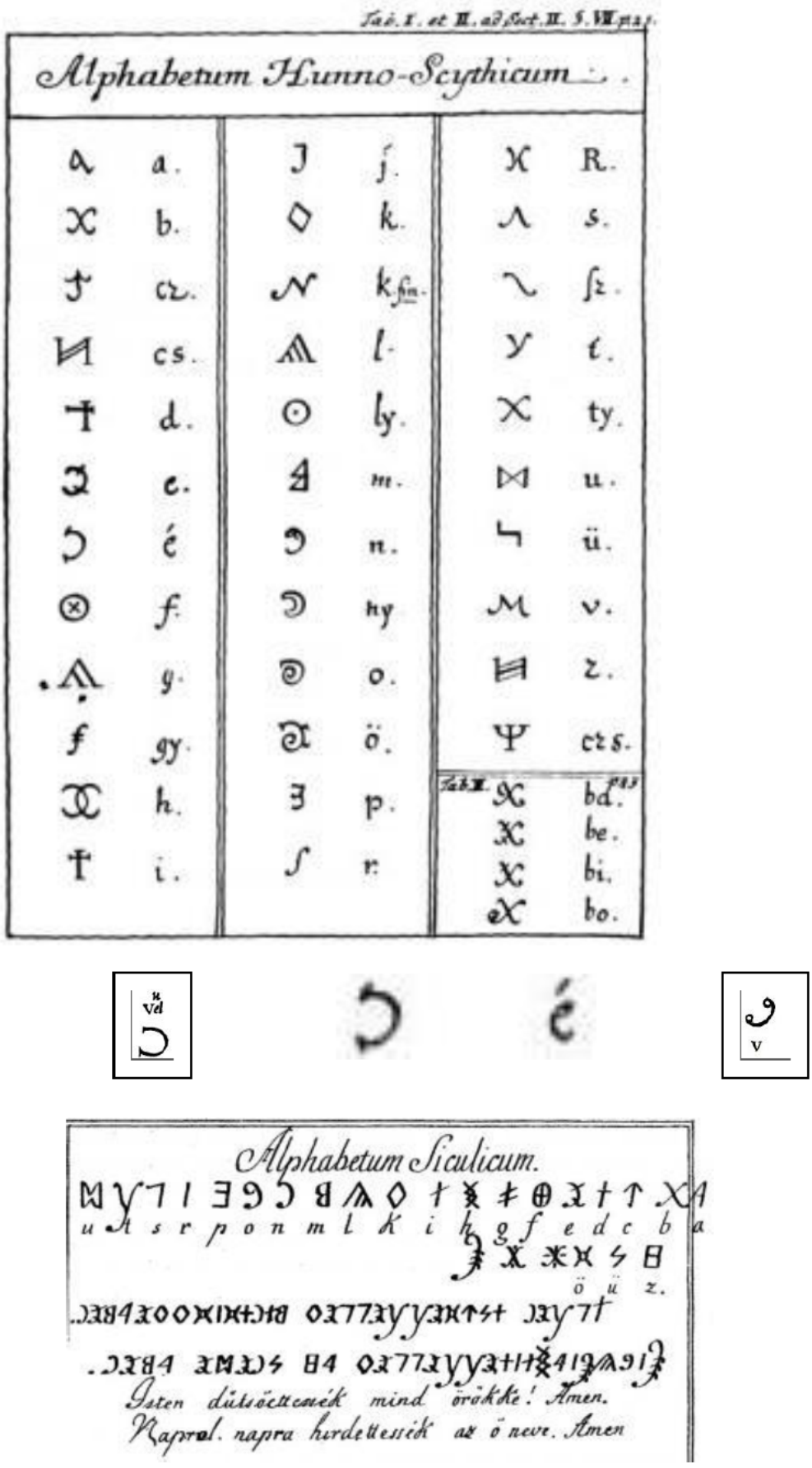


Figure 542 a. Hunno Scythicum, b. U Vel (Indicum), é (Hunno-Scythicum), v (Hebrew 3, c. Alphabetum Siculicum)

Hence each of the letters of Arabic is linked with a) symbols of the sun and moon, b) abstract sounds and c) basic geometrical shapes. Early runic alphabets, such as Hunno-Scythicum, which is seen as the basis for Siculicum, Szekely and later Hungarian runic alphabets, offer simplified examples of the same principle (figure 542).

2. Aspirates and Vowels

Such associations of sounds, letters and basic geometrical shapes have a long history. In the late 19th century, D'Alvèydre, claimed that this began with the Watan alphabet (figure 378) going back to 50,000 years B.C. Siromoney (1977) claimed that this is the origin of Brahmi script, noting that it can be reduced to two basic forms: the square and the circle (figure 543).[336] Some of the geometrical shapes of Brahmi recur in Asomtavruli and Hebrew (figures 111, 119, 390).

Scythian and Hungarian runes mark a transitional stage in this linking of sounds, letters and geometry (figures 542-543). Precisely because these letters are almost geometrical it is easier to compare them across alphabets. For instance, letter u or vel (Indicum, figure 542 b, cf. figure 239a), recurs as letter é (Hunno-Scythicum) and then as letter v (Hebrew 3). The Scythian runes also offer clues about the the formation of sounds associated with syllabaries. In the case of letter b, for instance, the basic sound, ba, is drawn as a curly x. (figure 543b-c). A stroke on the upper and lower left arm changes it to be; a stroke on only the upper left arm changes it to bi, while a loop on the lower left arm changes it to bo. This principle recurs in Thelegdi and Hungarian.This motif of letters with extra strokes is a basic feature in runes (cf. figure 97) and recurs in unexpected places, such as a timbered (Fachwerk) house in Mondschau (Montjoie, Belgium) and recurs in a Slavic symbol: Union of two-began (Союз двух начал, figure 544a ff., cf. 542). More is involved than these isolated examples and again it involves the moon.

2.1. Vesica Piscis and Gabriel

The symbolic role of phases of the moon was encountered earlier: e.g. 3 phases linked with 3 worlds, 5 phases linked with 5 stages of life and 28 stages linked with 28 days of a lunar month. A basic version juxtaposes only two versions of the moon to suggest a third. The symbol is called vesica piscis (bladder of a fish)[337] and has been much studied.[338] It has been linked with the flower of life,[339] and with the mandorla.[340] The vesica piscis is also associated with the symbol of the archangel Gabriel:

> It is a commonly used symbol to represent lunar deities (especially goddesses) as well as priests in service of such lunar worship. As Gabriel's symbol, the crossing crescents represent the symbiotic duality of lunar properties, which seem in opposition, but together form the whole of the attributes represented in the lunar mansions. A moonstone is generally placed between the crossing crescents to represent the full moon and an onyx to represent the new moon. The two crescents represent the opposing properties of the lunar mansions which rule during the waning moon and those which rule during the waxing moon. This symbol, along with the angelic symbols for the primordial Nod (Nox, Nyx) and Gadreel (Gardriel) are possible origins for the oriental yin yang symbol of duality. These symbols (below) not only represent duality, but they are also representative of lunar properties (Gadreel and Nod are associated with Gabriel) and are depicted with a moonstone & onyx (black/white stones) in their respective places.[341]



Figure 543 a.Brahmi: basic geometrical patterns, b-d ba be bi bo (Hunno-Scythian, Thelegdi, Hungarian), e. Hungarian Runes



Figure 544 a-d, Mondschau, (Montjoie, Photo: Martin Lee), be Hunno-Scythian), detail of house, Union of two-began (Союз двух начал).

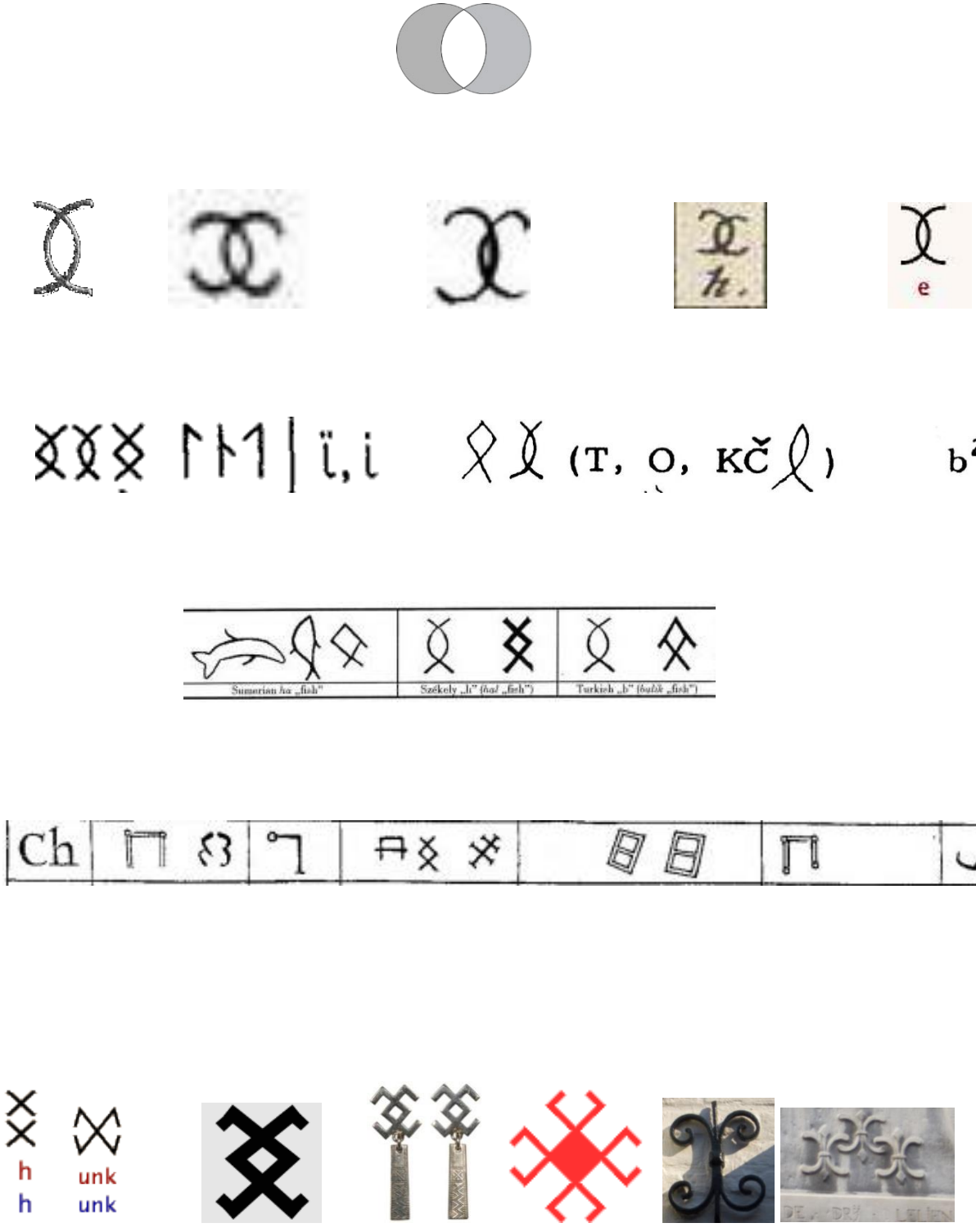
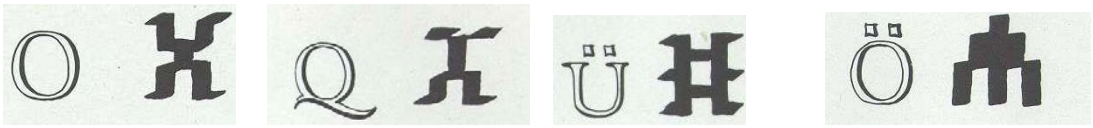
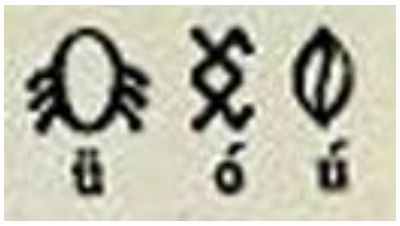
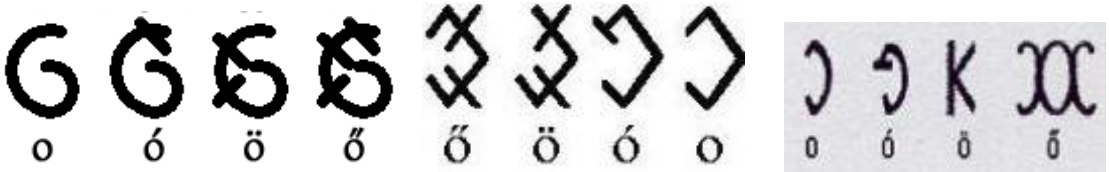
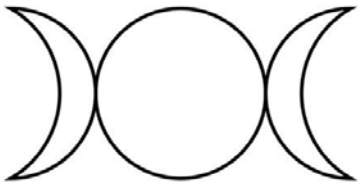


Figure 545. Figurative Vowels and Aspirates: a. Vesicia Piscis, b. Gabriel Symbol, c. h (Hunno, Scythicum, Hungarian (Czikszentmiklosi), Hunnorum, d. e (Yenisey), f. ï ï (Turkic runes), g. Old Turkic b2. h. Sumerian, Szekely, Turkish, i. Hebrew, j –o. h unk (Hungarian), Union of two beginnings, Jumis Earrings, Moon, Decorations (Maastricht).











U

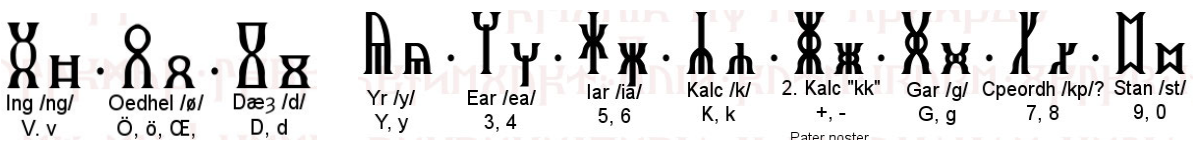






Figure 546. O Q Ö Ü (Rune Table), u o u (Hungarian Runes) , U (Hungarian runes), Triple Goddess, Capita lectionum.

2.2 Letters H, E, I

The vesica piscis and Gabriel symbol are also a starting point for letters. In Hunno-Scythicum, the form appears as letter 11, h (figure 545c, cf. 542a). It recurs as letter h in Hungarian Czikszentmiklos runes, as h in Hunnorum, as e and b2 in Yenisey,[342] as ï ï in Turkic runes, and as b2 in Old Turkic (figure 545d-f). In these latter two examples, there are associations between the crossing crescents symbol, the Himjar za letter and the Othala rune. Historians have sought an etymology for these forms by comparing Sumerian ha, Székely h, and Turkish b (figure 545f.).

A publication by Kircher reveals that the double x shape[343] was also associated with Ch (Hebrew). In some Hungarian runes, this double x recurs as letter h, while a hooked x appears as letter unk. A slight variant leads to the Slavic Union of two beginnings symbol, which is worn in earrings in Latvia and is linked with moon and fire symbols (figure 545 h-m, cf. figures 545, 551-552). Letters, runes and symbols are interconnected and related to phases of the moon and the elements.

2.3. Letters O, U

The figurative tendencies of aspirate h (as in he, ha), vowels e and i, are further developed in a Rune Table (figure 546a ff.). In the Table, runes O and Q look remarkably humanoid. Ü resembles the E and reversed E of Tifinagh with a sqaure in between. Ö resembles a building. In the Hungarian runes for letters O and U (figure 546 b ff.), the vowel, O is particularly interesting because it shows how the use of markers changes the original o into an ó and ö. Connected with the Hungarian rules is also a mater lectionis, which includes so-called bug-figures that some scholars link directly with the Egyptian scarab.[344]

The symbol for ó shows a simple horizontal chevron on the left which intersects with a hooked chevron on the right (figure 546b). This is a variant on the Yenisey runes where a rounded version on the left intersects with an angular chevron on the right (figure 546f). The act of union, which leads to new sounds and new letters at the figural level, leads to new life at the physical level.

Hence, the Hungarian vowels illustrate that the multiple accents represent much more than changes in sound. They reflect stages on a path from abstract to concrete. For instance, letter o begins as a hooked chevron (also a symbol of the moon, figure 546 cf. 551), and evolves into elements of the union symbol and a variant of the triple goddess. Different versions of the vowel u are clearly connected with the Dagaz rune, associated especially with the summer solstice. Others resemble a bug or a scarabeus, which was originally the Egyptian symbol for Cancer: cf. the Cancer symbol and the jara rune. Thus, the end of the vowels at the summer solstice mark an ending that is a turning point and also the beginning of insect life. This move towards concretization through the vowels is paralleled in the Anglo Saxon runes, especially in their sans-serif form.

2.4. Latvian Wheel of the Year and Runes

Interconnected letters, runes and symbols are also related to cycles of the year. For instance, a

Latvian calendar of the year (figure 547) links each of the 8 points of the year (cf. 8 feasts). Four runes align with the four cardinal points (South, West, North, East) and the four seasons: Summer, Autumn, Winter Spring (Vasara, Rudens, Ziema, Pavasaris), namely the sun sign (Saules zime) at the Summer Solstice, the fertility god, Jumis (cf. Dionysius) at the Autumn Equinox, well (Aka) and Oak sign (ozola zime, Ozolins) at the Winter solstice and Dawn, Tree of Life (Austras, dzīvības koks) at the Spring Equinox. The symbol for the Autumn equinox is familiar: it is almost identical to runic letter unk (figure 545k).

In between these, the cross of crosses (krustakrusts) is linked with 8 August, the sign for Martin's horses is linked with 6 November, two intersecting chevrons with a cross inside to produce a 4 diagonal squares is linked with 6 February and the Laimes (aka Wishing Well)-Usins sign (4 diagonal squares on a reversed E and regular E), is linked with 7 May. Usins is also associated with morning and evening star.[345]

2.5. Oak (Ozolins)

The ozola zime (oaken) linked with the Winter Solstice is associated with the symbols for Ozolins (oak, figure 547 b-d). A simplest version of Ozolins simply shows two left and two right diagonals intersecting to produce a number symbol with a central white diamond shape. Another version has squiggly lines with a Greek cross in the centre. A more complex version places this form in a grid of four left and four right diagonal squares. Alternatively, a series of black Ozolin figures are aligned in a row. The white ground separating them now become 2 intersecting hooked chevrons as in the Union of two beginnings (figure 537 k). As in the case of symbols at the end of chapter 12 (figure 404), here the figure-ground is an interplay of cosmic symbols. The ground of the solid Latvian oak is the figure of the Slavic world tree. A slight variant of this Ozolin sign is a symbol for the world tree (cf. figure 97) and linked with a symbol for power (figure 17). Figure-ground will be explored further in Appendix 5.

2.6. Austras, Zivibas Koks

March 23 is linked with the Spring equinox and East. In Latvia, it is linked appropriately with the Dawn and with a Tree of Life. They are found again at the end of a band-like textile which effectively tells a story of the 4 seasons in symbols beginning with summer. At the end, corresponding with spring is the dzivibas sign (figure 548a ff.). As shown earlier, this shape is linked with the early Lycian alphabet (Turkey, cf. figure 98). It recurs as a leitmotif in an Ersari rug (Turkmen, e.g. Northern Afghanistan),[346] and with a slight variant shape in a Chajli rug (associated with Ganja, Azerbaijan). If we take away one descending chevron from dzivibas and invert the sign, it becomes the Jumis symbol.

Appropriately, the Jumis symbol, at the opposite end of the cycle, is connected with this. Jumis is effectively an intersection of 2 oblique Gamma letters (Γ). A variant of the Jumis with two strokes rather than one symbol is effectively an intersecting, tilted F and reversed F (cf. fehu). This sometimes appears in the central sections of a band of symbols (figure 547). On closer inspection there are five upright, white Jumis figures and five inverted Jumis

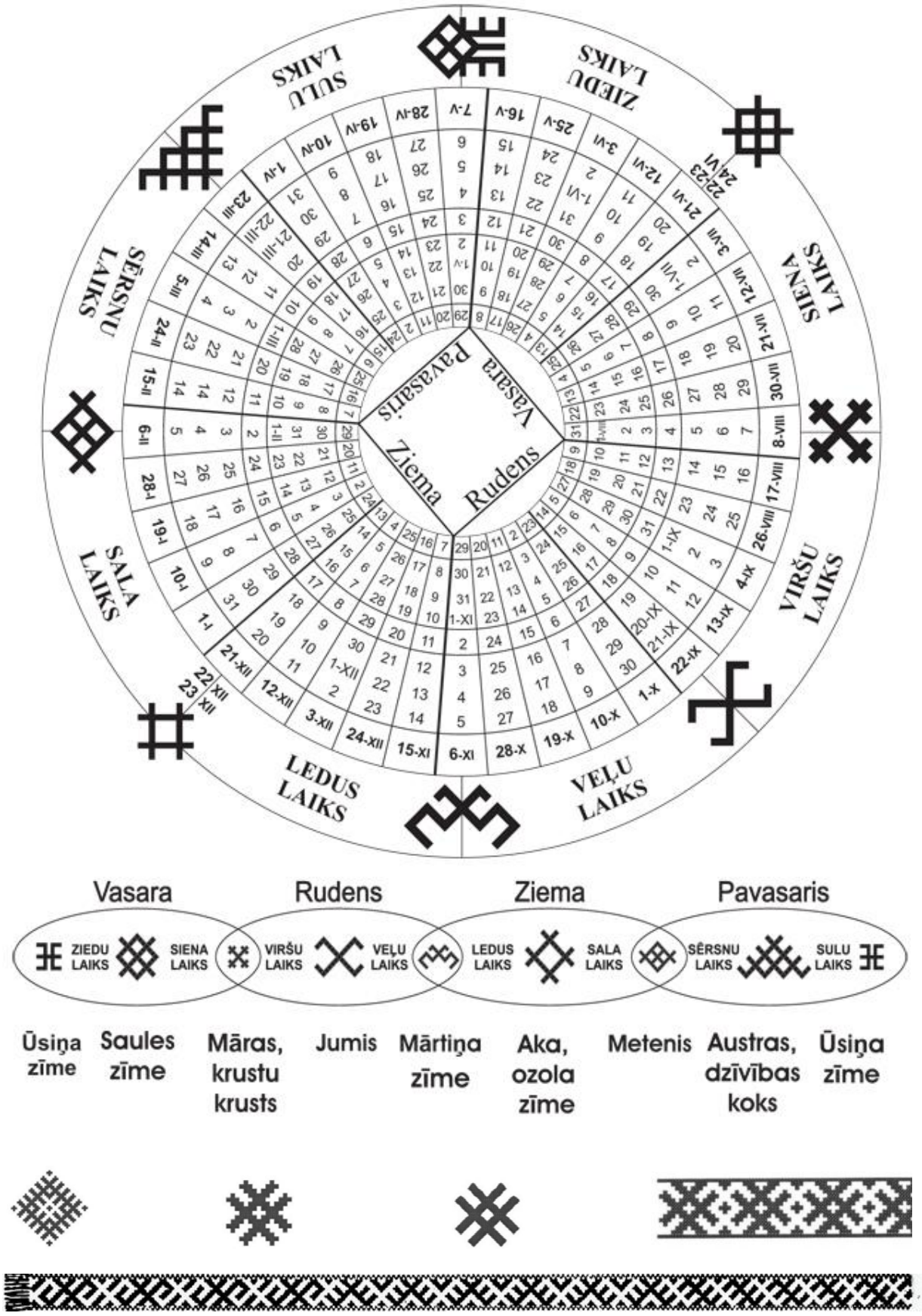


Figure 547 a. Latvian Wheel of year and 8 runes, b-d. Oak (Ozolins), e. Jumis

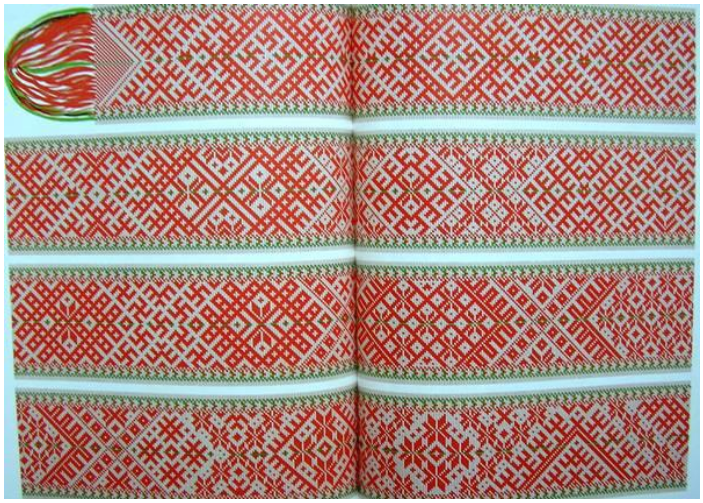










Figure 548 Latvian Textile, Ersari rug, Chajli rug, Details symbols as ground.

The figure-ground theme is clearly more than a co-incidence. It is a building block for cosmological imagery, a Western variation on the theme of yin-yang. In the decorated band, which goes from right to left there are three stages. A first stage shows what looks like a tilted reversed z with 2 strokes. Stage two is the Jumis, double F. Stage three is a partly visible, tilted Usins sign, life, with doubling and new life. The figure-ground approach continues throughout.

In addition to their significance at a national level, the Latvian symbols reflect a larger heritage of symbolism linked with Middle Asia. To understand this context better we shall examine imagery of the sun and especially of the moon.

3. Sun and Moon

There are many detailed studies concerning the history of solar[347] and lunar symbolism.[348] Our focus is how this symbolism interconnects with runes and letters of the alphabet.

3.1.Sun

In Latvia, the sun (Saules) is feminine and has a complex symbolism:

> The Sun (*Saule*) has been personified as female deity, which provide welfare and take care of all life regeneration here on Earth. It is considered to be as one of the most powerful deities for it sees and knows everything, it promotes fertility and gives warmth. *Saule* is a protectress and tutoress of all unhappy people and orphans because she is the only substitute of a mother's warmth. The Sun has always been a symbol of fertility for a peasant.
> In Latvian mythology the Sun has a dual nature: she is depicted as a mother on one hand, and a daughter on the other. More often than not *Saule* is like a mother, honored in many songs. As a daughter she is mentioned only when she is a bride to the other sky gods. In the myth *"Debesu precības"* or sky wedding the *Saule* is mentioned as a daughter of the Sun or even daughters of the Sun *"Saules meitas"* marrying God's sun, *Dievs* (God itself), *Auseklis* or *Mēness* (Moon). There are motives about *Mēness* unfaithfulness to *Saule* in many tales and songs in result of what *Saule* is forced to punish him by slashing him in two pieces with a sword….. In Latvian folklore a quadrangle is a symbol of sun and a circle which is considered as a movement of the Sun [349]

Hence the sun is also a starting point in Latvian mythology. The sun symbolism has two main forms, as a flower and a tree.

3.1.2. Sun as Flower

A first symbol is in the shape of an eight-petalled flower (figure 549). Simplest versions have a central diamond. At the next stage the diamond is intersected by a diagonal X. Then the bottom parts of the diagonals acquire a spiral form (one expanding, the other contracting, cf. letter o in Hunno-Scythian, figure 542), while the top parts acquire a stylized E and reversed E (cf. Sigma and Sigma reversed), which are a symbol of Meness (the moon, figure 551). Other versions link the eight directions with 8 Algiz runes each with one chevron.

Other versions increase the chevrons to two in the South, East and West or intersect the central diamond to create 4 diagonal squares. Seen temporally, the empty diamond shape is linked with the winter solstice, while the diamond shape with 4 squares is linked with the

summer (figure 547). The Slavic tradition has the same diagonal four squares, often containing four dots symbolizing the sown field (figure 143).

The diamond shape with 4 squares is the basis for the Latvian wheel of the year (figure 549c, cf. figure 2). Hence, at one level, the sun, as an eightfold flower (cf. the 8 petalled lotus), serves as an "abstract" or spiritual framework that provides orientation, within which the concrete, physical life symbols of the moon can grow. The sun is linked with the cardinal points, while the moon is linked with the cross–quarter points

The symbol at each of the cross quarter points is an Algiz rune. The symbol at each of the cardinal points looks like a ram's horn. In Anatolia, it is called the ram's horn. In Kyrgystan, it is associated with the horned diamond motif (figure 579). At a detailed level, the shape at the top, in the South, divides into a central vertical, a tilted letter Gamma (Γ) on the right and a reversed Gamma on the left. At the bottom, in the North, the same ingredients inverted become a vertical line with a tilted, reversed L on the left and a tilted L on the right. The shapes in the East and West are a combination of tilted Γ (Gamma) and L. Their combined optical effect is of a Sigma and Sigma reversed, again related with Meness (moon) symbolism (figure 551). In this context, the Jumis symbol is simply an intersection of 2 tilted Γ shapes, which then serves also as a haystack figure. Annual cycles, symbols, runes and letters are closely interconnected. Here, letters Γ and L are again modules, of more complex symbols.

3.1.3. Tree of the Dawn

A second series of Latvian sun symbols is associated with a tree. A simplified ornamental version (figure 539a ff.) shows 4 T like forms aligned with the four points of the compass. It is variously called Tree of the sun (Saules koks, Saules koka), or tree of the dawn (Austras koks). Simplest versions appear as ornaments of folk art. The most basic forms show a stylized plant form. A variant shows an anthropomorphic plant form with a central vertical, a letter G and reversed G for hands and a recumbent letter E as a head. More complex versions contain a central diamond. Here again there is a progression. 4 diagonal squares are a first stage. 9 diagonal squares are a second stage and 16 squares mark a third stage. In the branches of these trees we can again recognize runes and letters: e.g. letter E, letter G (as gamma, Γ), letter Sigma, Algiz rune and Hagal rune (star shape) as well as their reverse forms. Austras Koks is found also in Lithuania where it is a central emblem of the Romuva religion (figure 172a):

> This is the emblem of the Romuva religion, a revival of the indigenous Pagan religion of Lithuania. The symbol of Romuva is a stylized oak tree, representing the axis mundi, or "world tree," known in local mythology as *Austras Koks*, "tree of dawn," i.e., a tree of life.
>
> The three tiers represent the three worlds: the world of the living, or present-day, the world of the dead, or passed time, and the world to come, the future.[350]

In the Lithuanian version, the link with the world tree and with cosmic candelabra is more obvious. Whereas the Latvian versions are more closely linked with abstract and floral imagery which readily lends itself as ornament in embroideries and textiles, the Lithuanian version lends itself more readily to physical models. Symbolically the Romuva version can be seen as 3 expanding Γs on the left and 3 contracting Ls on the right. The name of the religion consists of 6 runes: Raidho, Othala, Mannaz, Othala, Wunjo, Sigel. In both the Latvian and Lithuanian examples, the sun as a tree is the tree of life associated with and composed of abstract letters and forms from the alphabet of creation. Two plates from a Slavic source (figure 550) with 156 variations on the solar theme, remind us that we have only glanced at the first symbolic rays. The details of these images are beyond the scope of our study.

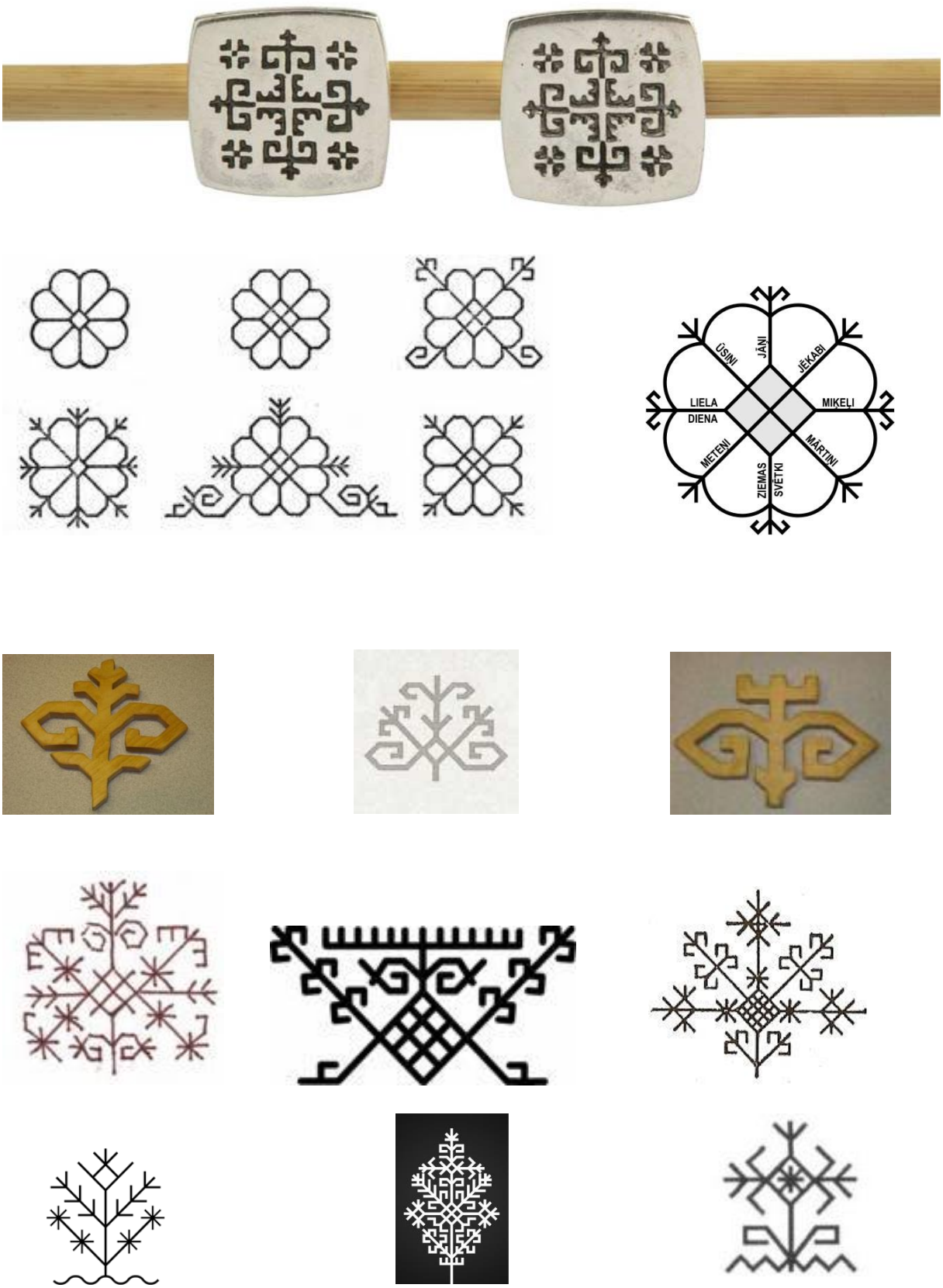
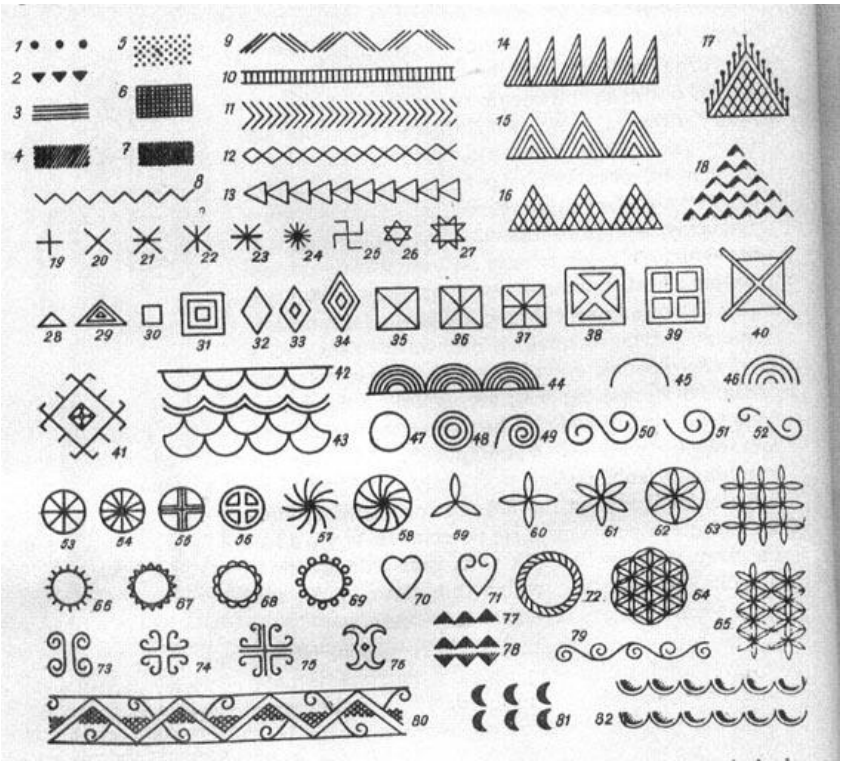


Figure 549. Latvian sun symbols: a Tree of Dawn, Tree of the sun (Saules Koks), Saules koka (Austras koka).





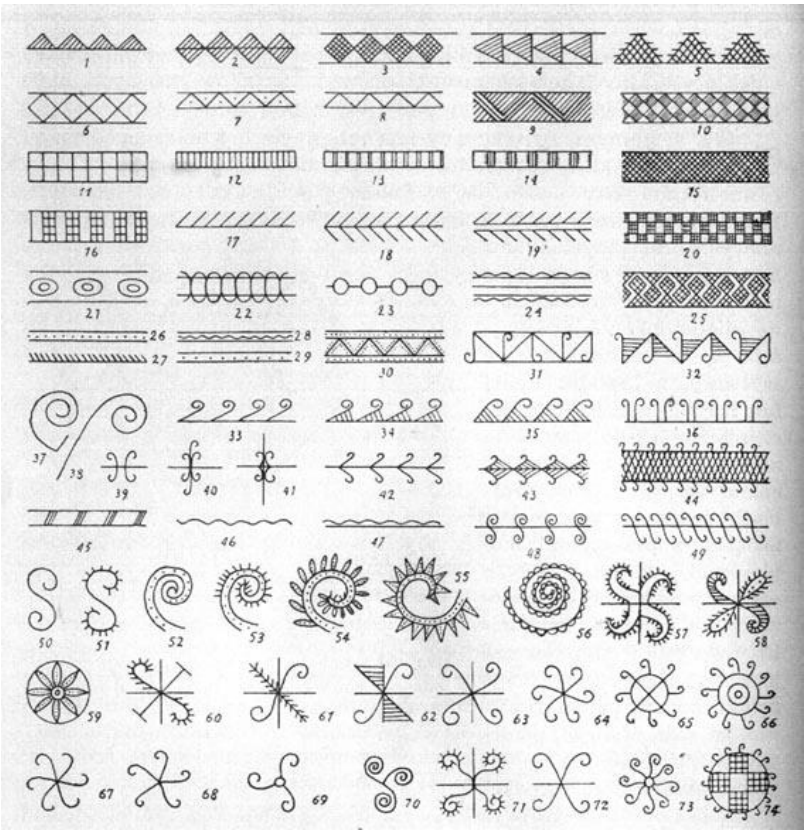


Figure 550. Sun Symbol, Decoration.

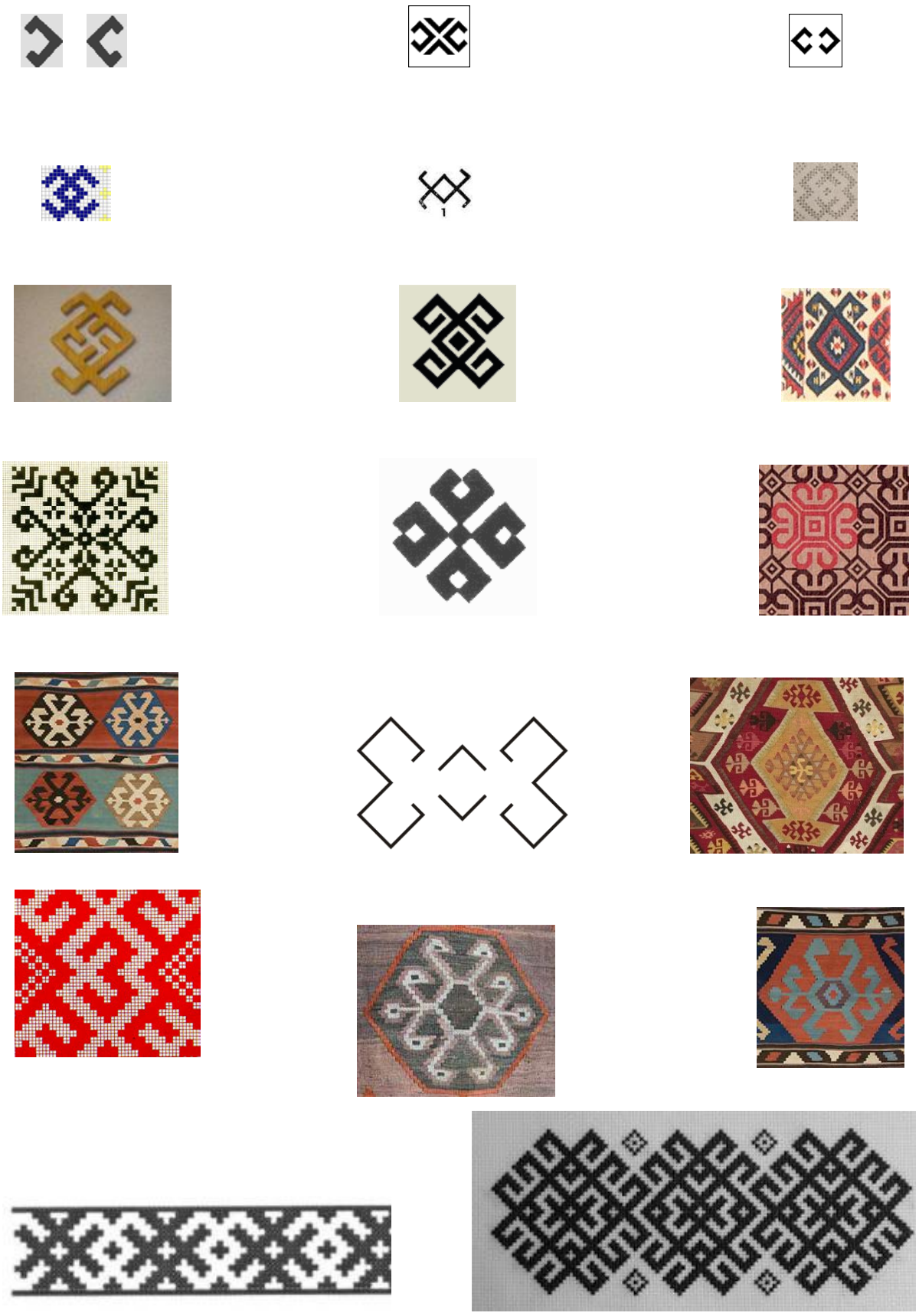


Figure 551a. a.Latvian Moon symbol, b. Salamander, c. Mara's toad, d.Kyrgyz symbol 1. e.Krupisa, f. Russian Embroidery detail. g.Meness Cross (also called Saimes Jumis) h. Ram's Horns, i. Fertility Symbol, j-l. Moon cross and Meness textiles, k. Kazak kilim, l. Meness, m. Adana Kilim, n-p.Meness, Qashqai, Kazak kilim, p.Oak, q. Russian folk embroidery.













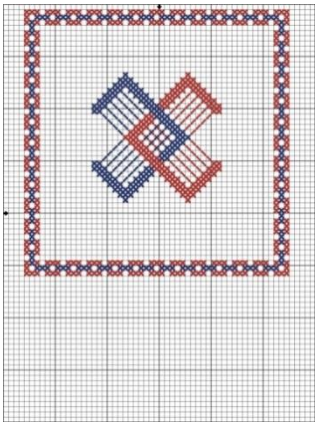










Figure. 552 a –b.Inguz, Othel, c-e Union of Two Began, f-h. Unity of the Family, i-k. fire and flower of fern (firebloom).

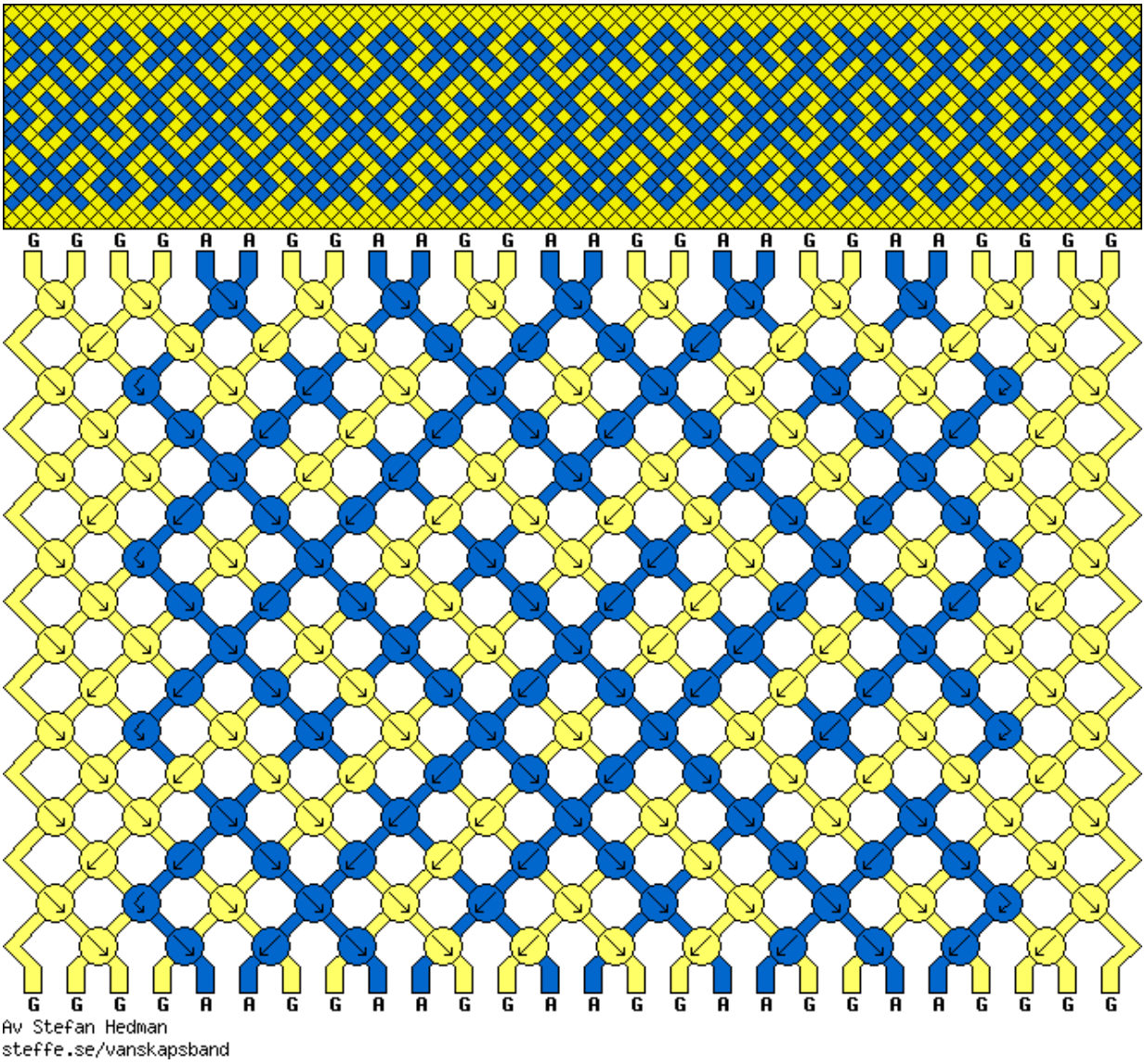








Figure 553. Slavic Raksts Embroidery: Saule, Kolovrat swastika, Bulgarian folk art oval

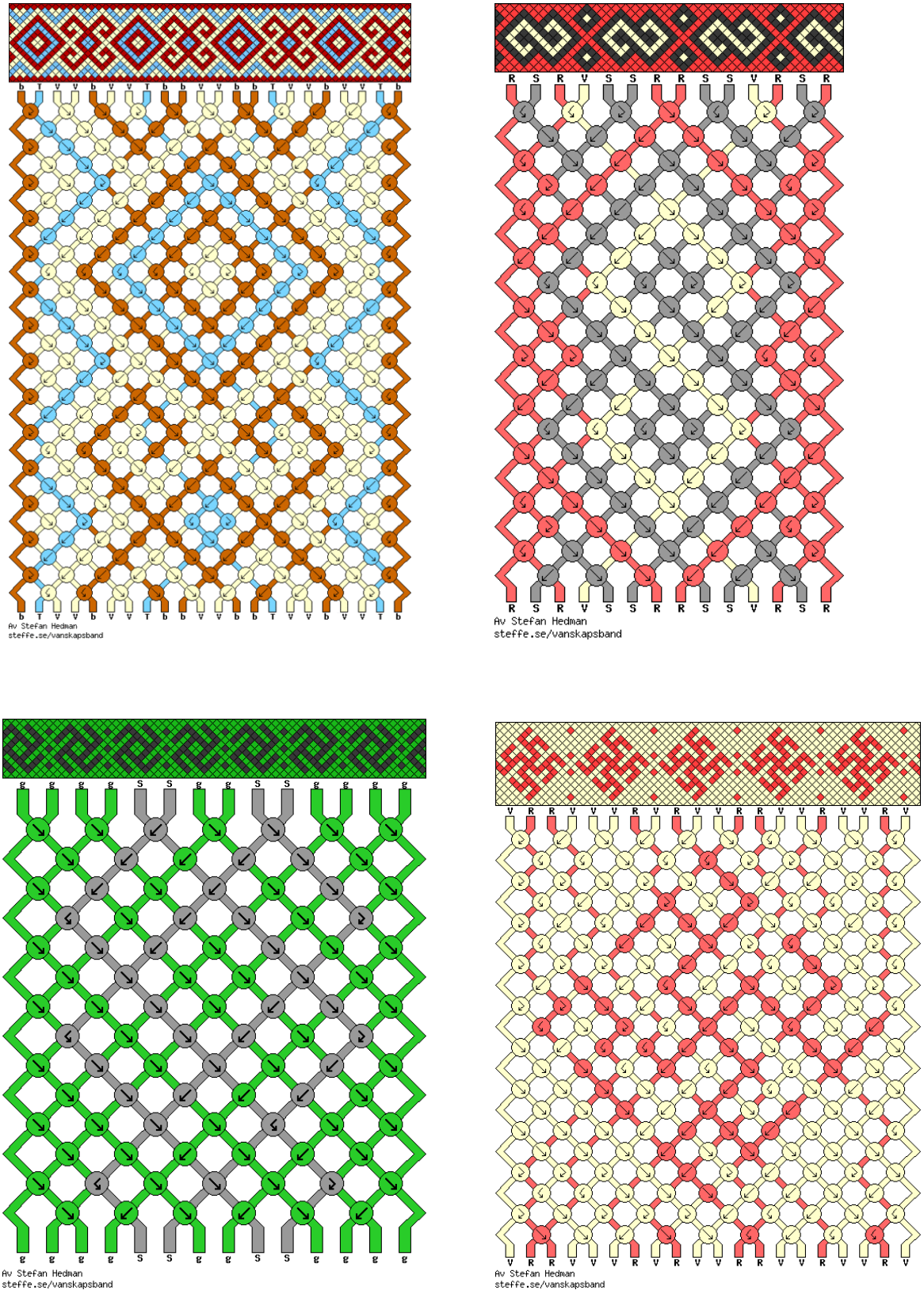


Figure 554. Raksts Embroidery: Jumis, Zalkša, Swastika, Odolen Trava- Cvetok Papor

In passing, we note that the sequence of shapes 19-27 in plate 1 is reminiscent of geometrical shapes in the Rasens Molvitsky and Lepenskog Vira alphabets. The flower of life occurs as part of a developmental series. What interests us is a simple insight. Seemingly random ornamental decorations are based on or at least connected with a larger systematic approach to forms. Owen Jones called this the Grammar of Ornament. This grammar clearly dovetails with the elements of letters and alphabets.

3.2.Moon

These connections become even more explicit when we turn to lunar symbolism. In Latvia, the moon is called Meness (Menesis, Menulis, Menuo) and is male, as in the Germanic (der Mond) and Sanskrit traditions (Chandra). In his most simple form, Meness, appears as a pointed or rectangular C and reversed C. This becomes a starting for a series of shapes that link sounds, letters, geometry, elements and ornaments.

3.2.1.Geometry and Elements

One simple variant of the Menes symbol is a hooked chevron, which in terms of letters can again be seen as a combination of letters Γ and L. These are sometimes shown as a backwards C and C opposite each other (figure 551a ff.). Alternatively, they are shown between a downward and an upward chevron called (Mara's) salamander, or they are reversed to face each other and are called Mara's toad.

If the two shapes are brought together such that they unite they become the union of 2 beginnings (figure 545, 552), the Slavic Chelo rune (Руна Чело),[351] linked with creation of life and also Krupisa, a symbol for winter. Rotated 90 degrees this symbol in turn becomes symbol 1 of the Kyrgyz hooked diamond ornaments and recurs as a ground in Russian folk embroidery. It will be recalled that the same basic shape without the hooks, i.e. a simple intersecting upward and downward chevron is Brachmanicum letter h and Hebrew 3 letter hh and are also linked with the runes Znych, Makosh and Mosh (figure 97).

In Latvia, an upright version of the symbol appears with a central square wherein the empty space of the ground defines an ugunskrusts called a Meness Cross of Fire and also Jumis Family (Saimes Jumis). A slight variant called Ram's Horns extends the hooks and fills the central square with a black diamond. A further variant, which replaces the black diamond with an 8-pointed star, is an Anatolian symbol for fertility.

Returning to Latvia, 4 hooked chevrons facing outwards and aligned with the points of the compass is called a Moon cross which recurs in both embroidery and textiles. Another version of Meness looks like an angular geometrical version of the letter 3. Sometimes it occurs in isolation. Frequently, a reversed 3 and a 3 appear opposite each other. In Russian folk embroidery, this form also recurs in a series as a figure with the diagonals of the number shape symbolizing the oak as ground. In different versions these sometimes resemble a reversed Sigma, or an E. In some Middle Asian carpets they sometimes appear as snake

heads. Folk embroidery has unexpected connections with folk who have a deep understanding positive and negative spaces, of figure-ground, and the visual dimensions of yin-yang.

Study of Slavic sources reveals that these associations are built into their theory of runes. In runic terms an intersecting left and right chevron is the Inguz rune (figure 552a ff.). The Slavic tradition links these two separate chevrons with the Gebo and the Kenaz rune. Similarly, the Othala rune is an X with an upward chevron (the god, Rod) above it. So, even runes which appear to be coherent symbols, are in fact components of more basic forms.

In the Slavic tradition the intersecting hooked chevrons have multiple forms. A standard version, called Union of two beginnings (or two began) shows a vertical form, a lateral form and a rounded version with a plant-like central column. In the folk tradition, this recurs in ornamental version as a round medallion where a red and blue chevron intersect and are joined by twice three lines, recalling the sacred threads of the three worlds. Another version in embroidery uses a grid of 10 x 10 squares as background to produce a central diamond shape of 16 squares surrounded by four adjacent square forms containing undulating lines. A basic form associated with Meness has evolved into a symbol of union and unity in the family. Variants of this form appear on pillow cushions and even on wedding invitations.

Elsewhere, a version of the Sigel rune is doubled, intersected to form a hooked X shape, and then surrounded by two outward positioned, hooked Meness symbols to become a fire symbol. A variant, effectively the two sets of two diagonals intersecting to form a number symbol are given hooks and also become a fire symbol. A rearrangement of these elements in tree form becomes a geometrical version of the flower of fern (firebloom, cf. also §1.6 and figures 14-15). Hence, the Meness symbol, which begins as a simple horizontal chevron, leads to runes, letters and symbols of unity, creation and fire.

How these abstract geometrical patterns become integrated into weaving is beautifully illustrated by Stefan Hedman (figures 553-554) in the case of Slavic raksts embroidery using the symbols for Saule (sun), Jumis, Zalkša (cf. Zalktis), swastika, and the flower of fern (cf. odolen trava and cvetok papor. Above each of the grid patterns is the resulting textile pattern. The figures of these patterns are geometrical forms. The grounds of the patterns are sometimes letters. For instance the ground of the Saule pattern produces a square version of a 3 and reversed 3, that recurs also in the Slavic Kolovrat swastika, in a Bulgarian folk art oval and slightly differently in the lunar, Jumis symbol (figures 553b–c, figure 554 a). A final example from Bukovina continues the theme, adding eyes so that the 3 and reversed 3 figures now become birds.

3.2.2. Geometry and Gods

A whole history deserves to be written about how the elementary forms of letters become linked with elemental forms and basic gods of ancient pantheons. For the purposes of this appendix a few examples must suffice. The horizontal chevron of Meness, if turned upwards becomes the god, Dievs (cf. French: Dieu, Sanskrit: deva, Dyaus).[352] A downwards chevron is the goddess Mara.[353]

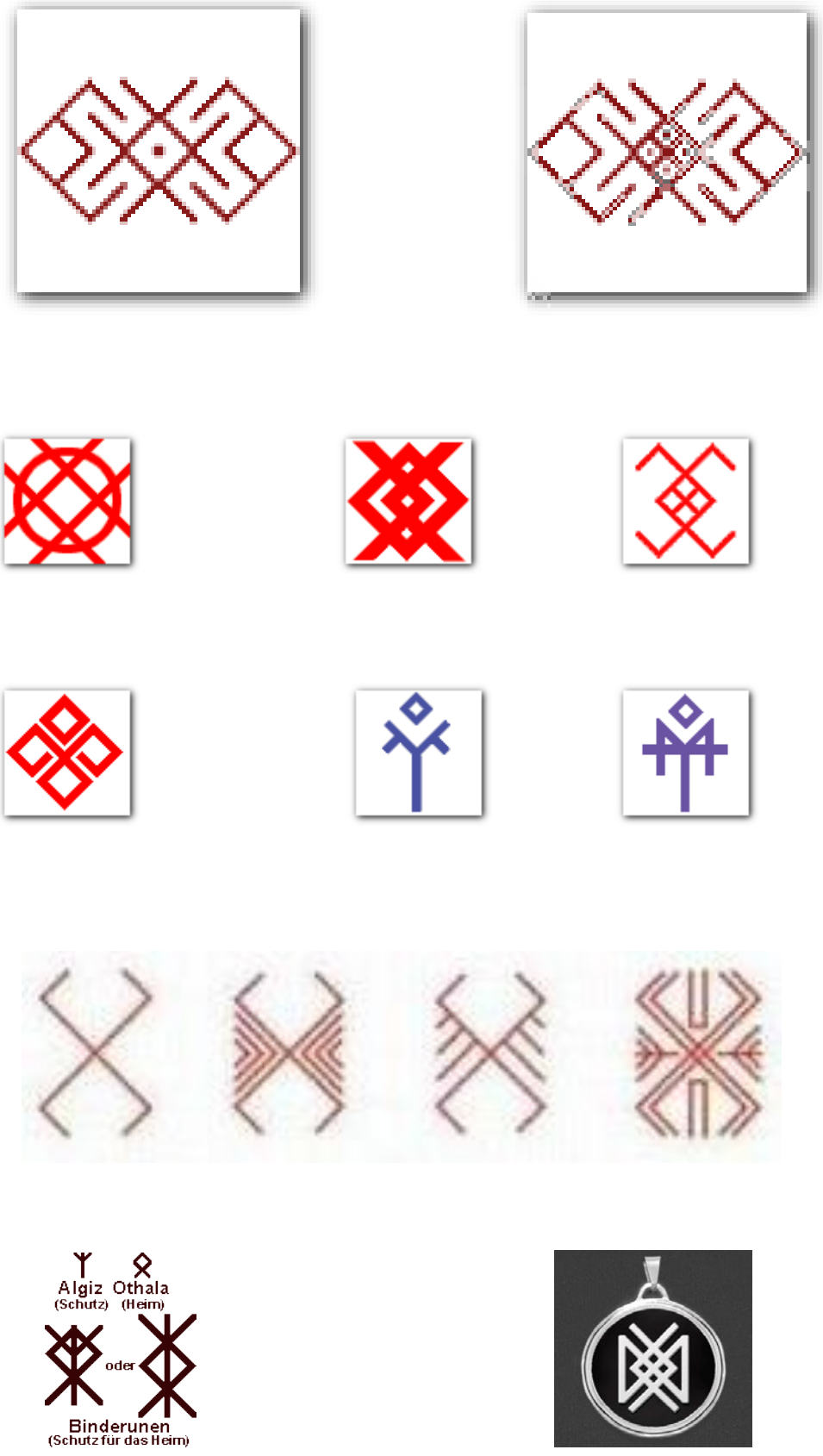


Figure 555 a –b. АЛАТЫРЬ, c. Jumis, d. Lada, e. Kupala, f. World Tree, g-h. Dazhbog, i. Kāšu krusts, k.Algiz and Othala, l. Ward Health Rune.

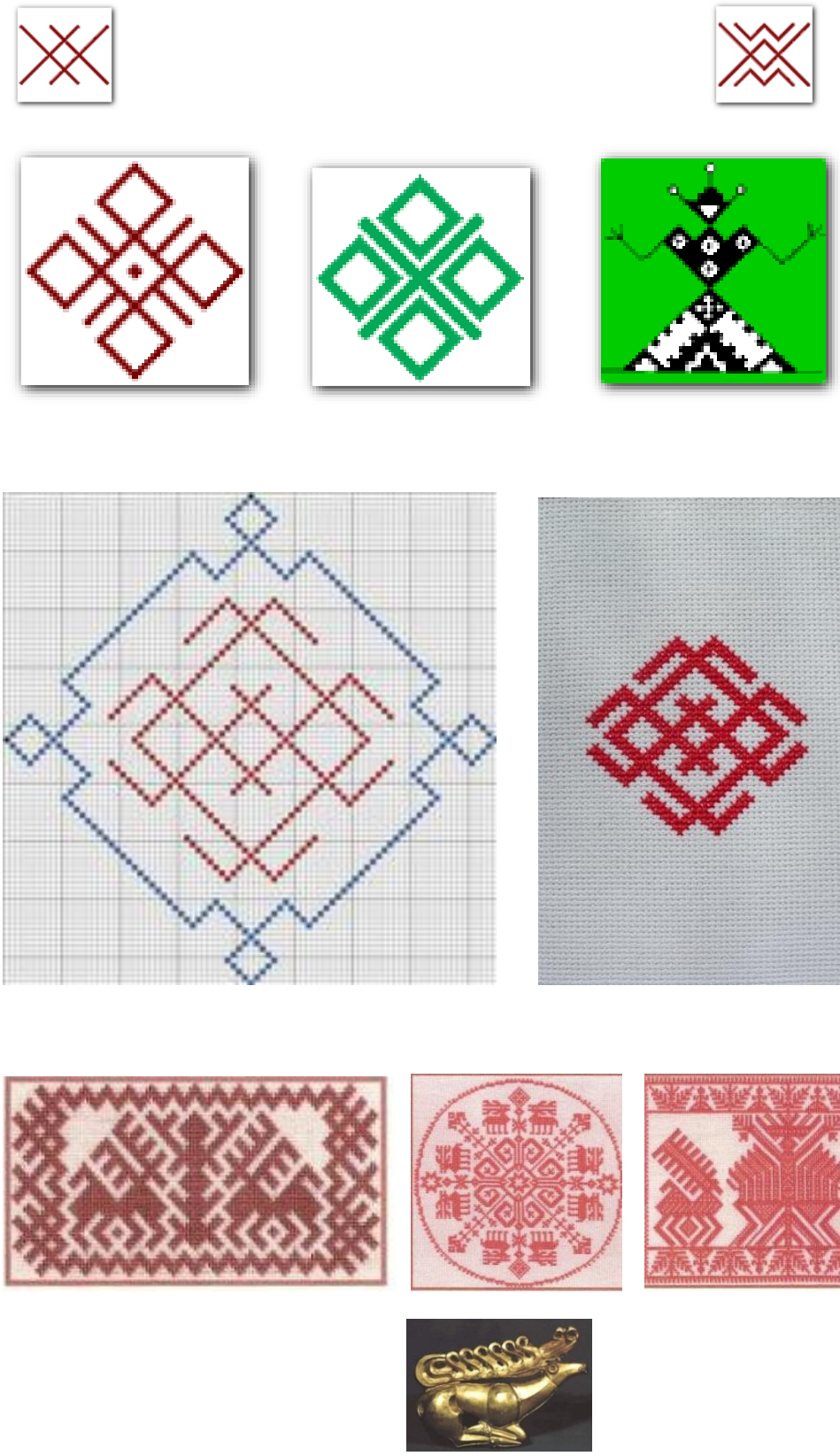


Figure 556 a-b. Elk Horns, Water,c-e Myr, Mokosh, f. Symbol of Union,g. Belobog, h.Reindeer Ornaments, Scythian Golden Deer, 6th c.B.C.

Returning to the themes of the number sign, twice 2 intersecting diagonals: when these are surrounded by a variant of the two facing Meness chevrons, they become the Alatyr symbol (figure 555a ff.). Alatyr (АЛАТЫРЬ), is associated with an altar stone at the centre of the world.[354] Alatyr is:

> a magic stone, "father of all stones", a holy omphalos possessing healing properties. This stone is placed in the center of the Booyan Island. As a legend says, healing rivers flow from beneath Alatyr and on it stands the World Tree (it could be oak, apple tree or cypress). This stone is guarded by mythical monsters, Gagana-bird and Garafena the snake.[355]

The same twice 2 intersecting diagonals, inscribed within a circle become the goddess, Lada. Two intersecting Meness symbols in a diamond shape become the fertility god, Kupala, linked with the Summer solstice in Russia. A variant shape with the diamond shape partioned as four squares becomes a symbol for month and the world tree (МЕСЯЦ (МИРОВОЕ ДЕРЕВО). A diamond square extended to form two near squares, topped by a diamond becomes the god, Dazhbogh. A Y-pillar with hooks, topped by a diamond is a symbol of winter. A variant becomes a symbol of Dazhbogh in winter.[356] The intersecting Sigel runes connected with fire in the Slavic tradition are called Kāšu krusts (cross transmission of jambs) in Latvia and becomes a popular motif in Baltic embroidery.[357]

We noted that runes such as Othala begin as a combination of basic modules. The runes in turn become modules in more complex combinations called bind runes. For instance, an Algiz and Othala rune combine to produce a bindrune to protect the home. Another combination using the Dagaz rune leads to the Ward Health rune.

Two intersecting Xs produce a symbol for Elk horns (figure 556a ff.). An intersecting downward and upward chevron between two downward and two upward chevrons is a symbol for water. Four diamond shapes in a cross formation covering an X is Myr (peace, harmony, cosmos). Four diamond shapes separated by an X shape is the goddess Mokosh (Makosh), who also appears in an anthropomorphic geometrical form. The intersecting hooked chevrons when complemented by intersecting upright and inverted Jumis figures becomes a symbol of unity in the family. The same basic form without embroidered embellishments, is the god, Belobog: “sign of good and prosperity, it guards against quarrels and creates harmony in the family.”[358]

These examples suffice to illustrate the principle how basic shapes, associated especially with moon, generate forms, linked with gods, elements, letters and runes. It is important to emphasize that these geometrical versions are only one aspect of how animals, gods and goddesses are depicted. Hence, the reindeer, which appear in their minimal 2 X version above also appear as two reindeers surrounding a geometrical figure, having horns with 3 and 4 branches each, such that the combination makes a 14 day period (cf. waxing of moon). Alternatively, they appear as 8 reindeer around a cross shape with four sets of round horns. In a more detailed version, there are again two reindeer surrounding a (female) figure, now each with 14 branches (cf. 28 days of a lunar month). Older realistic versions exist also.[359]

To provide some idea of how geometrical versions are linked with a much larger corpus of “organic” folk drawings, it is useful to examine two of the ancient goddesses and geometrical

versions of John (the Baptist) in more detail. This will lead to a brief detour into pastry motifs before we explore how the basic geometrical shapes are expanded into lists and repertories of shapes in the Slavic, Anatolian, Kyrgyz and Chinese traditions.

4. Goddesses

Goddesses were also important in this theme of geometry, patterns and letters.

4.1.Rozhanitsa

A popular account of the goddess Rozhanitsa is offered by Wiki:

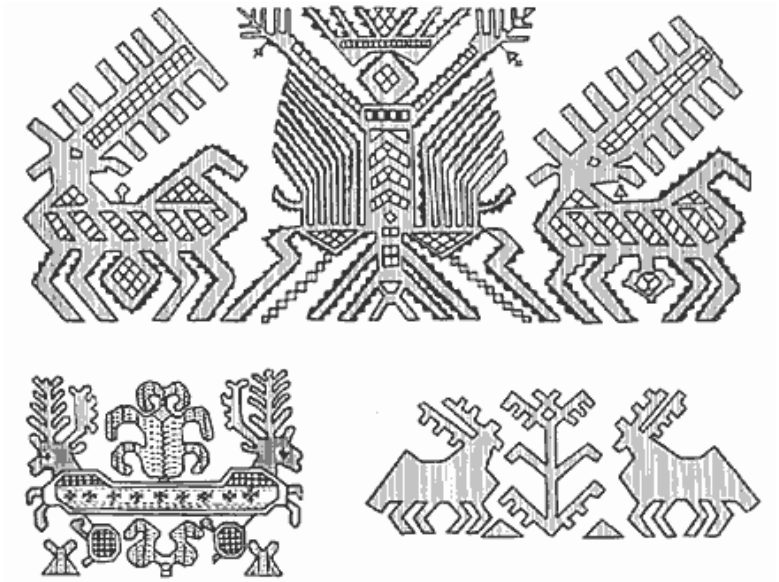
> In 12th century Russia, the eastern Slavs worshiped the winter mother goddess, Rozhnitsa, offering bloodless sacrifices like honey, bread and cheese. Bright colored winter embroideries depicting the antlered goddess were made to honor the Feast of Rozhanitsa in late December. And white, deer-shaped cookies were given as lucky gifts. Some Russian women continued the observation of these traditions into the 20th century.[360]

Like the Western god, Phaeton, Rozhanitsa is often shown as a chariot rider. Unlike the young god, she is always in control. Modern depictions typically entail horses. Older depictions typically depict reindeer and cover a wide range of styles from primitive sketches to near geometrical figures (figures 557-560). Here our concern is to explore this spectrum between freeline sketch and geometry, rather than a detailed iconographical analysis.

Older versions of Rozhanitsa recall the Great Goddess and often have a mother–child theme (cf. Demeter-Persephone in the West). In some of these, the head is the familiar diamond shape: typically appearing with four squares, sometimes with four dots recalling the ploughed field, but here probably representing the four prime elements: body, soul, spirit, conscience (тело, Душа, Дух и Совесть). In other cases, the head is a variant of the Slavic world tree, or is a head with antlers.

Such symbolism has connections with other traditions with roots in pre-history. The West has stories of Phaeton as a charioteer trying to control his chariot. In the Slavic tradition Rozhanitsa is also a charioteer of horses and in earlier versions of reindeer (figure 557). The West has a tradition of Demeter and Persephone, the Mother goddess and her daughter. The Slavic equivalent is Rozanitsa and her daughter. A first series shows the goddess between two reindeer. In some versions the goddess is reduced to a world tree with oblique letters E, or the goddess is flanked by two figures and in one case there are three figures in the heavens. In other cases an animal with a horned head rests on a couch-like base (figure 557a-b).

A second series shows an almost organic or floral version of these themes interspesed with geometrical elements such as a diamond and hexagon and again oblique letters E, now at the base. One modern embroidery version on a pillow transforms the arms into an S and reversed S and the legs into expanding and contracting G shaped spirals. This leads to further variants where the head becomes an intersecting upward and downward chevron with 4 squares as in the Meness symbolism. More geometrical versions reduce the head to a diagonal square with 4 square dots, the abdomen to a diamond shape with one central diamond and the feet spread to form a triangular space within which is positioned a geometrical child. A summary version



СЕВЕРНОРУССКАЯ ВЫШИВКА С ОЛЕНЯМИ И ЛОСЯМИ
(женщина-лосиха с рогами. Новгородская обл.)

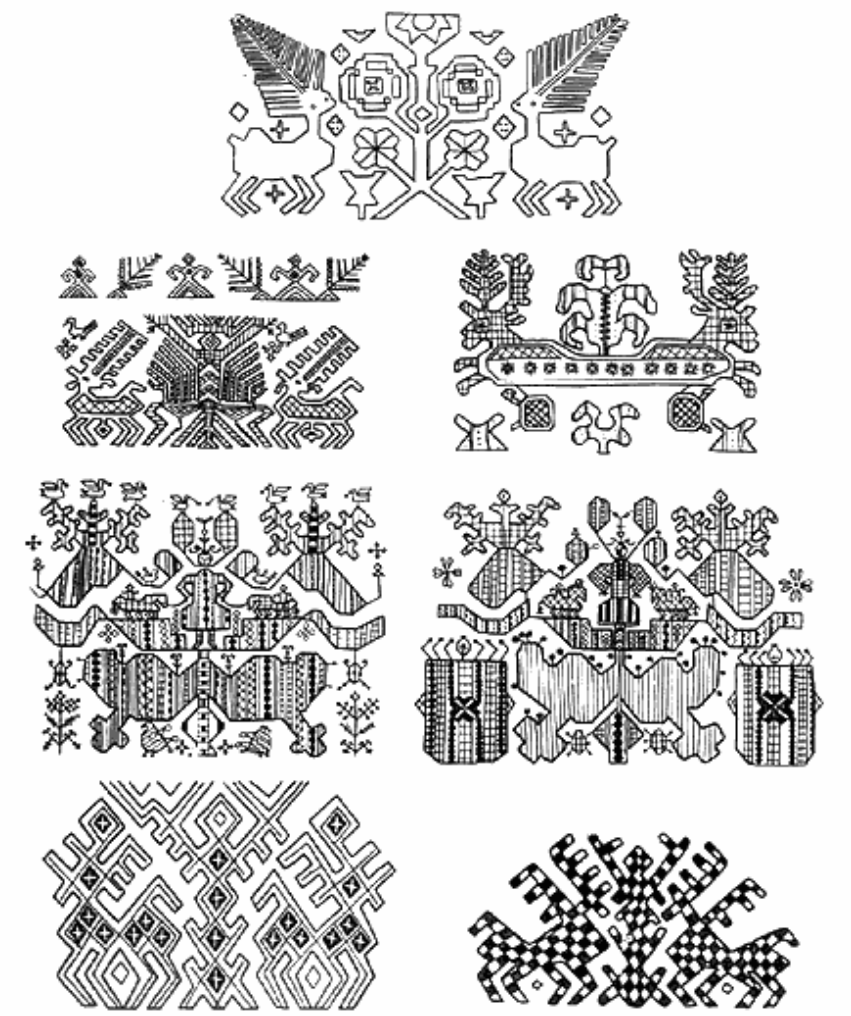
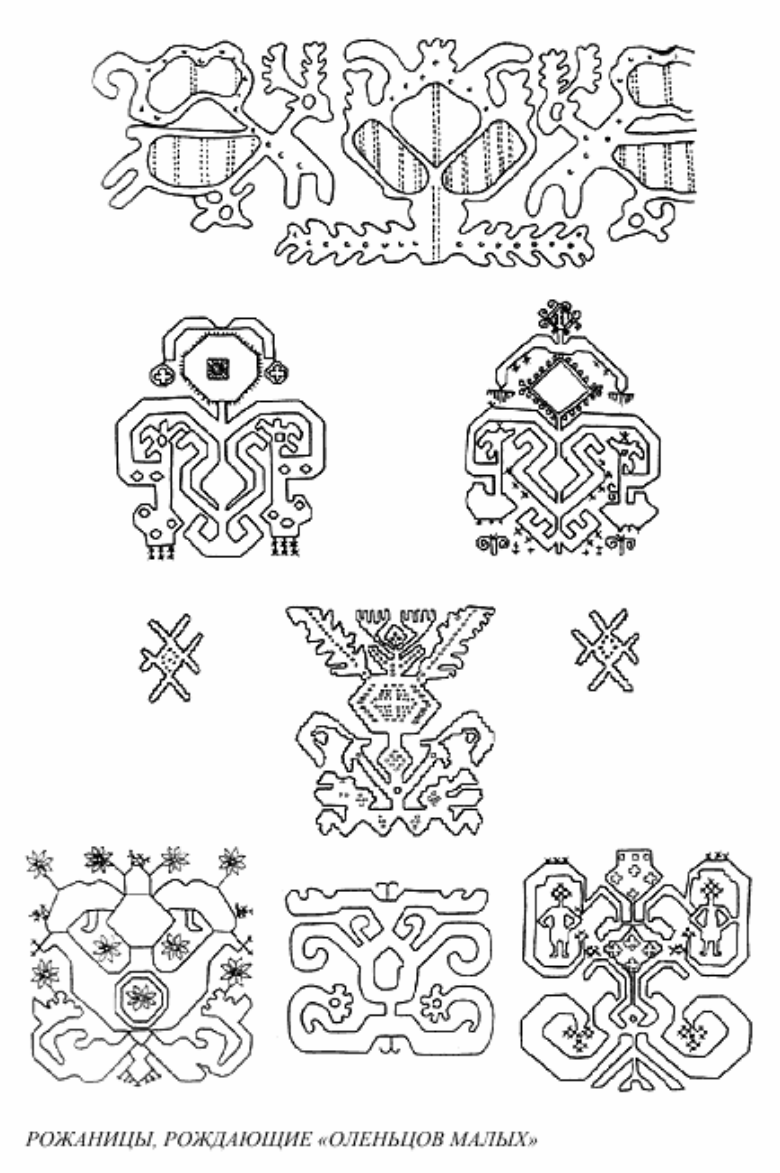
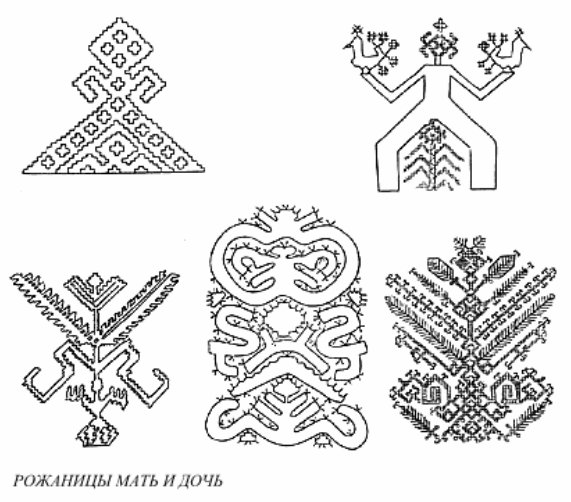


Figure 557. Rozhanitza:







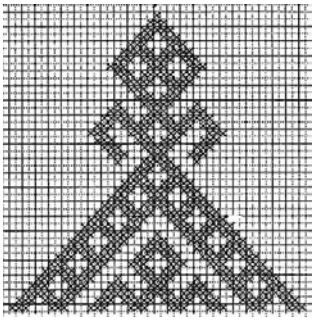


Figure 558 a-e. Rozhanitza and Child

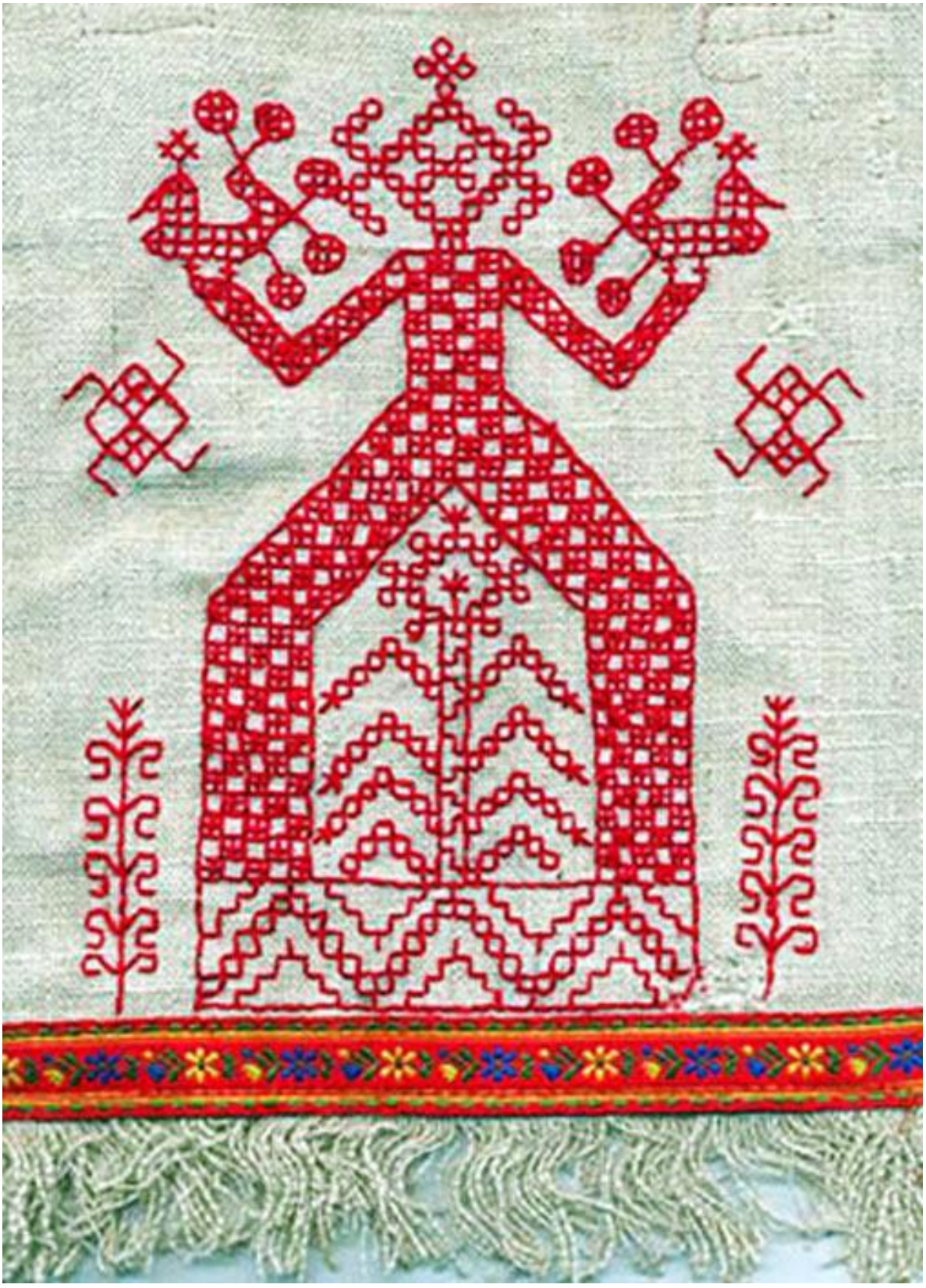
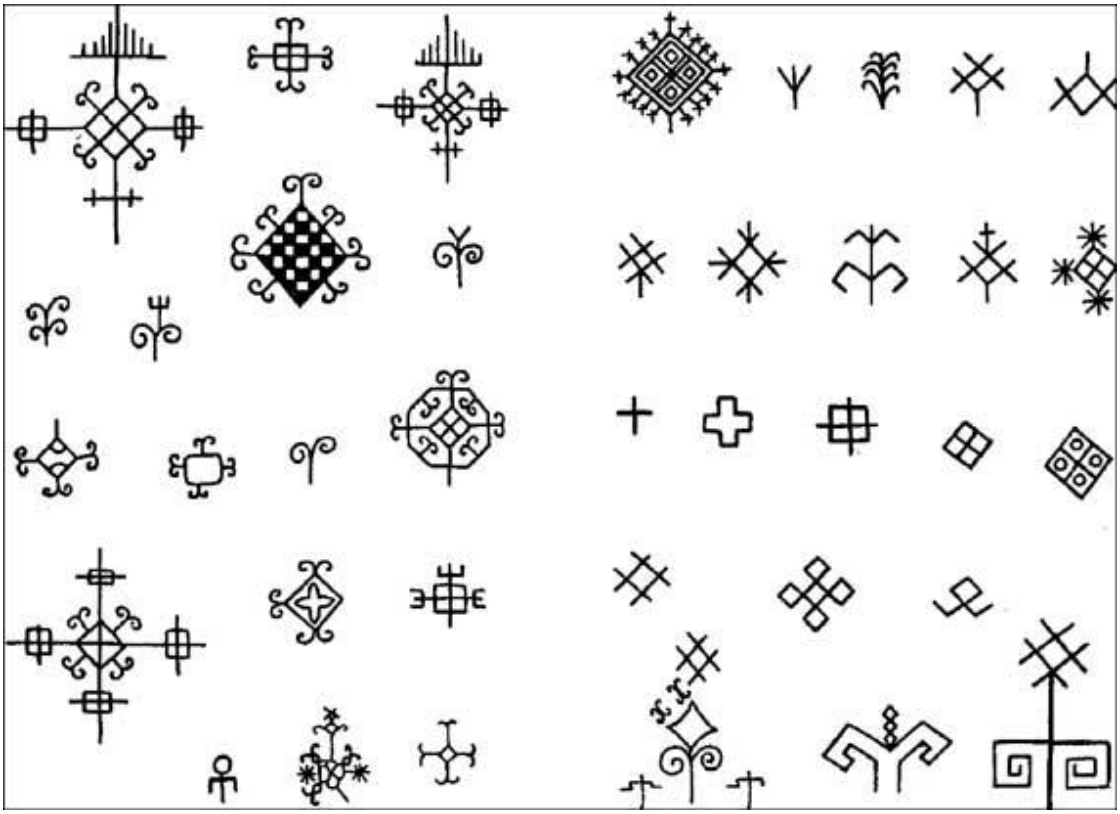
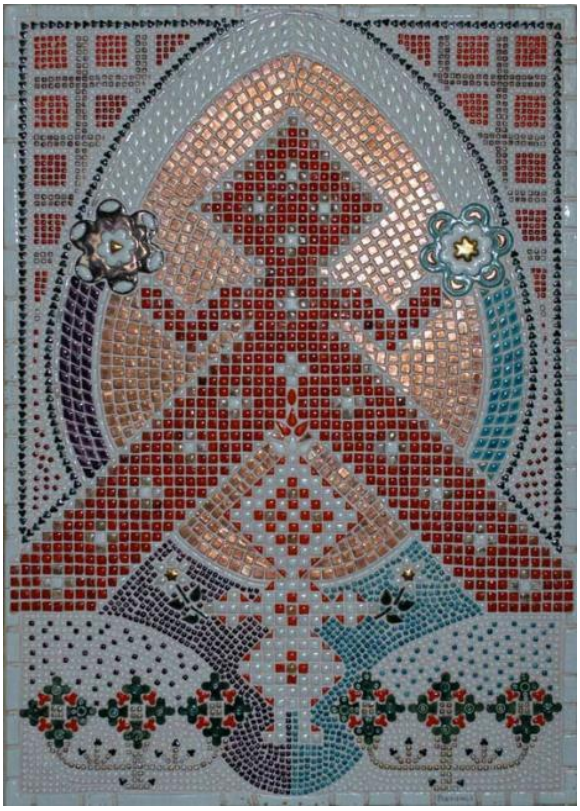


Figure 559: Rozhanitza





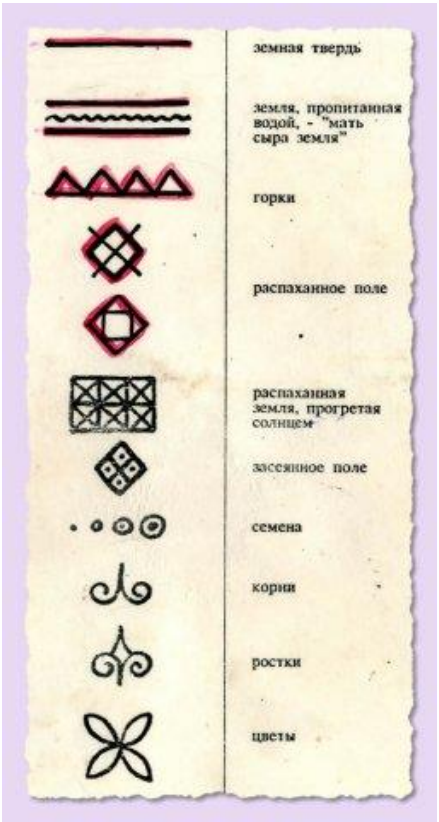
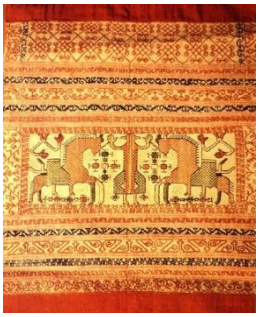
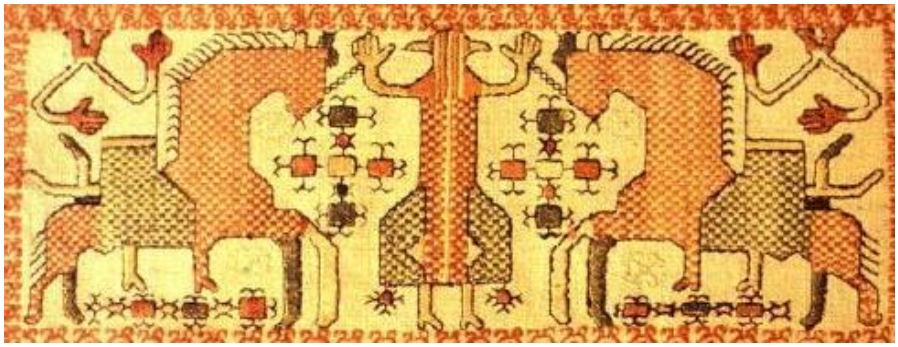


Figure 560. Rozhanitza Decorations

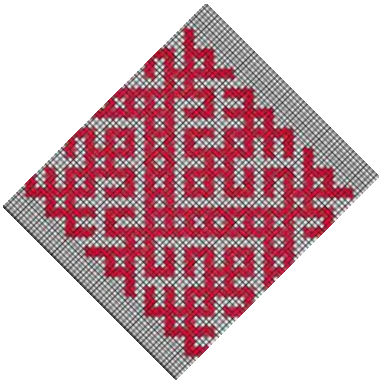












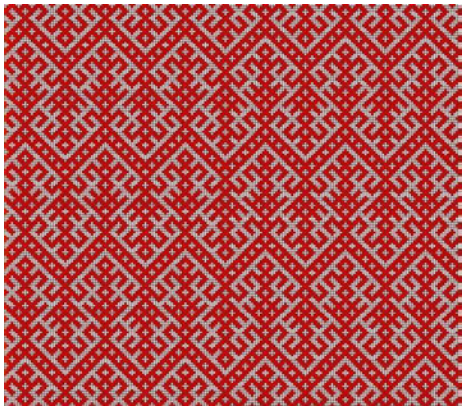
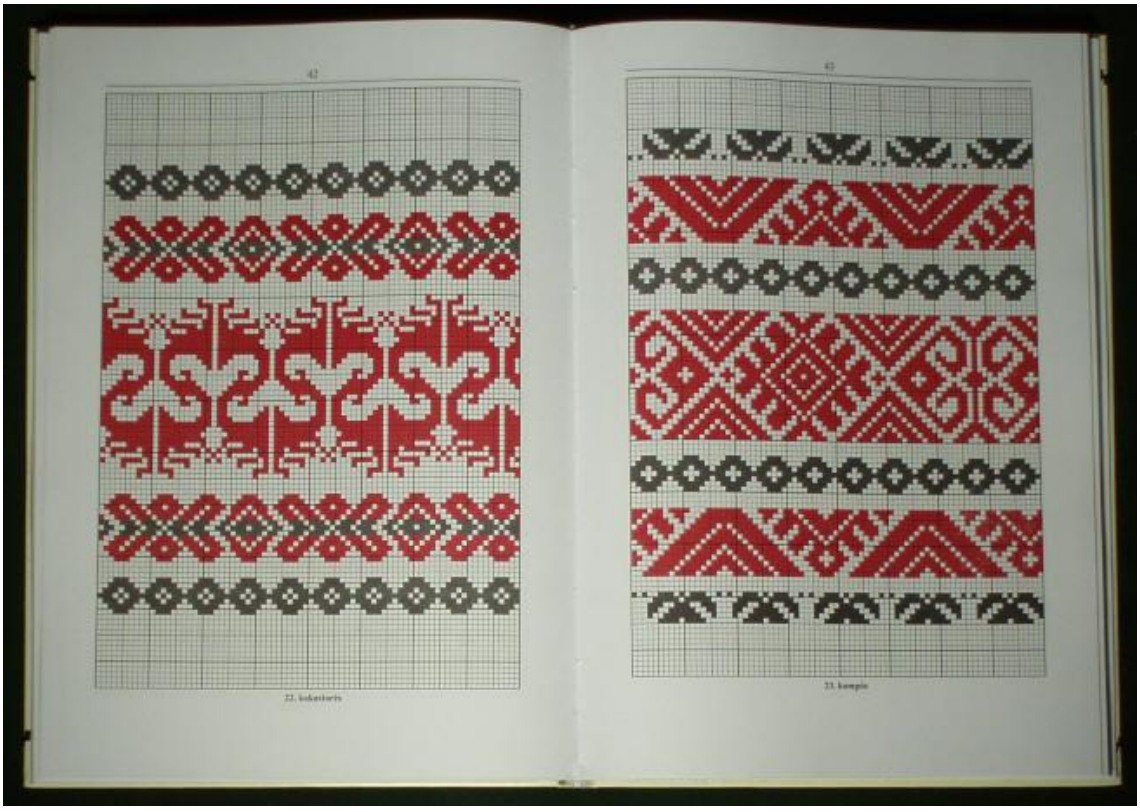


Figure 561. Makosh Goddess Altar, Slavic World Tree, Makosh Textile Pattern









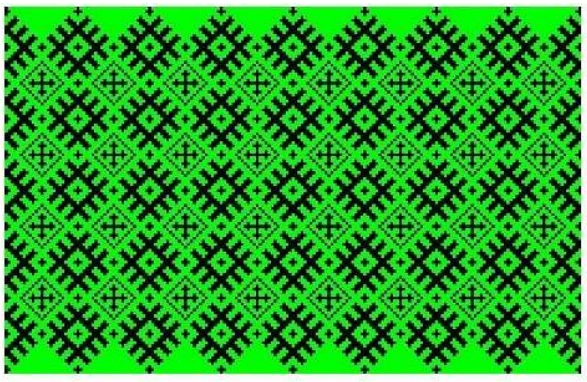


Figure 562 a. Prince Sign (Valdnieka Zime), b Hungarian Bukovina folk textile, c-d. Great day (Liela Diena) and Raksti, d.

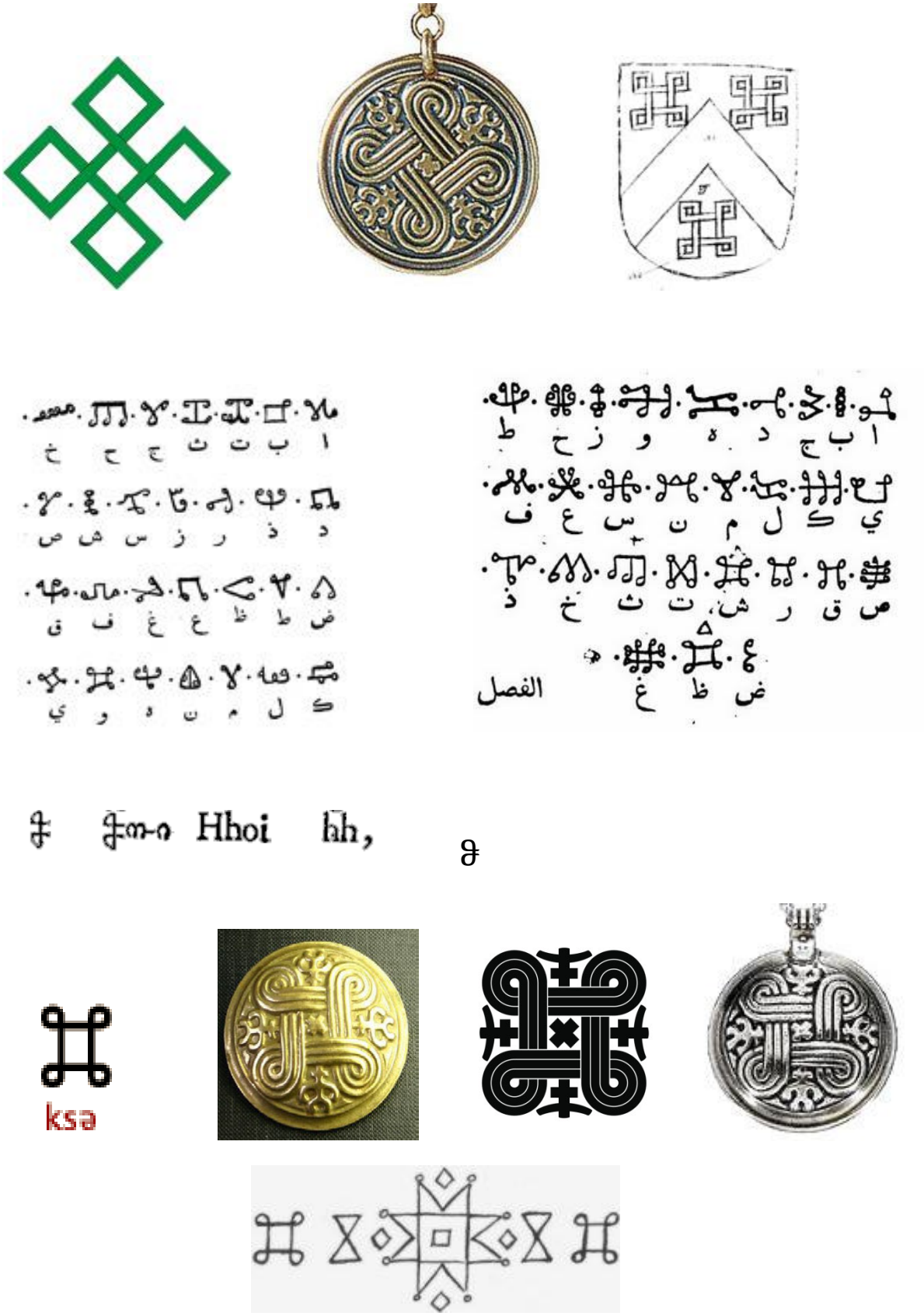
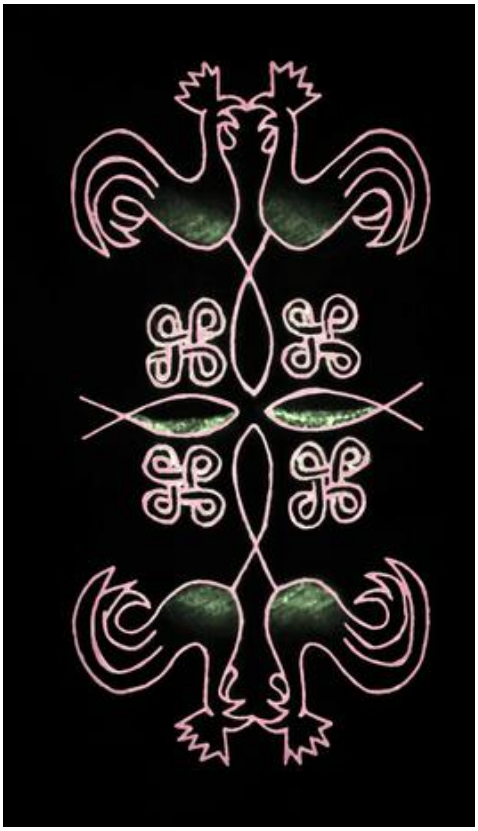


Figure 563. a. Makosh Symbol, b. Saint John's Knot, c Bowen Knot, d. Mimshin Alphabet, e. Colphotorios Alphabet, f. Hhoi (Georgian), g. kse (Meithei),h. Hannunvaakuna, i-j, Saint Hannes Cross, k. Saint John's Shield.



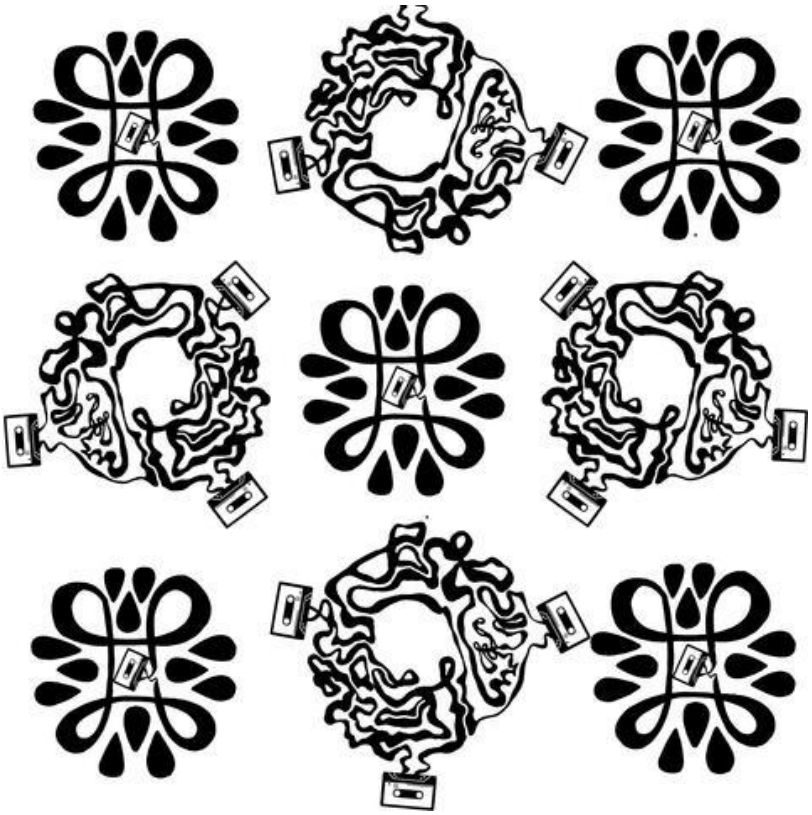


Figure 564 a-b Hannunvaakuna Decorations







Figure 565 a-c. Hannunvaakuna textiles and embroidery















Figure 566a. Hannunvakuna as road sign, b. as Cultural heritage sign, c. as Apple command signal, d. Pretzel in shape of Hannunvakuna, e. Pretzel as shop sign, f. letter m (Georgianien), g. Pretzel as sculpture.



Figure.567 a. Sun Decorations, b-d. Expanding –Contracting Spirals, e. Cross Gurgity, Double Sun Spiral, f. Belarus Bread Decoration for Saint Lucia (Булочки святой Люсии).



Figure. 568 a-b. Belarus Bread Decoration.







Figure 569 a-c. Saint Lucia Buns: Lussekater, Luziabrötchen







Figure 570 a-c.Saint Lucia Buns:

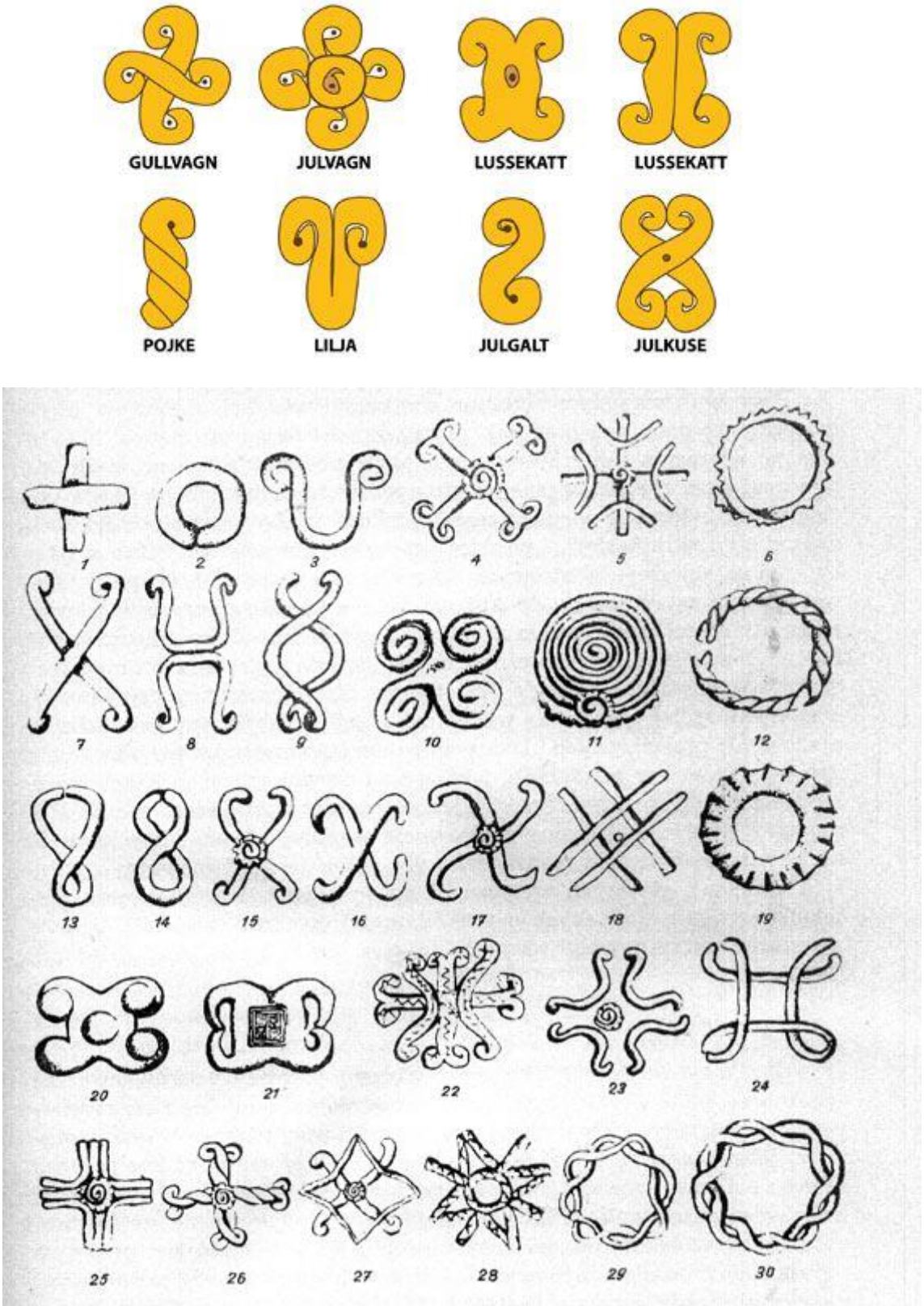


Figure 571. St. Lucy Buns and pastry patterns.





Figure. 572 a –b.St. Lucy Buns

reduced the head to a red diamond, the arms to a Jumis figure and the legs to the beginnings of geometrical spiral (figure 558).

A large embroidery (figure 559) transforms the goddess into a chequered standing figure holding two birds. She is flanked by the Posolon and and Kolovrat runes and between her legs grows a plant that is probably a metaphor for the fruitfulness of nature and at the same time quite possibly a metaphor for fertility. Although primitive in its execution, the geometrical head with 4 dots and the flanking runes confirm that this embroidery reflects less primitive traditions.

Three final images (figure 560) make clear the transition from folk expressions to more formal geometrical versions. A mosaic formalizes the geometrical version of the goddess with diamond head and spread feet. In this version, the plant is replaced by a geometrical child. Another diagram reduces the goddess to 11 basic geometrical elements. A third diagram, less formalized and more in the way of a sketchbook, explores a series of variants on the square and central diamond shape, with different combinations of the so-called ram's horns which sometimes resemble E and reversed E, Sigma and Sigma reversed or ϵ and Ɜ. In these cases the symbolic themes are little more than rough sketches of notebooks.

4.2.Makosh

Elsewhere in the Slavic world, Makosh (Mokosh) plays a special role. In the Vladimir pantheon, she is the only female. She is seen as Goddess of Destiny, Goddess of Fate, Goddess of Fertility, Goddess of Fortune, Goddess of happy lot and fate.[361] She is also associated with Mother Earth and particularly as Mother of the damp Earth. She is Patroness of female needleworks and associated with the Spinning Wheel. Her other attributes include a bull's horn, vase of plenty (cornucopia) and horns. Like Rozhanitsa she is a version of the Great Mother, sometimes called Mother-of-the-World. The large egg in front of her altar alludes to cosmic beginnings (figure 561).

In the past, children were sacrificed at her altars. Modern altars to Makosh (figure 561a ff.) are less daunting. They show a female form with 3 diamond patterns representing the 3 worlds and 3 essential features of human beings: body, soul and spirit. Above her head are horns which effectively show an F with 3 arms pointing outwards which is then mirrored. Above these two Fs are two further Fs as figures which are pointing inwards. The ground defined by these figures is in a human shape. To the left and right of the midsection of the main figure are squares with four dots (the sown field) and trident-like hands of god in the 4 cardinal directions. There are clear parallels between Makosh and Slavic world trees.

Like Rozhanitsa, Makosh appears as a figure between two horses and riders (figure 561c-d, cf. 557). Between Makosh and the horses are two crosses (probably related to sun and moon) composed of five rectangles sprouting the horn like symbols associated with birth, life and Aries. In other cases, the goddess is linked with Makosh textile patterns. A simple form shows a standing female figure who terminates in an inverted V pattern. Beneath her feet is a standing child. Between the two standing versions of Makosh the figure of the child is

repeated in inverted form, reminiscent of the Jumis shapes associated with autumn in Latvia (figures 561, cf. 547). Rotating the pattern by 45 degrees invites us to read the figure-ground pattern differently and focus on the F and reversed f shapes of the ground. Complex forms of the Makosh pattern develop this into a generational variation of mother and child.

4.3.Divine Grids

In the Hindu tradition the Matrikas are literally the creator goddesses whose matrices bring into being the visible world. In the Baltic and Slavic traditions, these matrices or grids serve as an underlying framework for knitting and weaving. Even a simple sketch for the Prince Sign (Valdnieka Zime, figure 562a), shows a grid of 7 x 7 = 49 squares. The Prince sign is a variant on the hands of god theme. It also reflects the letters I E of English (cf. the IE as in Ye in Slavic). A page from a printed book of Hungarian Bukovina folk patterns shows how these are based on an underlying grid of 10 x 10 = 100 squares.

Similarly the Latvian symbol for Great Day (Liela Diena, figure 562c), is based on a grid pattern. The inner four diagonal squares form a ground for a left pointing gammadion It is framed by a grid of 9 diagonal squares that underly a cross-hatch star. Variations on this theme show simple diagonal square, divided into 4 by a larger diagonal X. The ends of the initial square culminate in squares. The ends of the X are complemented with square dots. Simple versions of Great Day entail three of these crossed squares. Complex variants show a repeating 3 x 3 cross hatch star surrounding a single diagonal square with a + sign. Between these cross hatch patterns are diagonal squares with a cross of crosses (krustakrusts) to form a complete tiling.[362]

5.Cosmic Knots and Pastries

Elsewhere, the basic pattern of a central diagonal square surrounded by four other diagonal squares, linked with the goddess Makosh, is linked with a Saint John's Knot and a Bowen Knot. Indeed it is a very rich symbol linked with alphabet letters and cosmic patterns.

Earlier it was noted that Arabic letter Shin (shiin) is connected with due South and the Summer Solstice (figure 74). Two old alphabets, the Mimshin and Colphotorios (figure 563d-e) are annotated with Arabic letters. The Mimshin connects shiin with a figure resembling hh in the Georgian alphabet (figure 563f), versions of hai in Sanskrit and letter ksa in Meithei. The Colphotorios alphabet connects shiin with a square with loops at its corners. A further look at the Colphotorios alphabet reveals that the Saint John's Cross returns in accentuated form (complete with a little upward triangle above it) as letter 17 in the Arabic shapes order: zh with a gematria of 900, which becomes letter 27 in the abjad numeration again with a gematria of 1000, followed by letter 28, ghayn with a gematria of 1000 which has a grid symbol.

Shield Cross

Half of this symbol is also seen in the Georgian letters ho, hhoi or hh (figure 563 f), is sometimes letter 38 with a gematria of 10,000.[363] The full version is called Shield Cross, Saint John's Arms, (Saint) Hannes Cross, Hannunvaakuna, Bowen Cross, Bowen Knot and Saint John's Shield (figure 563g-j). The basic pattern recurs in textiles and it is interwoven in embroidered belts and sweaters in everyday life (figures 564-565). The same pattern is used on campgrounds in Sweden, functions as a heritage symbol in Baltic countries, and was "borrowed" by Apple computers as the command function on their Macintosh machines (figure 565a ff). It recurs in the facebook symbols.[364]

The Hannunvaakuna pattern also recurs in an unexpected context in the form of a pretzel connected with the annual cycle. The four knots correspond to the 4 cross quarter points: 2 February, 1 May, 2 August, 1 November linked with the 4 seasons in the Celtic tradition. Today John the Baptist is associated with the 24 June and the Summer Solstice and his death by beheading is linked with 29 August or 11 September. In the Slavic world, the feasts of Ivanovden - Ivanje are on 7 January and 7 July, also dates connected with the winter and summer solstices. The older Hannunvaakuna pattern linked with John as Hans or Hannes associated the figure with the entire annual cycle, emphasizing shielding and protection at the 4 cross quarter points.

Once we understand the logic of this cosmic pretzel we can also understand its relation to the more familiar pretzel, which is actually a demi-pretzel or quarter pretzel corresponding to a three month period that includes the Winter Solstice. The modern pretzel (Bretzel), is linked specifically to the feast of Saint Blaise (cf. Vlas, Veles), whence it is called Blasius Pretzel on 3 February. This is immediately after the Celtic cross quarter day, linked with Mardi Gras (fat Tuesday) before Ash Wednesday and thus marks the earliest date for the beginning of the 40 day Lent period prior to Easter. The pretzel shape recurs in the letter M (Georgianien) and in sculptured versions of pretzels (cf. Bretzels). In one account the word pretzel is said to have been coined in 1856 and etymologically linked[365] with the Latin word for arms, but its roots are obviously much older. It is mentioned in 610 A.D. and has been linked with pagan traditions of the sun cross.[366] Indeed, it is related to a complex set of imagery associated with the return of the sun.

Santa Lucia

Santa Lucia is an Italian saint and the name of an Italian song. In modern Scandinavia, Saint Lucia is linked specifically with the winter solstice on 13 December, and thus commemorates the triumph of light over darkness, as the longest night is passed and the days begin to get longer. All over Europe, there are special pastries connected with the event. In Belarus, for instance, there are special buns and cakes for Saint Lucia (Булочки святой Люсии, figures 567-568).

The coiled shapes are linked with sun symbolism (cf. Slavic kolovrat), figure 567a ff.) and go back to prehistoric times where they are found as increasing and decreasing spirals in

connection with a so-called witch woman. Versions as volutes and ogees have been found in prehistoric art (e.g. figure 567). Examples of Bashkir swastikas from Bashkortostan, help to understand variations in the shape. The sun's path as an S can be summarized as two upright and two horizontal Ss attached to a Greek cross. Alternatively it can be shown as four elongated Ss in a diagonal cross. Or they can become two reversed spiral S forms within a rounded version of the cross-hatch star. A simplified version becomes the swastika of the Avars in Daghestan, which in turn recurs in even simpler form as the cross gurgity. Removing the horizontal extremities is a prelude to the facebook symbol.

The complex form of the Saint Lucia bun found in Belarus as two intersecting reverse S spirals is found throughout Europe with a variety of names including Luziabrötchen, petits pains de Sainte Lucie, focacche di Santa Lucia and Lucy Buns (figures 569-572). More specialized versions distinguish between cases where the intersecting spirals are reversed (Gullvagn, golden wagon) and those where the S forms are regular (julvagn). A subset of this shape, showing only a single S, is called Julegris in Sweden and occhi di Santa Lucia in Italy, while the reverse S form is called Julgalt.

Another subset focusses on cat's eyes: e.g. Lucia Cats, Lucia Katzen, Lusse-Katter, Lussebullar, Lussebullarna, Lussekater, Lussekatt, Lussekatter, Lussekatterna, lussebulle, lussekuse, which are related to saffron: Saffransbröd, Saffron Buns, Saffron Cat. In folk traditions the cat is linked with devil. Astronomically the stars at the tail of Scorpio, linked with the nodes of the moon and thus the cause of eclipses are also called cat's eyes. So the triumph of light over darkness on 13 December is linked with larger patterns of light festivals found throughout the world (e.g. Dashain in Nepal and Diwali in India). The Swedish pastries are in turn but a subset of a much larger domain of cosmic pastries, which includes the Cross Shield of Saint John, the Tengri symbol as 4 algiz runes, letters T, O, U, V, X, the birth symbol, the number 8 a spiral labyrinth and a cross hatch star pattern.

Among the more fanciful versions we again find the pretzel shape, now as a bun. There are playful shapes in the form of a cat's face. An there are cosmic pastries in the true sense that summarize the cardinal and cross-quarter directions in a single confection (figure 572). Since the history of pastry is not our topic, this brief detour must suffice in providing recipes for future research. Of importance to our story is that the same fundamental symbols that become starting points in knitting, embroidery and woven textiles to become part of carpets, clothes and fabrics of life and living are found in decorations of tents and homes and even in the food we consume. Long before there was alphabet soup, letters of alphabets made their way into almost every dimension of people's lives.

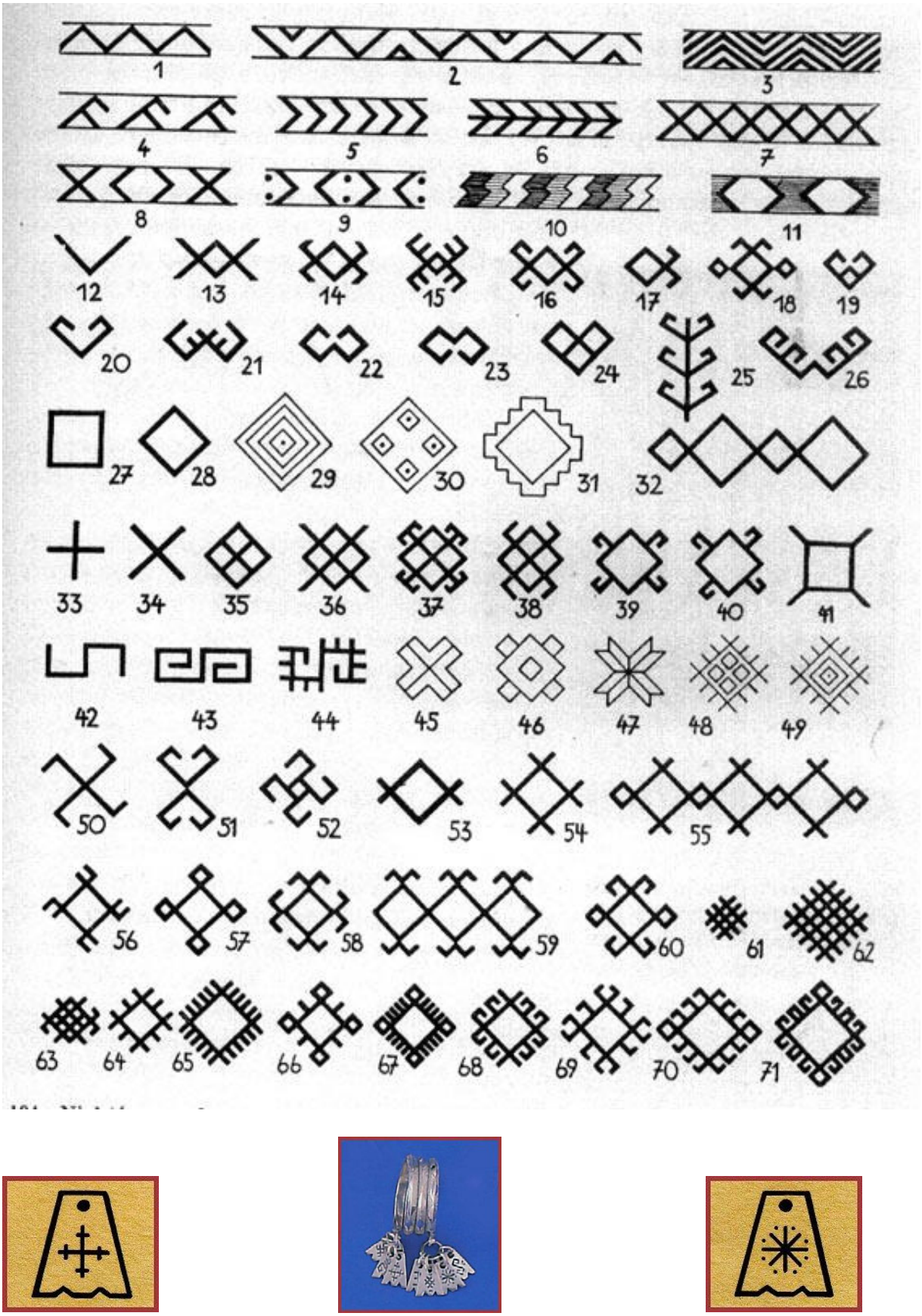


Figure 573 a. Slavic Embroidery Patterns, b-d: 7 Day Ring[367]



Figure 574. Russian Folk Embroidery[368]















Figure 575 a. Koç Boynuzu,b . Amun, c. Moses, d. Ram's Horn Motif, e-f. Gotschak and rotated 90 degrees, g. Scorpion, h. Anatolian Kilim, i.Turkish Konya Jajim Carpet, k.iQashqai Carpet.









Figure 576. Caucasiam, Ganja, Persian and Afghan rugs

5. Slavic Embroidery Patterns

There are also collections of Slavic embroidery patterns,[369] which provide another context for these themes. One example shows 71 symbols used in embroidery, which function as a decorative parallel to geometrical alphabets such as Rasens Molvitsky and Lepenskog Vira (figure 573, cf. figure 123). Whereas the geometrical alphabets outline basic geometrical letter forms, the embroidery patterns illustrate how simple forms such as intersecting chevrons can be embroidered in both senses. They also confirm that a "logical" or rather a geometrical progression in a literal sense from diagonal cross, to diagonal cross in a diamond, to diagonal cross going beyond a diamond, then with added T forms and hook forms (figure 563: 34-38…) had been systematically thought out to arrive, for instance, at a Slavic equivalent of the Hungarian runic bug forms.

These shapes have clear equivalents in other systems: e.g. as noted earlier, letter h Brachmanicum and Hebrew, as well as symbols Znych, and Makosh (figure 97). Slavic image 14 corresponds to image 1 in a collection of Kyrgz horned diamond designs (figure 579). In chapter 1, a survey of the Slavic tradition revealed that the symbolism of the fire crosses (ugunskrusts, e.g. figure 15) are part of a systematic approach. The existence of such collections of patterns for geometrical ornaments confirms that the geometrical imagery found in everyday jewellry of the 7 Day Ring[370] or the runes connected with the Latvian wheel of the year (figure 563b-d) are part of a much larger heritage of imagery and symbolism, often forgotten today.

They also prompt us to look afresh at Russian folk embroidery (figure 574) which, to a casual viewer, might readily be overlooked or dismissed as nothing more than a case of horror vacui solved by an overdose of intersecting geometrical lines. A first example shows the intersecting hooked chevrons of Meness. These figures are surrounded by the darker ground form of an intersecting Sigma and reversed Sigma. Between them is an Ingliya rune, surrounded in turn by four similar shapes. A first in the upper left is like a reversed E. Moving counterclockwise, the next three continue the same shape but increase slightly the length of the middle arm such that the E becomes a T.

In a second example, we immediately see the crosses placed along the axes of the 4 cross quarter points. Then we note that they too are linked by two Meness type intersecting chevrons. Only then can we perceive that these crucial figures in turn outline the negative space or ground of four Othala runes aligned with the cardinal directions and also each containing a point. A third example offers a variant in black and white. Here an intersecting upward and downward chevron, also a union of Dievs and Mara, creates the main framework. Inside the resulting diamond are again 4 white Othila runes interspersed with 4 crosses, again a figure-ground interplay on the themes of light and dark, yio and yang, life and death. Above and below are four more sets of four Othala runes in black such that the white spaces now define the crosses. The two sides each show one white Othala against a background of black crosses. Only by looking closely do we see that the pattern contains 22 Othala runes: 16 black and 6 white.

A fourth and fifth example are a little simpler. Here, a central diamond contains three left diagonals intersecting three right diagonals each culminating in a square to result in 5 diamonds and an X. The container diamond is in turn surrounded by 12 red hooked versions (i.e. 3 x 4 sides) of an Γ which appears G -like in the upper section and L-like in the lower section. This red figure in turn reveals a white ground where these images are reversed and once again connected to intersecting lateral chevrons of the Meness persuasion. A black-white version of the same illustrates how much a change in colour affects our impression of an identical shape. Examples 6 -10 are variations on these themes. In each case, an interplay and integration of figure-ground images produces complementary sets of symbols.

6. Horns

Thoughout Eurasia, the ram is linked with Aries as a symbol of male energy, and virility in spring (figure 575a ff.). In Ancient Egypt,the word ram means hidden and became associated with the God Amen (Amon), who was seen as the invisible creative power hidden from view:[371] Amun was associated with the "staff of life"[372] and later became linked with the Egyptian fertility god Min as Amun-Min. In the Egyptian zodiac, Amun[373] is shown as a boy with horns, a loincloth and two staffs in the sign, Aries, in decans 10 -12.[374]

Scholars have noted that Moses was an Egyptian and that a fuller form of his name includes Amen-mose, meaning 'Amon- a child'.[375] There are also claims that he was a follower of Amon-Ra.[376] This context provides a new explanation why Michelangelo (figure 575c) and numerous other artists represented Moses with horns and suggests that the usual explanation concerning a mistranslation of the Vulgate[377] hides more than it explains. In any case, this example indicates that the theme of horns and male power extends into both Egyptian and Biblical history.

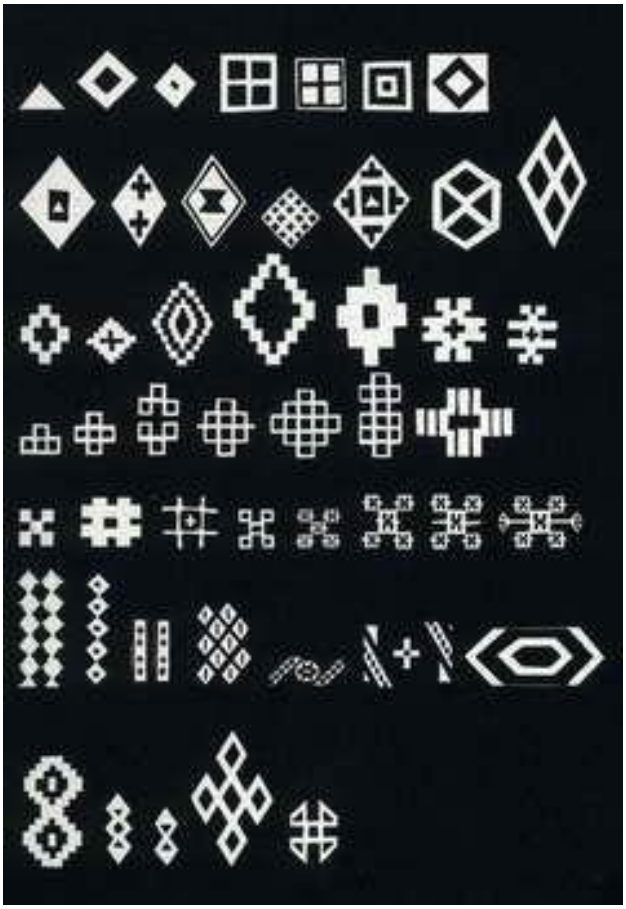
6.1. Anatolian Ram's Horn

In Anatolia (Turkey), the ram's horn motif (Koç Boynuzu) was "a symbol of the power of the gods in ancient times, nowadays in nomadic Turkish communities this represents the symbol of power and fertility."[378] In Turkish carpets, it represents productivity, heroism, power and masculinity.[379]

In geometrical terms, the ram's horn motif often has three forms (cf. the 3 Slavic forms of Union): a) shows the horns with a little v mark above; b) shows two sets of horns joined through a central section, c) shows a downward set of horns as a figure which, in turn, define an upright set of horns in the negative space of the white ground (figure 575c ff.). The Slavic figure-ground experiments are evident here also.

In nomadic tents, there is a form called Gotschak (Gotschalak), which has a central diamond (with a black diamond centre) from which stem upward and downward horns. The lateral white spaces define two more complementary sets of horns that resemble those of a ewe. Rotating this figure by 90 degrees brings us back the E- E reversed, Sigma-Sigma









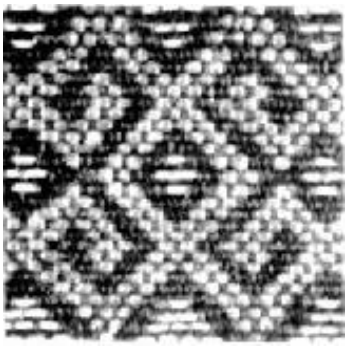
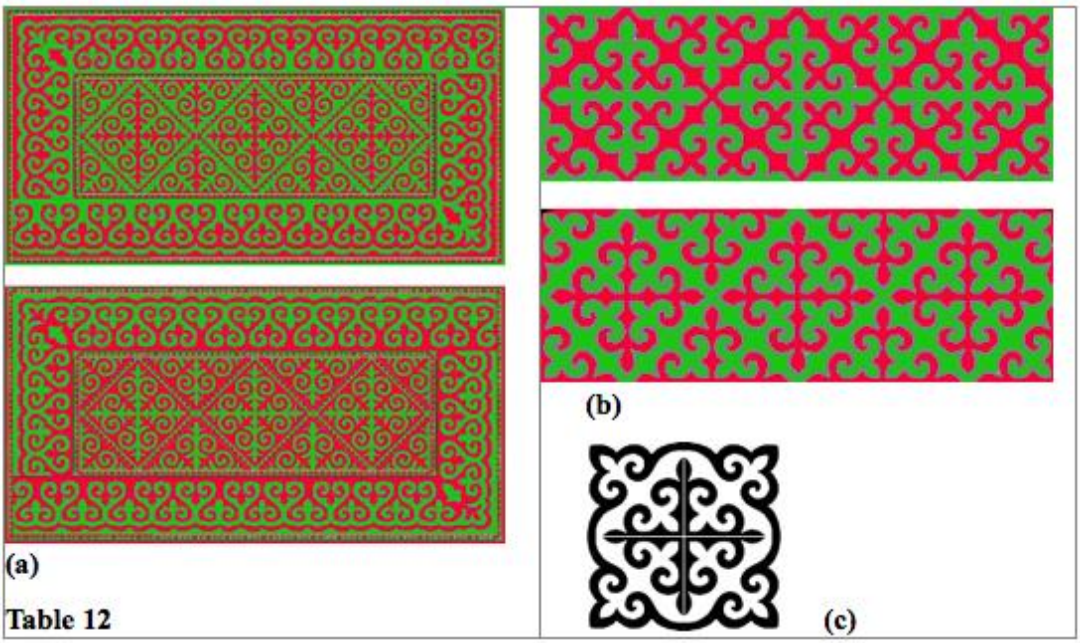


Figure 577 a -b. Anatolian patterns: Rams horn, Eye, c. Ramshorn, d. Ramshorn,kilim carpet, e. Birth Symbol





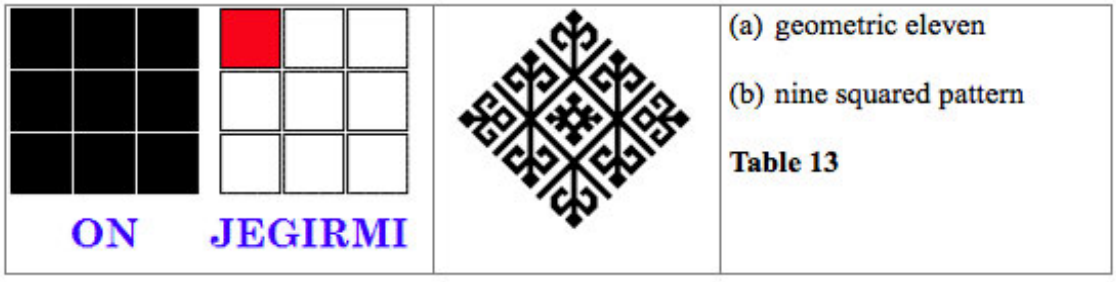


Figure 578. Kyrgyz: Ak-Way (Exterior Oguz-Arrow Stamp), b. Şïrdaq, c-d Geometric 11, Nine squared pattern.

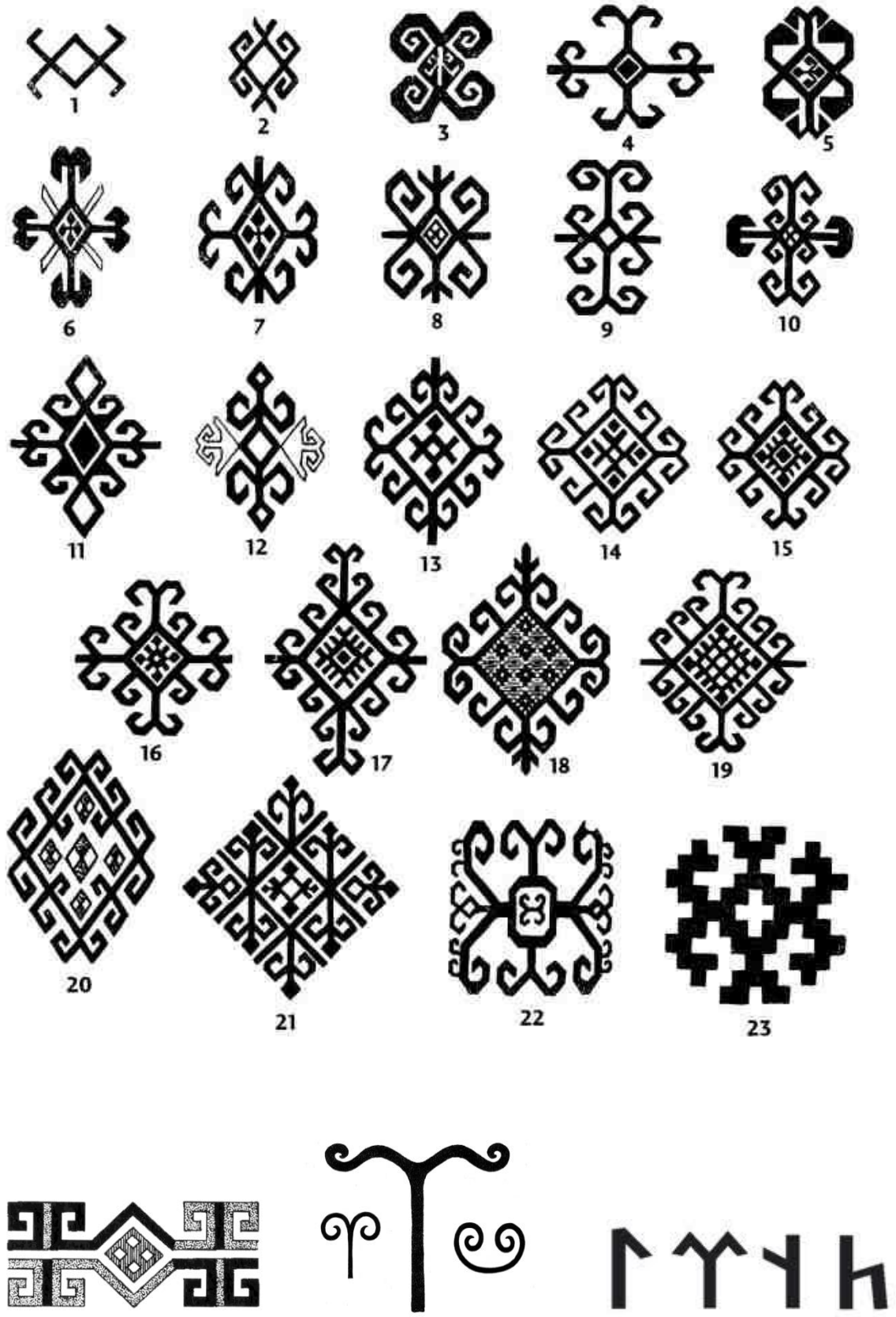


Figure 579. Kyrgyz horned diamond motifs, b. *kuchkorak kashta,* c Irminsul,d. Tengri reversed, 3-3 reversed theme.

This theme recurs regularly in Anatolian kilims, Konya Jajim, and Qashqai carpets. A variant shape is linked with a scorpion symbol used to ward off danger (figure 575 f ff.).

A brief look at four carpets (figure 576a ff.) shows these shapes in context. A Caucasian carpet has two Gotschak type figures in the upper part produced with thin light threads as figure. The complementary ground shows red lateral horns. The lower section repeats the essential elements of the motif but now morphs them into a more organic rounded form. The central hexagonal light section contains a world tree. Inside this a red hexagon frames another Gotschak where the lateral horns look like a 3 and 3 reversed. Above and below the main hexagon is a further motif where the 3 and 3 reversed shape recurs. A Ganja example (Azerbaijan) deals quite differently with the theme. Here the horns emerge from or support a rake-like structure that is a Meness symbol in the Latvian tradition. Meanwhile, the carpet is filled with wrench like motifs (wolf's mouth) that resemble a C and C reversed typically with two dots.

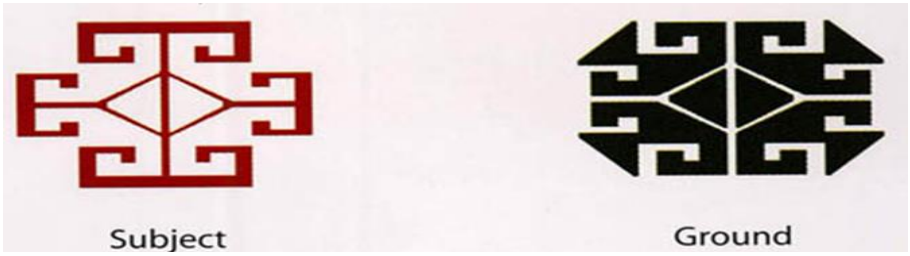
A Persian example (figure 576c), shows the 3 – 3 reversed pattern 18 times along the left, lower and right borders. Closer inspection reveals that the spaces between these versions on a light background repeat the motif against a red background. There is also variation in the horns: some look like E –E reversed others like E- 3. The fourth example, a red Ersari rug (North Afghanistan) repeats the horns of the Gotschak motif but extends the distance between them and the central diamond. In addition, the lateral horns are separated such that they are effectively a Latvian Meness symbol (figure 541 l). The negative space of the red ground now generates two horns that come close to reproducing the intersecting inverted Ls of the Jumis symbol. As submotifs there are a diamond with four squares and lateral chevrons with a square.

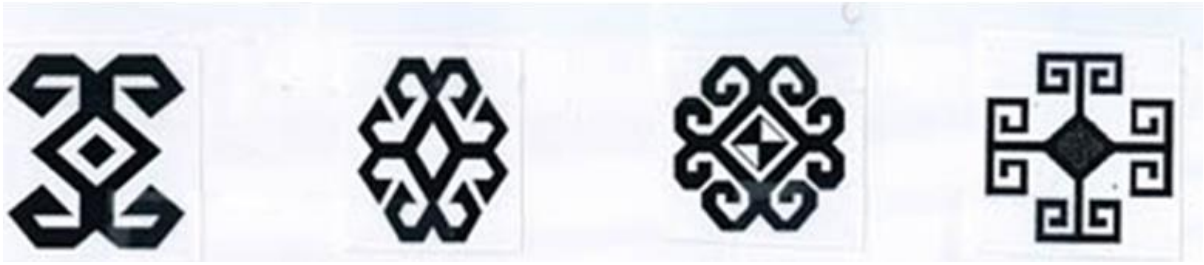
While the differences are obvious in these rugs that span a 2000 mile distance from Turkey to Afghanistan, the remarkable feature is that some motifs and symbols continue across that space and have obvious parallels with Baltic (Latvian, Lithuanian) and Slavic (Russian, Ukrainian examples). The full Grammar of Ornament is multicultural even if each culture adds it own dialects and accents.

7. Anatolian Patterns

Further glimpses into the simultaneous coherence and local variation of this international grammar of ornament are provided by Anatolian, Kyrgyz and Asian patterns. Anatolian patterns typically involve 14 main themes: scorpion, love and combination, hook,[380] finger, eye, life tree, human, rams horns (Koç Boynuzu), earring, wolf monsters, bird, muska (triangular folded-thing), pitras,[381] hair, and star [382]

The plate for ram's horns alone contains 80 symbols (figure 577 a ff.). Some (row 3) are the straightforward type discussed in the previous pages. Some (row 8) are simple variants on the theme: two rams horns in the vertical axis and two chevrons facing each other as in Mara's toad in the lateral axis, or two Ts in in the vertical and two Es in the lateral. Others (rows 1-2)





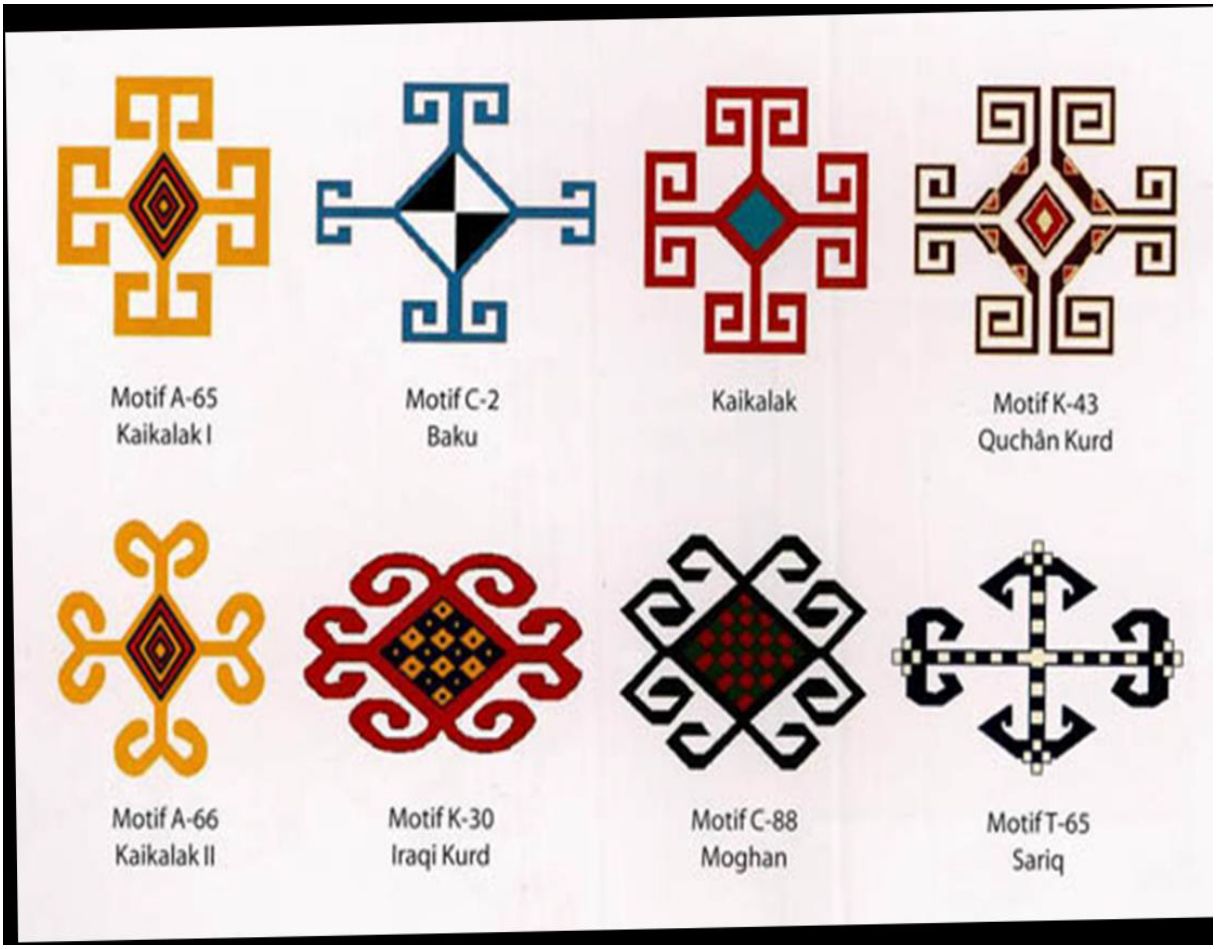


Figure 580. Kaikalak figures: a subject-ground, b. ram's horn to kaikalak, c. Kaikalak types, d. Kilim symbols.

are variants of spirals. One emphasizes (row 11) Sigma and Sigma reversed. The symbols for the eye are equally rich beginning with triangles, squares and diamonds, also diamonds with 4 dots; then series of 3, 5, 6, 8, 13 and 11 squares, pillars of and 10 diamonds and so on.

On one “simple” ramshorn kilim carpet (figure 57 c), a central diamond eye opens up the ground below. There are three vertical columns. To the side are what appears as an E and E reversed. Elsewhere a rams horn looks like a curly 3 and defines another set of horns in the negative space. As in the Slavic and Baltic traditions, the figure and ground is used to create an interplay of positive and negative spaces resulting in complementary versions that intertwine and interact with one another.

In nomadic cultures, sheep clearly play an enormously significant role, providing meat, milk, cheese, and wool. Even so the dominance of the ramshorn theme might readily seem a kind of sheepish obsession. Scholars have suggested that there was a deeper significance.

7.1. Birth Symbol

In a fascinating study, Max Allen (1983) linked the diamond motif of Middle Eastern and Middle Asian carpets with the birth symbol:

> "in its simplest form (it) consists of a diamond with pairs of lines projecting like arms and legs from its top and bottom vertice. Often the diamond, representing the female torso, encloses a cross-shaped figure or another diamond; sometimes additional pairs of curved or hooked lines project from the edges or side vertices of the diamond, elaborating the pattern." What we have is a simplified, graphic design of a pregnant female. It is a veneration of the birth and generation of life. In the earliest religions the grain of life was the basis of theology. The sources of life, "Woman", was the venerated symbol as the cosmic source of life.[383]

Allen also linked this symbol directly with early Greek mythology (figure 577d):

> In the lower right corner are the symbols that once represented Eurynome and Ophion. Eurynome (the latchhooked device) is the moon goddess who gave birth to the earth and the stars. Ophion (the "S", serpent) is the serpent from the wind who coupled with Eurynome who assumed the form of a dove and laid the creation egg.[384]

So the carpet motifs, linked with geometry, symbols, and letters are linked also with birth, a cosmic source of life and fundamental creation myths.

7.1. Earth Goddess

There have also been claims that the kilims[385] had ancient roots linked with the cult of the Great Mother at Catal Huyuk. In the absence of clear documentation many of these claims have been called into question and have been partly dismissed.[386] Nonetheless, other studies have found evidence of old carpet motifs in archaeology in the Bactria-Margiana Archaeological complex.[387]

8. Kyrgyz Patterns

In Kyrgystan these ram’s horn patterns evolve into a complex series of motifs known as the horned diamond pattern. The starting point (symbol 1, figure 579) is simple. It shows an



Figure 581. Lotus patterns: Kamal, Crease pattern for the Fujimoto "Lotus", Lotus patterns

intersecting upward and downward chevron. The theme is familiar. It occurs in Russian embroidery patterns examined above (figure 573), as Slavic runes Znych and Makosh (figure 97), as letter h in Brachmanicum and Hebrew 3, and recurs in the Rasens Molvitsky, Lepenskog Vira alphabets (figure 123). Once again there is an overlap between shapes in embroidery, weaving and the shapes of letters in alphabets and runes.

The obvious difference between these forms is that alphabets use only the first and simplest form as an actual letter, although components of other forms also reflect letters. By contrast, embroidery and textile patterns embellish this initial form into 23 motifs. If the basic ramshorn or horned diamond is a birth motif, then this is a symphony of birth and new life, corresponding to each letter of some old alphabets. And these are but a small sample. There were various Karakalpak motifs in the Ferghana valley and Samarkand,[388] including the "strong patchwork embroidery pattern" (kuchkorak kashta), where the horns face outwards instead of inwards.[389] Looking further afield, there are clear parallels to be made with Irminsul of the Nordic tradition and even more obviously with Tengri of Tengrism, linked to Altaic cultures, Siberia and shamanism.

Two examples (figure 582-583) will illustrate how these motifs are integrated into carpets. One is a copy of an ancient carpet where the theme of the Goddess dominates:

> All thru-out the also reciprocal medallions there are iconic "Ebelinde", mother-goddess figures with hands on hips, a fertility symbol, said to also include the reciprocal masculine ram's horn design... This union of opposites is also represented with many yin-yangs thru out!... Borders continue the theme of union with stars and half stars connected forming serrated protective x forms on the long sides...[390]

In the central space of the carpet there is a hexagon. Above and below it are fertility symbols linked with the Slavic Union symbols and where the negative white space of the ground defines horns or hooks. In the lateral space are two figures with hands above their heads recalling the bird goddesses that became popular in Egypt c. 4,000 B.C. and have roots that go back to at least 6,000 B.C. The carpets are much more than stylized versions of everyday life. They also serve as a repository for the collective memory of a tribe, often integrating figures and motifs from a much earlier time.

There are many versions of the hands on hips (Eberlinde) motif. The second example in 582b is very close to the Slavic Rozhanitsa, once again of a transcontinental heritage of images. There are much more complex examples[391] 582c i shows diamond shapes surrounded by a hexagon within which S and Z shapes interact. 582c ii shows a central hexagon containing three light triangles alternating with three dark triangles (recalling the three bindus of India: a reverse version is now the atomic energy symbol). 582c iii shows two outward facing hooked chevrons (the Meness symbol in Latvia, figure 356a). 582d iv shows the basic figure in black within which is a hooked 3 in the vertical while the lateral axis has a C and reversed C. Here the central space has two opposite pointing arrows (fetter, bukagi) in the central space. 582d v combines the hooked chevrons and hooks in the central space. 582d vi has a central hooked



Figure 582 a. Copy of antique carpet, b-c. Hands on hips motif (Ebelinde), d. Bird goddess, e

Ewe horns.

figure of a reversed 3, defining a hook figure as the ground. We noted earlier that the ramshorn is linked with the birth motif. The hands on hips (Ebelinde) motifs reveal that there is much more to this story. Across Eurasia, the 3 and 3 reversed, the Sigma and Sigma reversed, the C and C reversed are linked with the both the moon and with the eternal feminine, not just birth, but with the entire miracle of life.

A further series (583e) begins with an accentuated form of the hooked 3 and reversed 3 now clearly defining female ewe horns or hooks in the light space of the ground. Further examples have allusions to bird forms and culminate in a house like figure topped by a ramshorn with a dot for the head. Here the symbol reflects the age old connection between the female as dama, as one who tames, etymologically linked with domus (house), domestic, and domesticating, just as in the runes, where the male as Ur and nature is complemented by the female as Fe, fehu, culminating in culture.

An Azebaijani carpet (figure 583) integrates many of the themes discussed above. There are two central, rectangular panels. Both have a dragon motif[392] at their centre. Each is surrounded by 4 fertility motifs. The lower panel shows what appears as half a hands on hips figure at the bottom, which is then reversed at the top of the compartment. The upper panel repeats the symbol in the lower and then shows two figures with hands raised (cf. bird goddess) in the upper part. Protective shapes like Kaikalak figures are found in the surrounding spaces. There are many further details. Our story is interested simply in seeing how the patterns recur while the details change nationally, tribally and locally.

Kaikalak, related to the horned diamond technique (figure 580), is a leitmotif of Kyrgyz carpets, that recurs in variants across Middle Asia and the Caucasus. Tzareva (1884) states that it comes from a Kyrgyz word meaning image, idol or curved.[393] Dubreuil, in an illuminating note, offers a very plausible explanation for its origin:

> take the koçboynuzu/rams horn symbol (certain authors can see in it a very old symbol they call Birth Symbol, made by a lozenge with four hooked devices) and…duplicate and rotate it. This graphic transformation is very common in weaving motifs (double symmetry). [394]

He notes that there are both curved and straight basic versions (figure 580b). From this arise a series of related shapes (figure 580c- 581). These kaikalak designs have the familiar rams horns symbols and also have the geometrical S and reflected S, which are a leitmotif in Turkic and Middle Asian carpets.

9. Asian Patterns

As is so often the case, Western symbols that at first appear very original, are less so when we compare them with Eastern examples. The horned diamond and kaikalak motifs have their oriental equivalent in lotus patterns with a range of variations typically from to 12 or 16 petals (figure 581a ff.). The lotus is much more than a flower. It is symbolically linked with the levels of chakras and also constitutes the symbolic map of the Hindu world (figure 379).



Figure 583. Azerbaijani Carpet.

Japan has its own variations with the crease pattern for the Fujimoto "Lotus" (figure 581b).

9.1 Paradise and Eden

Throughout the East, there are myriad examples of lotus patterns often linked with the chakras and letters of the alphabet, which generate their own decorative imagery. The Sahasrara chakra as a symbol of enlightenment also becomes a symbol of heaven and paradise. In Persia and later in the West, the rose acquires a parallel function. The rose windows of Gothic cathedrals become windows of light that are simultaneously symbols of a heavenly light beyond. Dante's rose[395] becomes a symbol of the Empyrean beyond the 9th heaven of the Primum mobile where the angels live. The Rosey Cross of the Rosicrucians (figure 369) link the 22 petals of the rose with the 22 letters of the Hebrew alphabet. So both the lotus and the rose, symbols of beauty and purity on earth, become symbols of heaven and paradise.

Paradise and especially the garden of paradise motif also becomes an important theme in Middle Asian weaving, including famous examples such as the Ardabil carpet (figure 584). Ultimately the shapes and symbols associated with beginnings of life, are associated also with its goals. Hence, the othala rune, symbolic of possession and wealth on earth, becomes a central image in an embroidered symbol of Paradise (figure 585). Surrounding it are E and reversed Es as well as T-like and reversed T-like rams's horns or kaikalak shapes.

Such symbolism ultimately connects dreams of a future paradise with memories of a paradise lost, a garden of Eden of the past. For instance, Varga (1999), has claimed that runic letters are linked with eastern mandalas and that a map of the world centre was connected with their concept Eden:

> These ancient myths appear clearly or in fact the most clearly in the symbolism of Székely runes. The world of their images forms a *system*, which proves that Hungarian runes arose at a very early age. Hungarian runic letters are related to Eastern mandala; they represent the created world and its elements, and they had developed from the map of the world-center, that is Eden, and from the drawings of mountain, water, plant, animal, the Orion constellation, which was identified as the father, the Milky Way, and the pillar of the world holding Heaven.[396]

Varga claims that the "The 'f' rune, a cross in a circle, represents the four holy rivers (of Eden), and had developed from the name of the Föld (Earth) created by God,"[397] and he has related a map of Eden with "symbolic variations: a painted egg of Gyimesbükk with decorations identical with runes 'j' and 'm' (middle), and a Kyrgyz carpet with the variations of the runes 's', 'j', 'nt', and 'ak'."[398] (figure 585a). Specifically, he claims that the four rivers are the Araxes (Aras), Kızılırmak,[399] Euphrates, Tigris. Duret (1613) claimed that they were the Euphrates, Phison (Ganges), Gion (Nile), Tigris aligned with the four directions: West, East, South, North.[400]

While debates focus on numerous claims concerning the exact geographical location of



Figure 584. Paradise Garden, Ardabil Carpet, Victoria and Albert Museum.











Figure 585 a. Map of Eden, b. Egg, c. Kyrgyz Carpet Design (cf. figure 330).

Eden,[401] there are at least two underlying common features. First, there are always four rivers.[402] Second, they are typically linked with a centre (cf. umbilicus, omphalos) of the world. In India, it is the lotus with Mount Meru in the centre (figure 379). In the ancient Slavic tradition, the four rivers are related to the Yung Drung symbol (figure 11). The Armenians, who claim that their name comes from Armin (dwellers of the Garden of Eden), and that Armenia is the land of four rivers, refer also to a symbolic Navel Mountain (Göbekli Tepe),[403] 11 kilometers from Sanliurfa and near Urfa. They also associate "Paradise [Birth of Humanity] and also the Rebirth of Humanity in the sacred Mountains of the Land of Ararat, the holy land where the resurrection of the human race took place."[404]

The Hungarian and Slavic decorative motifs on eggs, Slavic symbols, Anatolian rams horns, Kyrgyz horned diamond and kaikalak patterns are all linked through the birth symbol as an expression of the miracle of life. In the context of the above, they also acquire cosmic dimensions. Historically, they are symbols of the birth of humanity, its near extinction, and its rebirth after the flood. They recall a past Eden and also herald a future paradise. Thus, the link between eggs, carpets and the ground plans of cities such as Gonur Tepe (figures 413), is a record of humanity's existence, its hope in continuity and its belief in a world to come.

10. Conclusions

Symbols are often seen as local or national expressions of myths of a tribe, people or nation. Chapter 1 offered first glimpses of a much bigger picture: how, for instance, Slavic symbols Rodovik and Rusalnik recur as Greek ornaments (figure 13 a-f). In this appendix we have explored further how everyday images such as chevrons, horns, crosses and stars are found in many cultures as symbols, runes and letters in unexpected contexts. Even in countries where complete literacy is lacking, themes of letters still often play a significant role in decorative arts. The themes are literally interwoven in their carpets, embroidery, weaves, textiles of their everyday life and interwoven with stories going back to creation itself, recalling the past and heralding a paradise beyond the Day of Judgement. Appendix 5 will explore further examples entailing figure-ground. When Owen Jones wrote his landmark Grammar of Ornament (1868),[405] he focussed on ornament in the decorative arts. The examples above suggest a need for future volumes, a fuller grammar that also catalogues links between letters, runes and decorations.



Figure 586 a. Slavic symbols, b-c. Budding oak (Ozolins) earrings, d. Lielvarde earrings, e-f. Slavic bracelet and detail, g. Hinged Lielvarde bracelet.

Appendix 5. Figure and Ground in Letters, Ornament, and Flags

The end of chapter twelve (figure 408), explored figure-ground[406] principles to reveal unexpected connections between a version of the Sacred Roman Cross, the Baltic Goddess of Fate and Fortune (Laimes), the Slavic solar deity, Dazhbogh, and Muslim symbolism concerning the name of Allah. Other examples of this phenomenon were mentioned in Appendix 3 (e.g. figure 574 ff.). This appendix further explores the theme.

In the early 20th century, the figure-ground phenomenon became an important topic in Gestalt psychology, particularly in the context of illusions.[407] Marshall McLuhan and Eric McLuhan explored its implications for media.[408] In this appendix, the concern is, rather, to explore how figure-ground in ornament often entails letters of the alphabet as ground. In some cases, these ground letters are effectively accidental by-products. Different interpretations of a figure ground sometimes lead to different letters: e.g. B, G. In other cases, two letters are involved: one as figure and the other as ground: e.g. L and G, L and S; E and L, E and F, I and F. In some cases, this figural interconnectedness may offer deeper reasons for some of the elementary sacred names: E and L as EL or I and F as the god, IFA and as IF and IFIN (versions of the Yew world tree).

Since the goal here is mainly to draw attention to a phenomenon, a series of examples will suffice to illustrate the principles. The phenomenon is international, cross-cultural with some seminal examples going back to at least 20,000 B.C. and deserves further study.

1.1 Crosses, Gammadions and Letters

Letters of the alphabet, especially in Europe, often have geometrical versions. Indeed, some have claimed that basic geometrical forms in the Lepenskog Vira and Rasens Molvitsky alphabets (figure 123) have served as a basis for all the letters of Western alphabets. In any case, there is also an overlap between these basic forms, letters and decoration. Two lines joined at a 45 degree angle create a letter V; two lines joined at a 90 degree angle create a letter an L, or a Greek gamma (Γ), depending on the orientation. Two of these combined produce a letter with the value of h (Hanscretanum), which is also a symbol for glass in alchemy, and recurs on the seal for prosperity of King Solomon (figure 504).

Iterations of this basic form (figure 586a) produce a series of bug-like creatures. One of these (number 15), when doubled helps to form a budding oak (ozolins) decoration. A rotation of 45 degrees (figure 586b-c) helps to see more clearly the underlying pattern. The "feet" of the bug bring into focus a square grid pattern, which also contains a letter in different orientations. These interocking feet can in turn be read as forms of E and F. This principle of the ground mirroring the shape of the figure is seen again in the Lielvarde pattern. In the earring version, the ground has become the empty space between the parts of the figure. Of course, as was shown in chapter one, these are not simply letters E and F in a conventional sense. They relate to primal forces. Latvians claim that the pattern contains "the code of the universe."[409] They are also related to Baltic and Slavic traditions of hands of God. A complex Slavic version includes Jumis, Othala, V, L, Γ, Heta, stylized H, Y and a gammadion.[410]

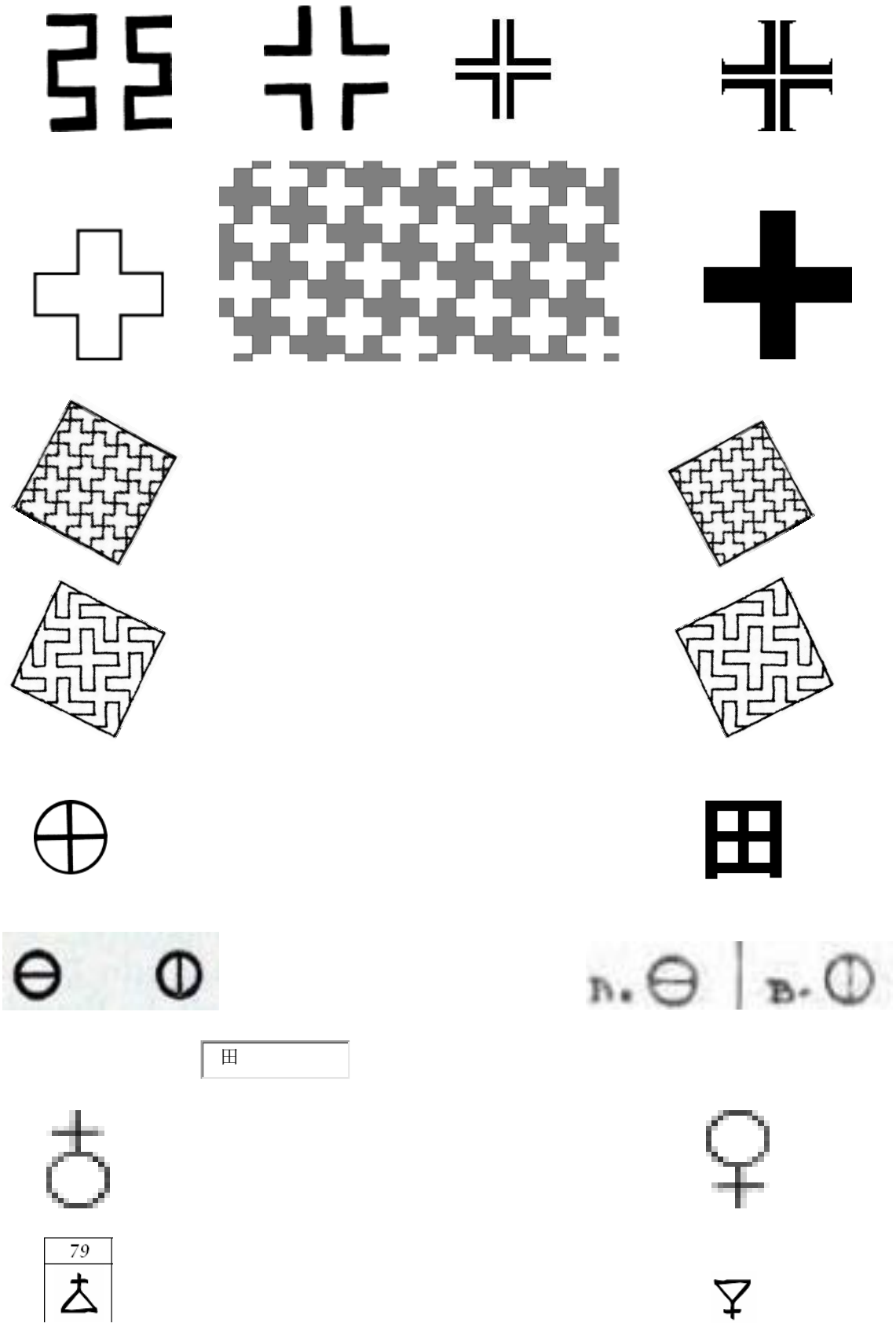


Figure 587 a. Fu (symbol 10:29), b.Crux gammata (symbol 10-25), c. Cross Voided, White Cross, Black Cross h-–k crux gammata, l -m. Wheel cross (Symbol 29:1) and crossed square, n-o circle with horizontal and vertical line, Ba- Be, p-q orb and cross, r-s triangle and cross upright and inverted.

To understand the principles more clearly, it is useful to start from the simplest forms. In China, a Greek cross as ground is achieved through Fu (symbol 10:29, figure 587a), a symbol of divine power, authority and justice. The figure part of the Fu symbol contains two S and two reversed S forms which overlap. In Europe, four Ls or gamma shapes positioned opposite each other create the same Greek cross or crux gammata (symbol 10:25), as ground:

A Greek cross within a square is usually taken to represent earthly affairs or the temporal authority of the Church. This style is called "voided," for the empty space within, and again symbolizes the four directions; it is sometimes interpreted to be composed of four turned greek gammas (equivalent to the letter "g:"). This is also called a crux gammata or cross gammadion, a name it shares with the swastika when used in heraldry.[411]

Reducing the distance between the four gammas changes the ground of the cross into a cross-voided (or voided cross) and then into two intersecting white lines. Joining the eight end points creates a regular white Greek cross in the form of a plus sign. Filling in the entire surface creates a black Greek cross, which is also an old Slavic A (А Букова) and an old Slavic Ma (figure 31). Combining white and dark crosses leads to a Greek cross tiling.[412]

Using only white Greek crosses creates a ground of white Greek cross tiling, which is simultaneously a tiling of gammadion figures pointing right. Reversing the entire shape keeps the ground of white Greek crosses unchanged, but the tiling of the gammadion figures is now pointing left. When the space between the crosses is increased to equal the space within the crosses, then the cross and gammadion compete with each other as figure-ground. If the surrounding gammadions are cut off, the eye focusses anew on the Greek cross, which continues to be the case if we reverse the shape. The figure-ground thus helps to understand how Greek cross, gamma Cross, crux gammata and gammadions are integrally related to one another. Presently, we shall explore how this becomes the basis of the Greek fret, meander (maeander), and key pattern.

These basic forms are a starting point for symbols and letters in a number of alphabets. An horizontal line serves as a minus sign. It combines with a vertical line to produce a plus sign, which becomes a symbol for acid and the letter ka in Brahmi. An horizontal line in a circle becomes a symbol for salt (sal in genere), sal ammoniac and verdigris. An horizontal line in a circle and vertical line in a circle become the symbols for Ba-Be in the Watan or Adamic Alphabet. A vertical line in a circle and an horizontal line in a circle become God/Supreme Spirit - Set Principle/ Connection; AUM (ÔM)/UM-Ã/BAN; the letters A-B (Vattan); energy of life and energy of matter; saltpeter and common salt (niter-salt, nitrum-natrum).

A plus sign in a circle becomes a wheel cross (symbol 29:1), also called sun cross, Odin cross, and letter Theta (Greek), symbolizing Highest Power, power and control, planet earth, the earth, halo and copper alloy. A plus sign in a square becomes crossed square, a symbol of heaven (tian) in China, as well as Heta (Greek, letter 8); ksi, Samech (Etruscan, letter 15); sh (Marsiliana, letter 15). Hindu scholars have claimed that the whole of the Brahmi alphabet[413] may have stemmed from a prototype beginning from a square and a circle (figure 543), then a crossed square and circle (cf. western letters Qoph, Phi, and Ger rune). This claim has also been made for the Vattan (Watan or Adamic)[414] and Umbanda alphabets.[415]

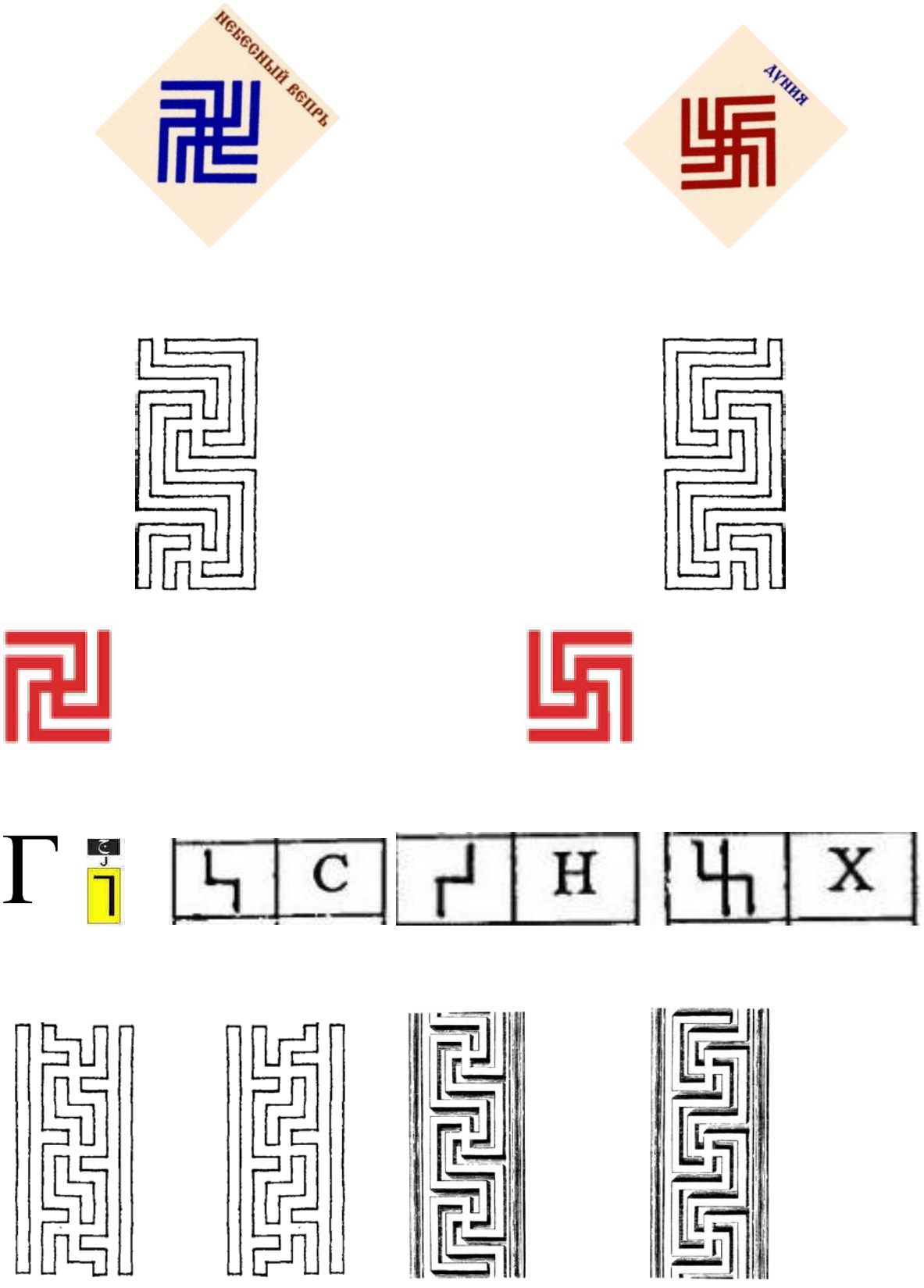


Figure 588 a-b. Celestial Wild Boar - Duniya (Celestial - Terrestrial Fire, ВЕПРЬ НЕБЕСНЫЙ - ДУНИЯ), c-d. Gammadion pattern and reversed, e-f. Oecumenical Boundary - Shielding Force (Rysich – Rubezhnik, РЫСИЧ – РУБЕЖНИК), g-l: Г (Greek), J (Musnad), Letters C , H, X (i.e. S, N, X in Slavitsa), m-p. Meander frets.

Thus, interplay of simple geometrical forms of + -, square and circle are a starting point for trivial games such as x's and o's, geometrical patterns and letters of alphabets.

A circle with a plus sign on top becomes an orb and cross (globus cruciger, Reichsapfel, sovereign's orb), symbolizing monarchial power and justice, a symbol of life, copper, cinnabar and an antimony symbol. An orb and cross down is a symbol of death, of the tree of disharmony, and sulfur 2. Meanwhile, a triangle with a cross above is a cinnabar symbol and letter 79 (Bulgarian runes), while a triangle with a cross below is one of the symbols of sulfur (figure 587). Other variants on this theme were outlined in appendix 3 (e.g. figure 528).

Of interest here is how the right pointing letter Gamma, Γ (Greek) and the left pointing letter J, jim (Musnad), linked with the crux gammata, are part of a larger set of cosmic symbolism (figures 588a ff.). In the Slavic tradition, for instance, there are symbols for celestial wild boar and the temporal world (Duniya), relating to a celestial fire and terrestrial fire (ВЕПРЬ НЕБЕСНЫЙ - ДУНИЯ), with three "arms" going in each of the four directions, which are closely connected to some versions of Greek frets.

A related pair of symbols, this time with 2 arms in each of the four directions, are called Oecumenical Boundary - Shielding Force (Rysich – Rubezhnik, РЫСИЧ – РУБЕЖНИК). These too relate to Greek frets and meander patterns. Reading the crux gemmata as a figure leads to a Sowilo rune as a ground, which is letter C (i.e. S in the Slavic Slavitsa). The reversed sequence has a reversed Sowilo rune or a letter H (i.e. letter N in Slavitsa). Combining the Sowilo rune (Slavitsa letter C) with an upright column leads to Slavitsa letter X, which is also a mirror of the supposedly recent Gibor rune of the Armanen runes.[416] Hence, the figure-ground phenomenon is interlinked with basic letters and runes in unexpected ways. Runes often provide geometrical versions of letters, which are more readily integrated into decorative and ornamental patterns.

There is a larger context that most have forgotten. Symbols typically summarize an entire cycle in 4, 3 or 2 stages. Letters are typically subsets pertaining to a single stage of a cycle. This segmentation of symbols into individual letters again entails figure-ground phenomena and helps explain the genesis of some basic letter shapes. For instance, there is a Slavic square lightning symbol which has four E shapes at the extremities as figures, while the empty space of the ground defines four reversed gamma shapes (figure 589s ff.) In the Slavic tradition, there are two related swastikas: sincere swastika and spiritual swastika (Душевная Свастика - Духовная Свастика); the former pointing left, the latter pointing right.

The spiritual swastika is effectively a combination of four G forms corresponding to the annual cycle, beginning in the upper right (Scorpio, Sagittarius, Capricorn), then upper left (Aquarius, Pisces, Aries), lower left (Taurus, Gemini, Cancer) and finally, lower right (Leo, Virgo, Libra). Inherent in this shape is increase and decrease, waxing and waning, growth and harvest. In each case, the figure of the red form is complemented by the ground of white form. The Western Fylfot is a variant on the same theme. The figure-ground is reversed and the final hook is omitted as in the Slavic square lightning symbol. One axis is white with dots, the other is dark: one is invisible seed, the other is material appearance.



Figure. 589 a. Square Lightning, b-c. Sincere Swastika Spiritual Swastika (Душевная Свастика - Духовная Свастика), d. Fylfot, e-h.Reed shelter roations, i. Ui, j-l.Uillean, k. b (Indicum), l-n Beth (Ancient Heberew and Pictogram), o-q. h (Maeander), r-u. G variants, v.Heta variants, Ioda (Cophthite).
In the Celtic tradition, a variant of this basic shape (figure 589i ff) is linked with the vowel U,

with the diphthong UI, and with the rune Uillean. Simple versions look like a G with an horizontal line on top. On closer inspection, we see that the narrow black line of the figure defines a broader white line of the ground. More complex variants called Uilleann (Ul –Anth) and UI- Uilleann, Uileand, show circular versions linked with the honeysuckle and the beech tree.

In Indicum, letter 2, takes the form of a decreasing spiral in the shape of a 9. Ancient Hebrew pictogram forms of letter 2 (Bet, Vet, Beyt),[417] show a geometrical, recumbent version of this spiral, that is effectively an inverted mirror image of variant 4 in the Slavic example above.

In Egypt, a mirror image of the Hebrew pictogram is called h, symbolizing house, reed shelter or reed shelter in the fields and is typically letter 9 in 29 letter hieroglyphic alphabets and letter 11 in 24 letter Egyptian alphabets. Alternatively it recurs as letter 5, as the maeander, corresponding to letter 5 of Hebrew (Heh, He), of Latin and of English (letter E). If the basic shape of the maeander is rotated 90 degrees to the right and then reversed 180 degrees, it is classic form of letter 7 (G) in English, which has its parallels in old Slavic and has also been linked with the flower of life pattern. The corresponding letter 7 in Old Greek is Heta, the historical name of Eta, which occurs in variants as "a square "8" similar to the original Phoenician (), but also a plain square (), a crossed square (), shapes with two horizontal () or with diagonal bars ()" and also "like a half H ()."[418] The 8 shape recurs literally as letter 10 (Ioda) in the Cophthite Alphabet.

A variant of the spiritual swastika is called the quadrilateral symbol (figure 590a ff.). The shape is familiar from chapter 1 where we noted that Slavic letter, Eri, is linked with Slavic letter Posolon. In simple terms, Eri, when multiplied four times in the 4 directions, results in the letter Posolon (figure 11, cf. 37). Almost the same shape recurs on the façade of the Mosque of Bibi Khanym (Khanum, cf. figure 590d).

These examples show how variations of the same basic shape lead to versions of diphthong UI, and letters B, and G and H (letters 2, 3, 5, 7, 8), and with parallels to letter 10 (Ioda). The letter G clearly has multiple functions. It can serve as a summary of the entire annual cycle starting at the top right corresponding to the Scorpio/Sagittarius turning point connected with the root (Nakshatra 19. Mula) and ending with the horizontal platform corresponding to Libra. In this case, it is the G of Global. It is the G used in Freemasonry and it is the G of God. It recurs in a number of his sacred names including A G L A, although here it represents only one of the four quarters. In other cases, the same form can summarize action as the G of "go", the expanding spiral as the G of growth and the equivalent of number, 6. Alternatively, it can summarize the contracting spiral, and the equivalent of the number 9. So the same shape can be both beginning (B) and end (G): g as in gone. As beginning, it occurs as Quadrilateral light of [gospodniy] (- G, figure 581a).

1.2. G, L and S

In terms of figure-ground, G as gamma, is frequently linked with two other letters, namely L and S. Reading the light colour as figure (figure 581b), then an inverted gamma beginning at

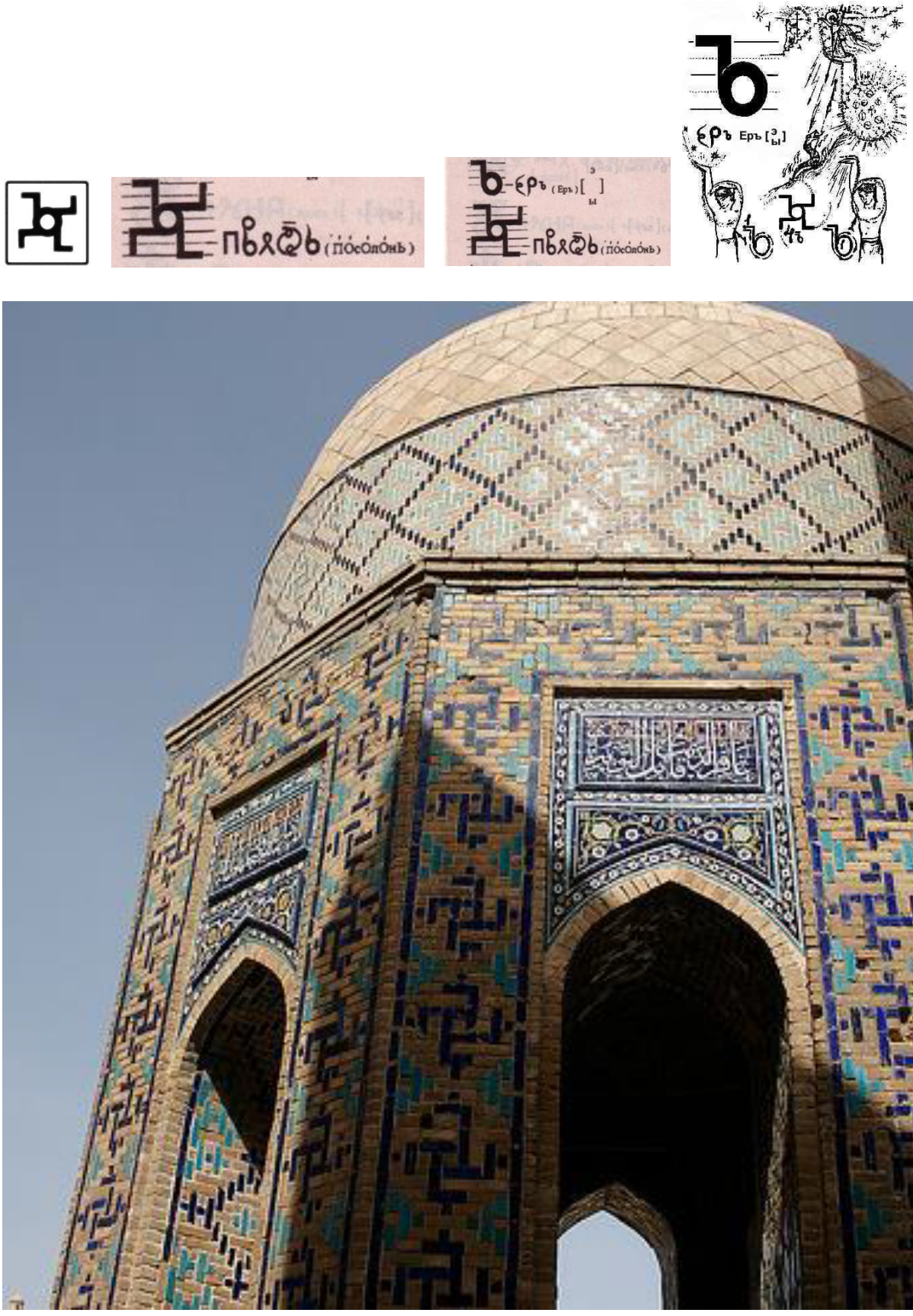


Figure 590 a. Quadrilateral symbol; b-d. Slavic letters Posolon and Eri, e. Madrasah of Bibi Khanym, Samarkand.

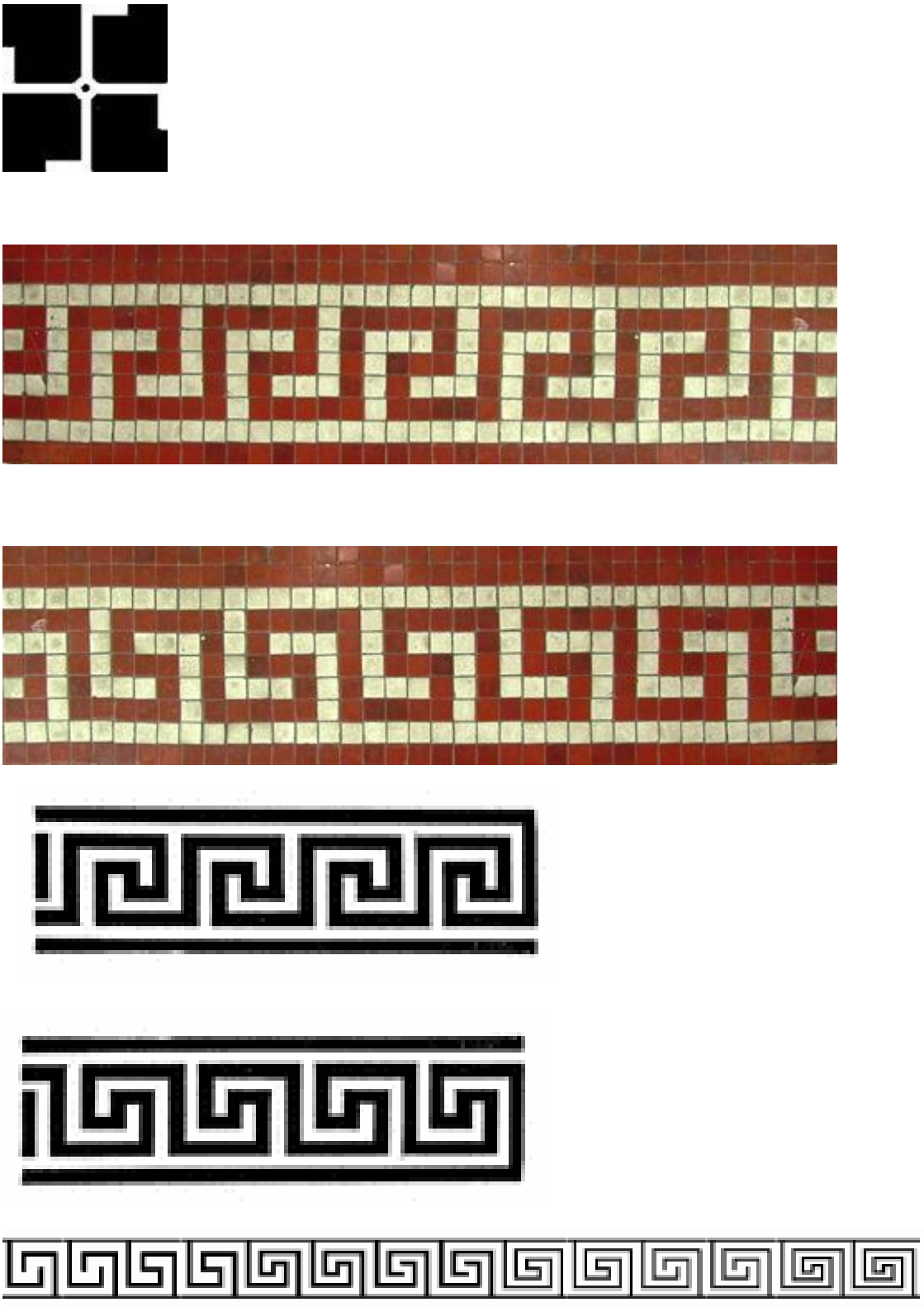


Figure 591 a. Quadrilateral light of [gospodniy] (- G), b-e. Greek meanders and frets, f. Stopped Meander.



Figure 592. Greek Key Symbol, Black Greek Key Pattern, Greek Mosaics: Galla Placidia

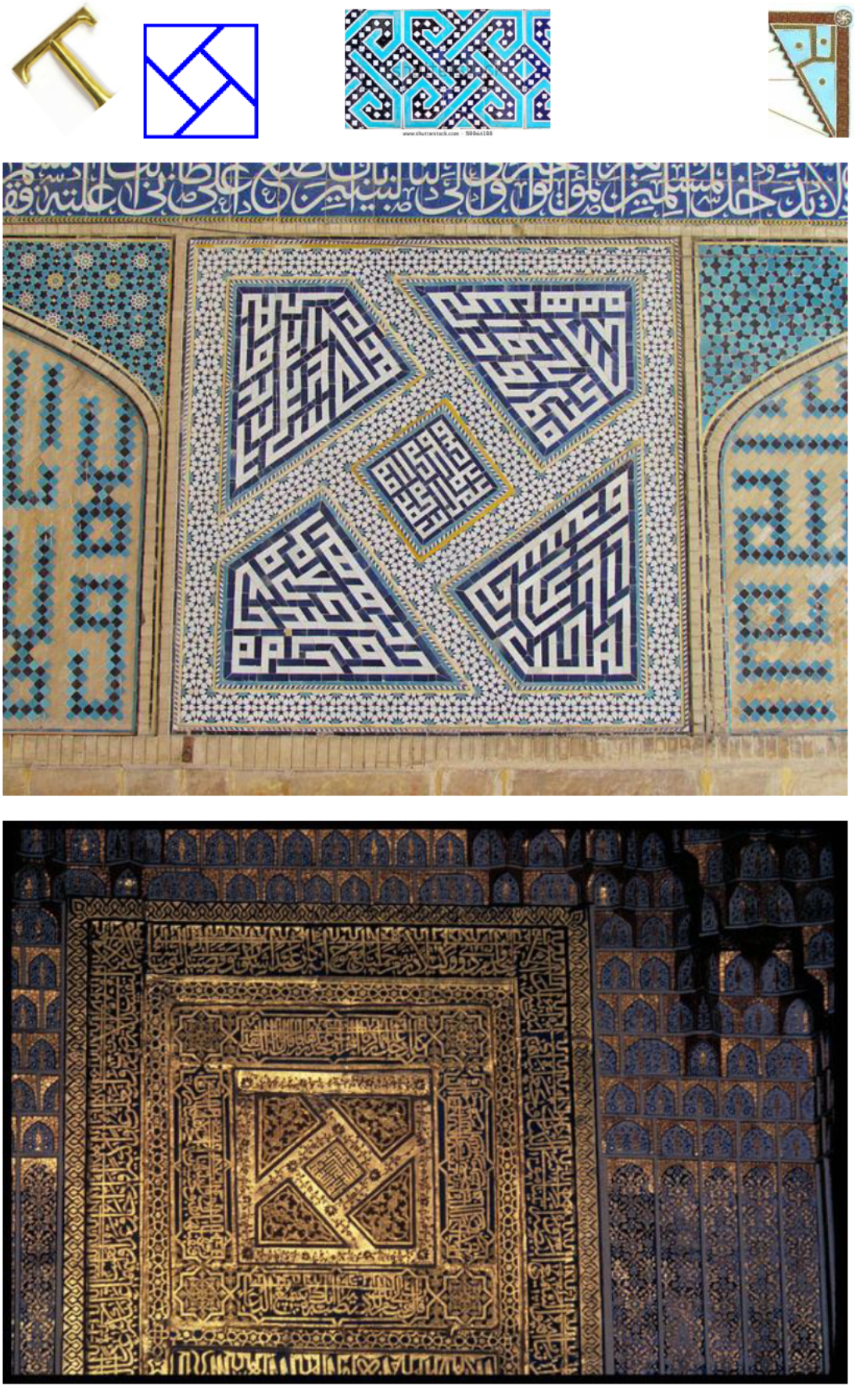


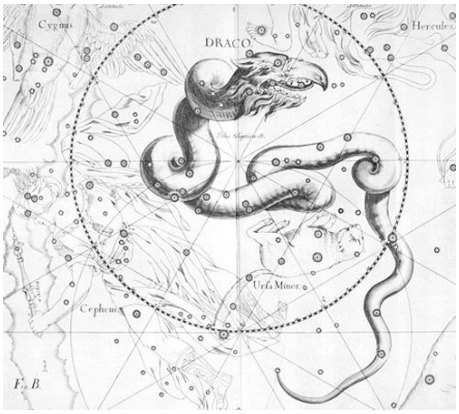
Figure 593. Letter T, Slavic Rod Decoration, Symbol of Allah in Isfahan and Samarkand

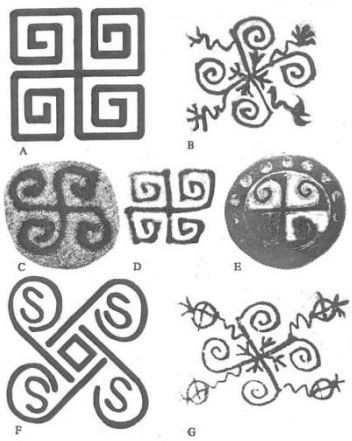


Figure 594. Mara, Detail of Raimon (Thunder pattern) and Raimon pattern.



Figure 595. Greek Key Design, Ring of Eternity, Zalktis, Roman Meander Pattern Generation















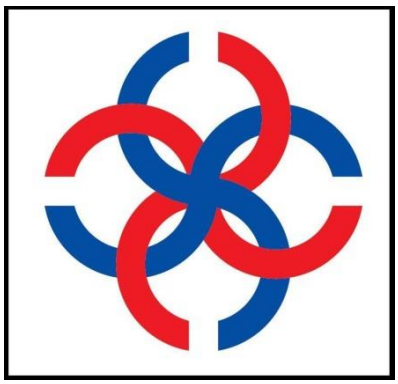


Figure 596a. Swastika Symbols, b.Volute or Ogee c. Ancient Indian Coin (Swastika), d. e. Meander Pattern (20,000 B.C.), Gammadion f . Mosaic in the Church of the Nativity.

the root is complemented by an upright gamma beginning at Aquarius and descending. Alternatively, a downward reversed Lambda typically appears in tandem with an upward Gamma in Greek. The ground of this configuration shows a series of reversed upright S letters. When the pattern is reversed, a reversed gamma is in tandem with a regular lambda as figure and the ground is a series of joined upright S figures.

Adding a hook to the gamma/lambda produces an effect that is largely identical except that the S letters which were upright are now recumbent. The stopped meander pattern (figure 581f) provides variations on this theme. Beginning on the left, the black gamma/lambda figure is on a recumbent S white ground for the first 4 cases. It then becomes a white figure with a recumbent S black ground, then becomes an upright S white figure and so on.

1.3. Greek Key Patttern, T and S

These themes recur in the Greek key symbol (figure 592). If we read the dark as figure then we see an alternating T and inverted T as figure and the ground is a band joining a series of S and reversed S letters. In the black Greek key pattern, beginning with the upper left hand square, the interplay is between a large upright and inverted T that serves as a ground, within which two horizontal T shapes face each other. In subsequent squares, the position of these figures alternates. In the Greek mosaics at Galla Placidia, a large T is followed by two small Ts facing each other, then a large T.

1.4. A and T

In other cases the interplay is between letters A as Alif and T (figure 593a ff). An oblique T repeated 3 times creates a diamond shape with diagonal spokes in 4 directions, which is also seen as a symbol of Allah in the form of 4 Alifs. Variant versions with four staff-like gammas occur in decorations. A more subtle version occurs in Isfahan. Here the 4 intersecting alifs serve as ground framing compartments with kufic text. The irregular shape of the upper right compartment is found also in a border to the Slavic god, Rod. The idea of using the 4 Alifs as ground is repeated in a golden version in Samarkand.

1.5. S and Reversed S

In some cases, the focus is on the letter S (figure 594). For instance, the ancient Slavic goddess, Mara (cf. Sanskrit mara), is sometimes shown with 2 S shapes in the lower right and 2 reversed S shapes in the lower left. These are effectively the increasing and decreasing spirals encountered earlier. They recur in fully geometrical form in the Japanese Raimon (thunder pattern) where they combine to form a decorative tiling. Simpler versions of a reversed S and S recur (figure 595) in a ring with a Greek key design, and a ring of eternity, in the Latvian Zalktis decoration and in the Roman meander pattern generation, which recalls the Slavic Rysich and the sincere swastika (figure 589).

Striking is the international dimension of this imagery. Rounded versions of swastika symbols go back to pre-historic times (figure 596a). Sometimes the increasing and decreasing spirals follow the Aquarius – Leo, and Gemini- Scorpio axes. Sometimes they are near geometrical. Alternatively, they are rounded, called volutes and ogees and have clear links with the Saint

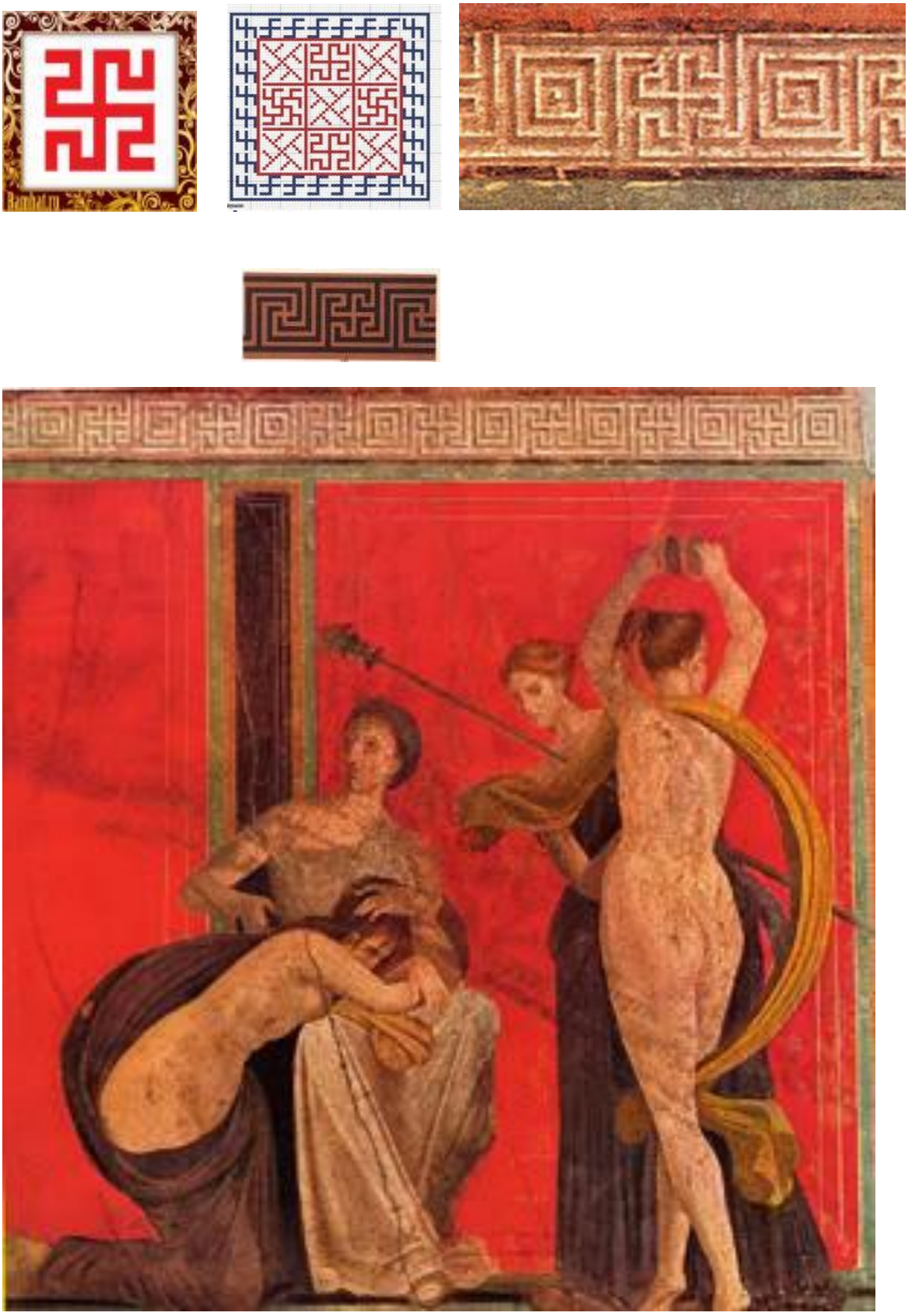


Figure 597. Rodovik (Родовик) symbol, Greek Ornament, House of the Mysteries, Herculaneum.



Figure 598. Hebrew examples of Lamed, Bogovnik (Боговник), Etruscan Urn, Mediaeval Psalter.

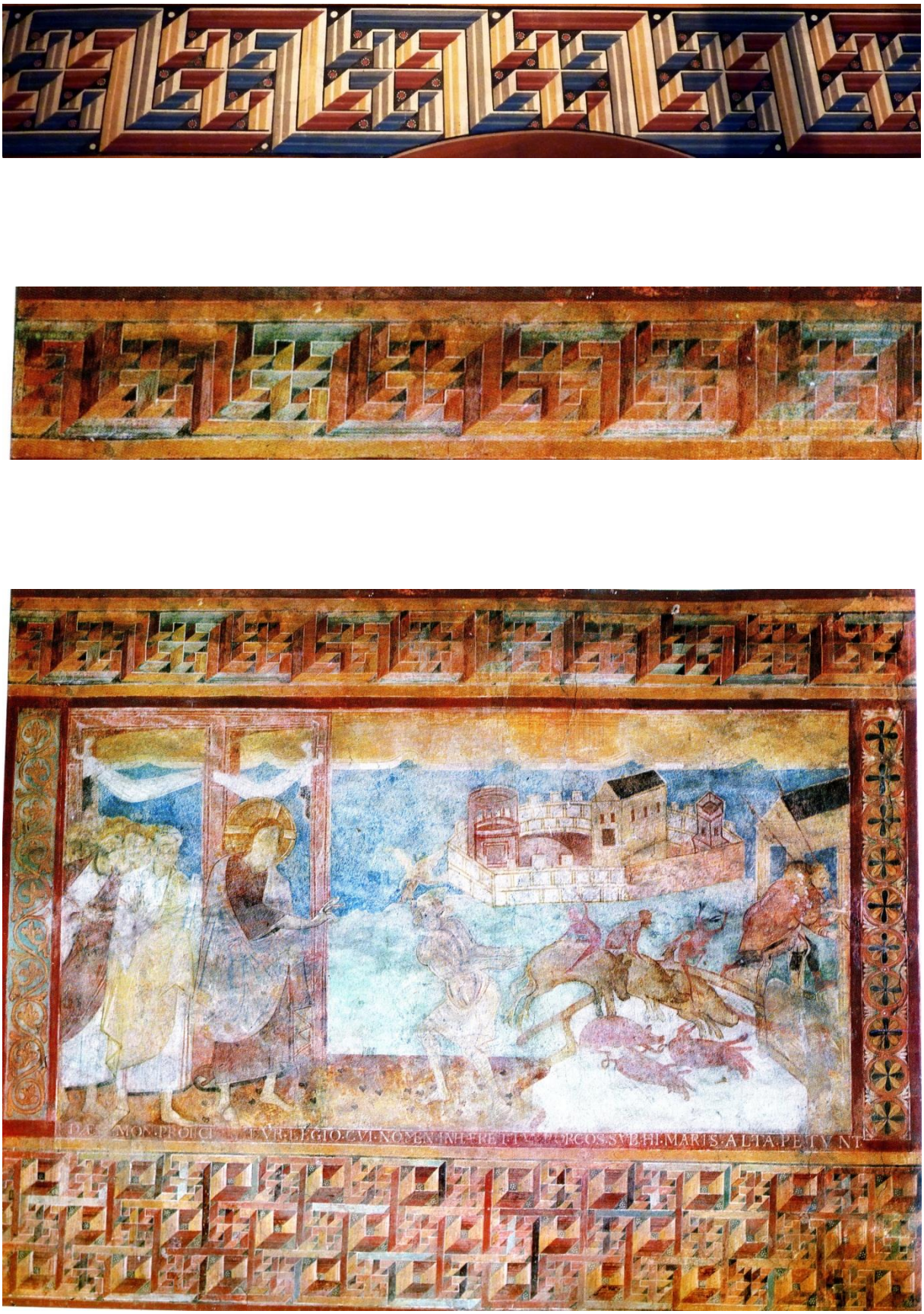


Figure 599. Detail: Erzbischöfliches Ordinariat, Freiburg; Detail and Reichenau Fresco.

Lucy buns and their many variants (Lussekater, Julesgris, occhi di Santa Lucia) of Appendix 4 (figures 567-572).

On other occasions they are geometrical. An ancient Indian coin (figure 596c), shows a central sun around which is a swastika meander pattern. The top and bottom (the solstices) entail an upright, vertical S, whereas the two lateral cases (equinoxes) entail a recumbent, horizontal S. A Greek gammadion has upright S shapes in the Aquarius-Leo axis (upper left to bottom right) and recumbent S shapes in the Gemini-Scorpio axis (bottom left to upper right). A very old version, claimed to go back to 20,000 B.C., has reversed vertical S shapes in the vertical axis and recumbent reversed S shapes in the horizontal axis. They also frame white L and Γ shapes as ground.

A mosaic in the Church of the Nativity shows a subtle variation (figure 596f). The Aquarius-Leo axis has the by now familiar upright S shapes, while the Gemini-Scorpio axis has the recumbent S shapes. The unexpected extra is that Aquarius axis, linked with the female principle, is filled with a knotted pattern symbolizing the knots of life itself.

1.6. L, Reversed S and S

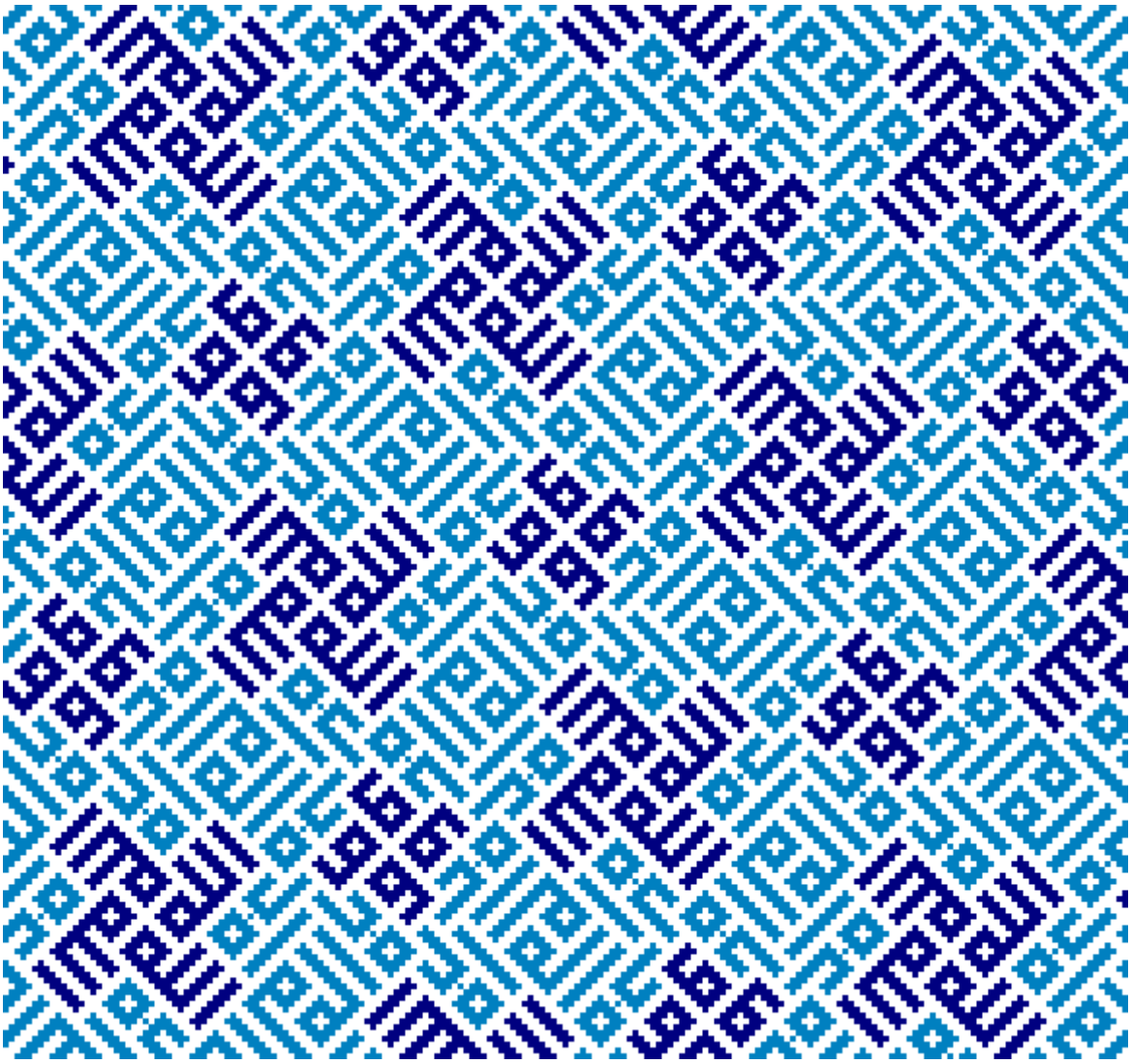
In the Slavic tradition, a combination of four red reversed S shapes as figure framing 4 white reversed L shapes or 4 gammas as ground (figure 597a ff.) is called the Rodovik (Родовик) symbol. It recurs in charms for healthy pregnancy.[419] Russian scholars have noted that it recurs in the Villa of the Mysteries (Herculaneum). The mirror version of this symbol, Bogovnik (Боговник), shows a series of 4 S shapes as figure forming 4 L shapes as ground. Here the upright S shapes are along the Gemini – Scorpio (male) axis, while the recumbent S shapes are along the Aquarius-Leo (female) axis. Alternatively, the upper S can be read as a full vase, beaker or chalice ready to be poured (cf. Aquarius and Khumb), while the lower S can be seen as a downturned chalice.

Hebrew examples use the L of Lamed to form swastika patterns (figure 598a –c) but use this for both figure and ground thus avoiding the S shape with its connotations of dragon, serpent and snake. This may have been partly a reaction to their Egyptian "çaptivity" where they would have been confronted by the Hieratic script that uses snake imagery as a dominant theme.[420] This aversion to snake imagery, pace the Nehustan and the brazen serpent, is linked with their aversion to the number 6 and its multiples (letter 6, letter 15 with a gematria of 60 and letter 24 with a gematria of 600, or the three together as 666, the number of the beast). In the process, L, which had been on par with S, is separated from the mother letters and double letters and becomes a turning point, a taming and control letter as was ka in ancient Sanskrit.

Elsewhere in Europe, the Slavic approach is widespread. Russian scholars have drawn attention to Bogovnik symbols on Etruscan funerary urns and on a mediaeval psalter with King David (figure 598). A near three-dimensional version (figure 599) is found in the upper border of a fresco in the Monastery of Saint George in the Reichenau, which is then copied to take a place of honour above the altar of the Erzbischöfliches Ordinariat in Freiburg. Slavic symbols pervade both pre-Christian and Christian Europe. We see their results, but we have forgotten their roots.



Figure 600. Ugunskrusts details, Diagonal L Decoration in four directions in Mausoleum of Sufi Yassaui.





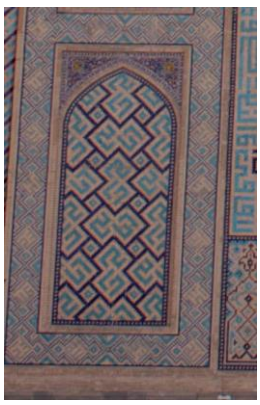


Figure 601. Wall patterns in Tashkent: a. Ishmael Mausoleum b. Registan Square, Samarkand



Figure 602. Letters E, F, I F, and numbers 6 9.

1.7.E L I F

Thus far we have explored monolingual cases of figure-ground: e.g. where a Greek gamma as figure is linked with Greek lambda as ground, or where an English L and S are linked as figure-ground. The examples in the pages that follow explore a much more complex theme: namely, figure-ground interplays of basic letter forms that transcend individual languages.

First examples come from the fiery crosses (Ugunskrusts) of the Baltic tradition and especially the Latvian tradition introduced in chapter 1 (figure 15). It is useful to take two of these and turn them by 45 degrees in order to look at them more closely (figure 600 a-b). The first shows a right pointing swastika as a figure with four appendages. In Slavic terms, these appendages are hands of God, relating to primordial energies and forces of the universe. In Latin and English terms the appendices are 4 E shapes. Scorpio is linked with a regular E, which can be seen both as an E of Exit at the end of the Celtic year and E of Entrance into the new Celtic year. Gemini is linked with a reversed E, which was once seen as the end of the year (cf. Walpurgis night). E is the figure: L is the ground. EL is a name of G_D and also a definite article as in El Salvador. There are 4 L shapes as ground, but they vary in size. The symbols hide as much as they reveal.

The female axis shows an upward facing recumbent E in Aquarius and a downward facing recumbent E in Leo. As in the earlier example, this can be seen as the upright and downturned vase or chalice. From the discussion in chapter 12, it is also clearly a Glagolitic and early Cyrillic letter B. In Christian imagery, it is the contents of the vase that pour into the heavenly ocean. In the Hindu tradition, it is the heavenly Ganges or ganga that descends into the earthly Ganges. Here it is the three streams as three fingers of the hands of god that descend from Aquarius to Leo or Virgo, from B to V in the form of an M as from Blessed to Virgin Maria. The divine feminine is something more than a phrase in code films.

The second form shows a similar configuration except the appendage is now a square 8, a letter B, or a Greek Heta and here the Aquarius-Virgo axis is upright, whereas the Gemini-Scorpio axis is recumbent. Again there are four white L shapes as ground.

These themes of L as figure and/or ground recur in the Arabic tradition especially in the context of square Kufic. The wondrous and immensely complex topic of square kufic design using 19 basic forms of Kufic letters,[421] and often with grids of 19 x 19 (=361) squares,[422] to produce complex kufic letters and patterns[423] is not our direct concern here. Rather, it is to draw attention to the same figure-ground paradoxes noted earlier in the Slavic and Greek traditions. For instance, in the mosque Mausoleum of Sufi Hodja Ahmed Yassaui in Turkestan, Southern Kazakhstan (figure 600), 4 L shapes as figure produce a diagonal swastika as ground. Elsewhere, 4 letters effectively show the number 9 four times or 6 and 9 alternating. Similar wall patterns are found in the Ishmael Mausoleum (Tashkent) amidst geometrical versions of Allah (figure 601). The figures of the sacred texts produce subtexts in the grounds.

The relevance of Kufic for non-Arab readers comes from an unexpected source, a page of

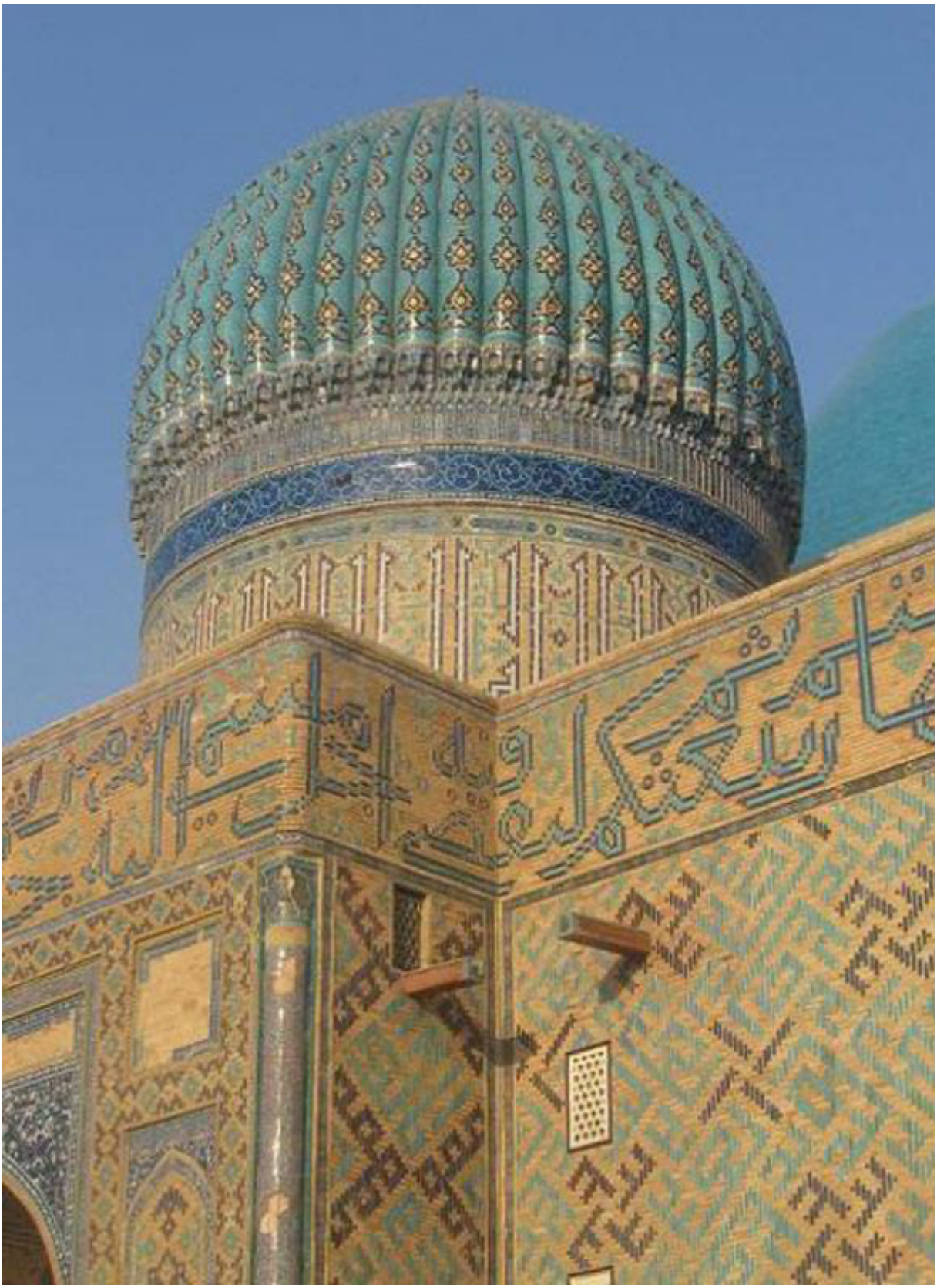
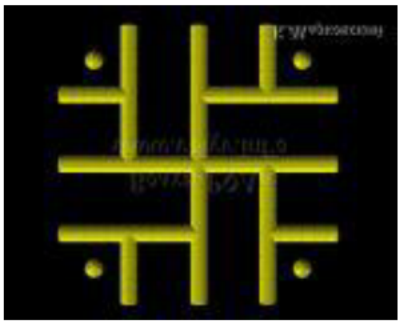
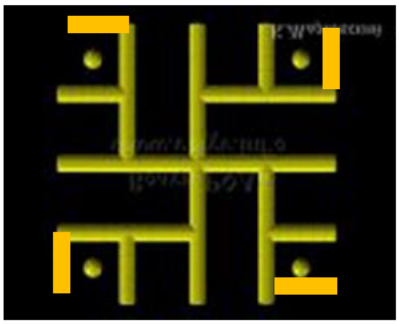


Figure 603.Mausoleum Sufi, Turkestan, South Kazakhstan





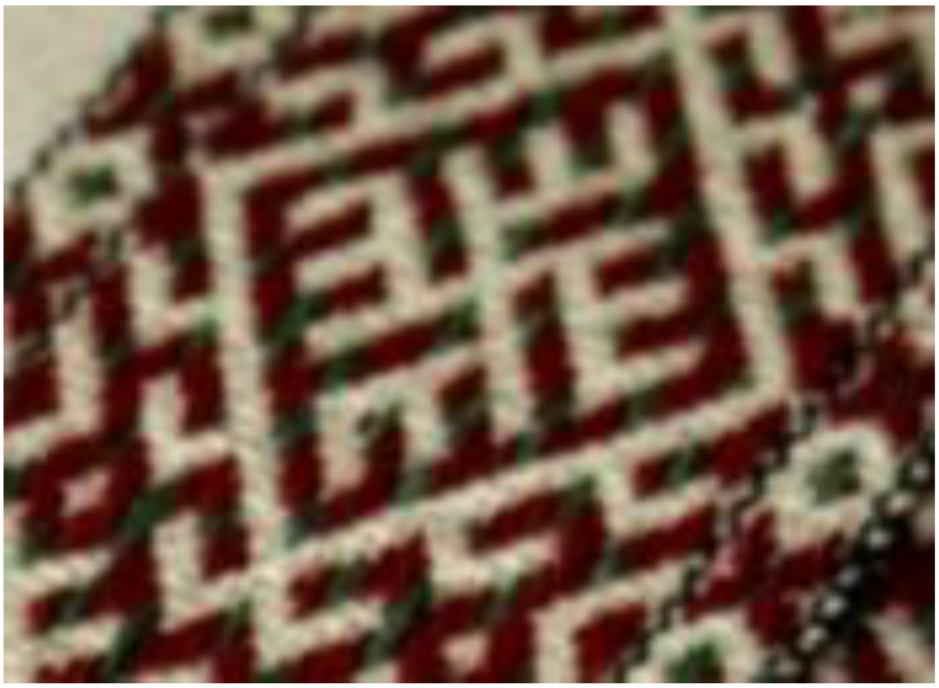
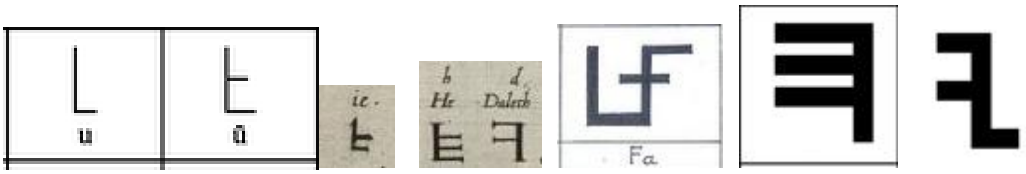








Figure 604. Letters E and I



E





Figure 605. Letters Yod and Hey (Paleo-Hebrew), Fa, ie, He, Daleth, E F, Sher Dor Madrasah, Samarkand

Latvian decorations with Afghan parallels cited earlier (figure16). A more detailed look (figure 602a) reveals a figure of a reversed E linked with a figure of a regular E below. The corresponding ground suggests an F reversed and an inverted F. Related figures show the E figures as subsets of the hands of god, or Es and reversed Es as part of a larger Zalktis figure (i.e. a reversed S, Draco symbol). Another of the Ugunskrusts (firecrosses) symbols shows 4 E figures with 4 F grounds (not in the swearing sense).

If one looks closely at an Arabic decoration, known as the Swastika of the prophet Mohammed (СВАСТИКА пророка МУХАММЕДА),[424] a Mediaeval Christian symbol and the Slavic Marichka (Маричка) one sees an IF, iF, iIF reversed and 4 Fs. One also sees a 6 and 9 hidden in the text, which also appeared on the wall of the mausoleum (figure 602). On another wall of the same mausoleum in South Kazakhstan (figure 603), there are figures of 4 oblique Alifs connected with Allah and 4 oblique reversed Fs, which again provide grounds for swastikas. On the entrance portal to the Sher Dor Madrasah, Samarkand (figure 605 g-h) an interplay of E and F as figure-ground takes a central place in the entrance portal as part of a gammadion and complex Allah symbolism.

Returning for a moment to the sacred Roman cross at the end of chapter 12 (figure 604 a ff. cf. figure 414), if we add 4 details, the 4 Fs become 4 Es which recur in sweaters and textiles and are variants of the earlier firecross. Now the I F becomes I E (cf. ie, je and ye, which is also sometimes ju and je). The 3, 2, 1, 0 arms of letters E F Γ (G) I, are part of a profound history of symbolism linking primal energies and forces, variously called hands of gods, hands of God, sometimes as compound symbols, as individual letters; as vowels, or as consonants.

Multilingualism helps to appreciate the depths of this symbolism. In Brahmi, the L shape is the vowel u; the inverted, reversed f shape is the vowel ū (figure 605a ff.). In the Alphabetum Armenicum almost the same shape becomes letter 8: the diphthong ie. In the Alphabetum Hebraicum ante Esdram, an upright reversed F shape becomes letter 4, Daleth and an inverted reversed three-armed F becomes letter 5: He. In Paleo-Hebrew, the upright reversed F recurs as letter 10: yod, and the reversed three armed F now upright becomes letter 5: He.

In the runic tradition, the regular (non-reversed) three-armed F is also Fe and Fehu, sometimes letter 1, 6, or 24, symbolizing fullness in all senses, completion, culture and civilization at culmination. In the Baybayin alphabet, a combination L and f become the letter Fa. In the Arabic tradition, combinations of these seminal figure-ground letters lead to E L I F, Elif, Alif, Al Fa Ba, alfaba as in alphabet. In the Christian tradition, a combination of three vowels and a consonant lead to the tetragrammaton Alfonsi in its multiple forms (I E U E; I E V E; IE EU UE; IE EV VE; I E U E; I E V E).

In simple terms, the interplay of figure-ground shapes, that lead to the gammadion and swastikas are much more than a source for letters Γ (G) and L. They are part of a complex interplay of symbolism linked with key vowels and letters of the alphabet. One could argue they are a source for the alphabet. Further examples of figure ground are found in combinations of I T C, and interplays of A, I, E, U, F.



Figure 606. Letters jha, na ha, ya and ornamental symbols.

In the Hebrew tradition, the letters Vav, Heh and Yod that form the tetragrammaton are part of this same complex tradition. The primal energy of V becomes letter 6 (Vav). In other alphabets, the letter V was traditionally near the beginning (e.g. letter 2 as Vede, Veda), or near the end (cf. shape 17 in Persian and shape 16 in Arabic) and, like jiim, and shin, associated with maximal energy and full yang and the summer solstice. In Hebrew, the energy and verve of letter 6, vav, becomes subordinate in a framework where it is V in the Y H V H of their tetragrammaton. Emphasis on its primal energy is now shifted to an interplay with letters 5 and 10, Heh and Yod, which provide balance and counterbalance. In the interests of creating a letter of balance, He becomes letter 5 (half way on the way to 10) and Y which was often letter 9, 10 or 11 in other alphabets, becomes letter 10: Yodh or Yud (cf. IUD[425]), with a gematria of 10 that is much more than a simple 2 x 5.

In a number of alphabets, including English, letters 1 5 10 marked the vowels: A E I/J. In Hebrew, these become Aleph, Heh, Yod. The central column of vowels in magic squares now become A H Y (cf. A Ha Ya,). There is a shift from 3 vowels to a mother letter and 2 consonants: Ha and Ya (letters 33 and 26 of Sanskrit), which also form the word for life in Sanskrit: haya.

In terms of the figure-ground story, this entails a different set of symbols where the letter S is not in evidence. One version shows a form resembling a reversed h which, in its inverted form, resembles a Y (figure 606e). In the Slavic world, it is linked with flower of fern symbolism recurring as Odolen Trava and its mirror form Svetok Papor (Одолень трава - веток Папоротника). In the Islamic world, they recur in kufic writing, including complex forms of the name Muhammed. In the Nimavard Mosque (Isfahan) the form of the name Mohammed becomes the container of a Sura 1 of the Koran.[426] One version repeats the name Mohammed four times as figure leaving an inverted, reversed f as ground which, if reversed and inverted seems to prophecy the f of Facebook. In another version the Ahad (the One) linked with Allah has the same reversed h shape seen in the Slavic flower of fern. In the Baltic world, they recur as variants of the fiery crosses (ugunskrusts) which, if tilted 45 degrees, appear to have Christian crosses as their ground. Even without a mastery of Sanskrit, Brahmi, Hebrew, Arabic, Slavic and Baltic languages, there can be little doubt that these connections are more than co-incidental. The key forms become names of primordial forces, the Supreme Being, his Messenger and a word for life itself.

In terms of individual letters, the y and h shapes, are found in jha and na of Brahmi which combine as jana (born). A reversed y shape is found as letter 34 of Asomtavruli. In chapter 7, we noted that this H that becomes a Y resembling a Slavic yud, a Cherv, and a Paleo-Hebrew Vav is linked also with the symbol of Saturn and related to its metal, lead, which often resembles a container or a stand in its inverted form (figures 606, cf. 232-233).

Popular code books and films speak of the masculine and the divine feminine, the upward and downward triangle, the blade and chalice; the full cup and the cup that is overturned. In the Tarot tradition this leads to 4 symbols: Cups, Swords, Pentacles, Wands. We saw earlier that it is present in the Rodovik and Bogovik symbols with S and reversed S as figures and grounds of L.













Figure 607 a 2 Slavic axes (20,000 B.C.), b-c Hebrew swastikas, d-f. Christian swastikas.

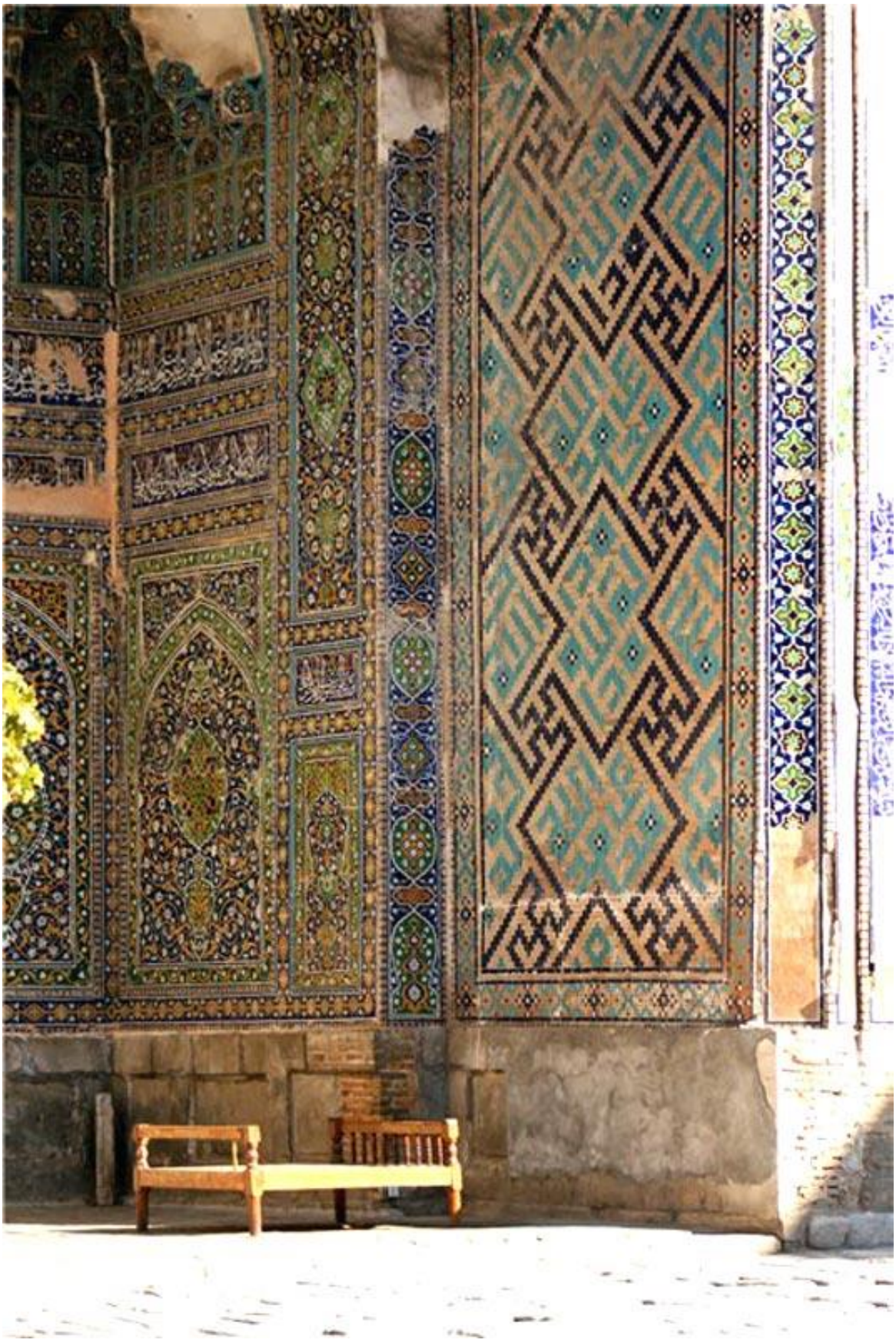
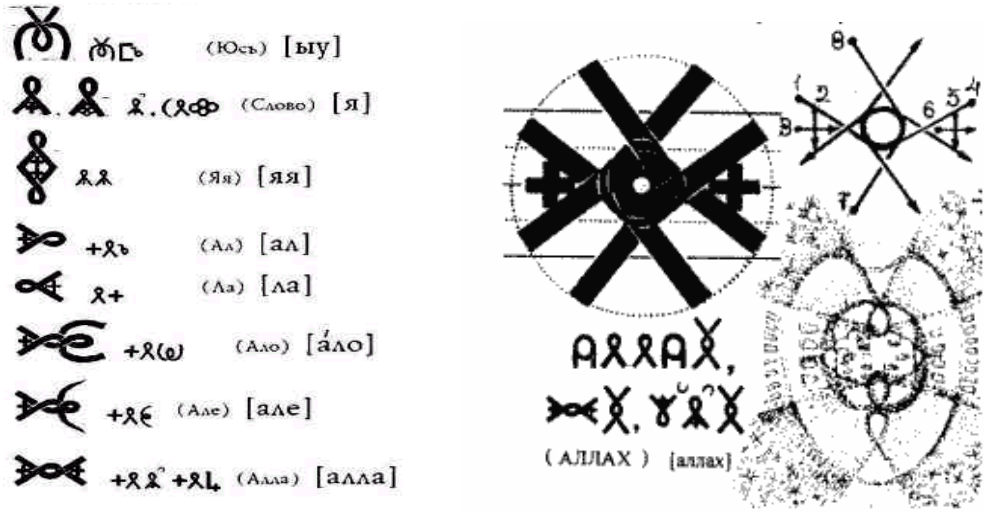


Figure 608. Shahi Zinda (Live the King) Samarkand.



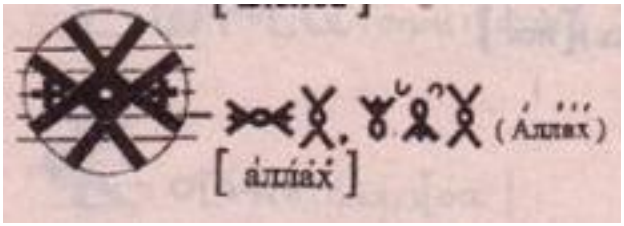






Figure 609. Letters Yus, Ya, Al, La, Alo, Ale, Alla, Allah in Old Slavic, Talashkino Decorations.

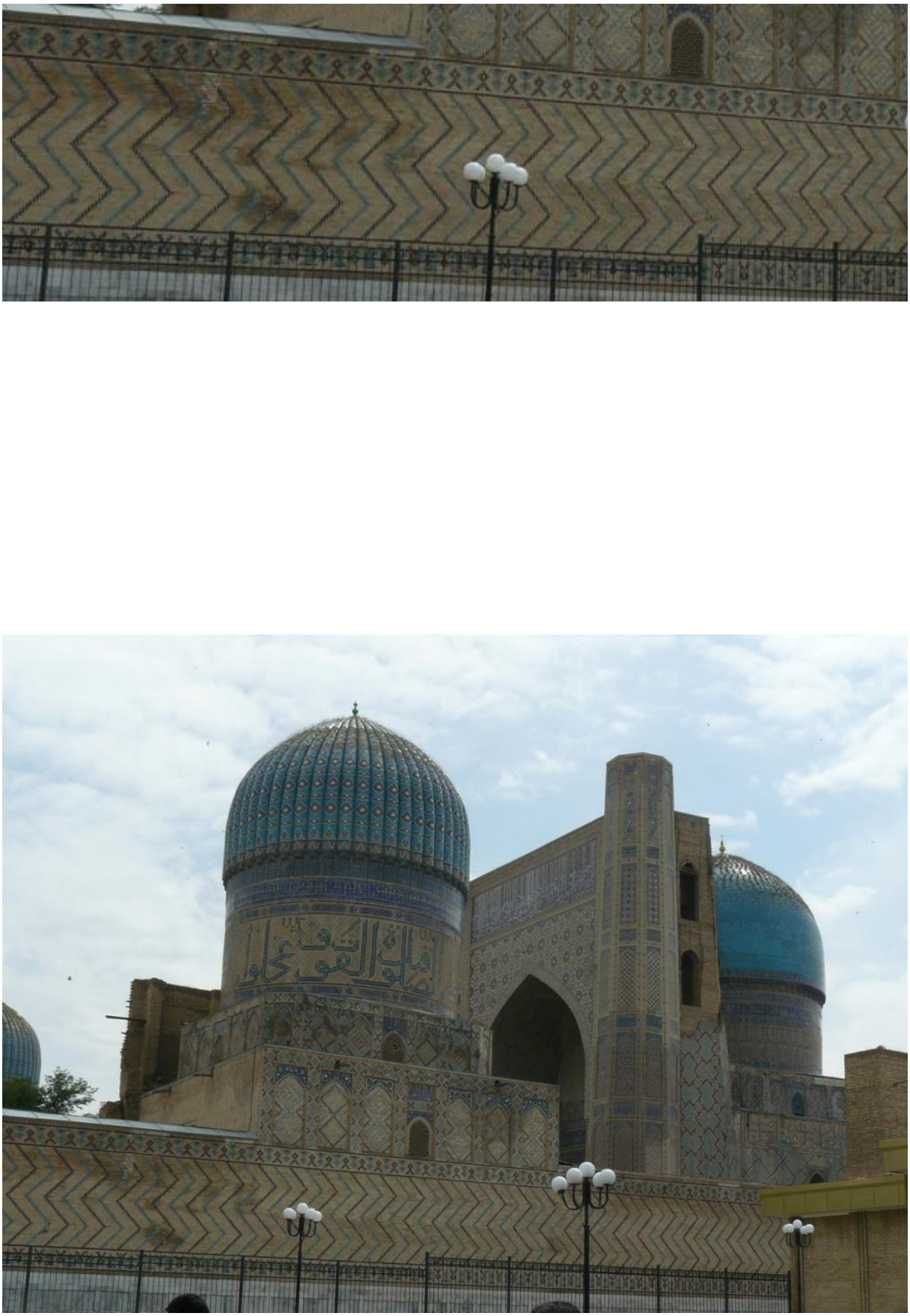


Figure 610. Wall Decorations, Bibi Khanym, Samarkand

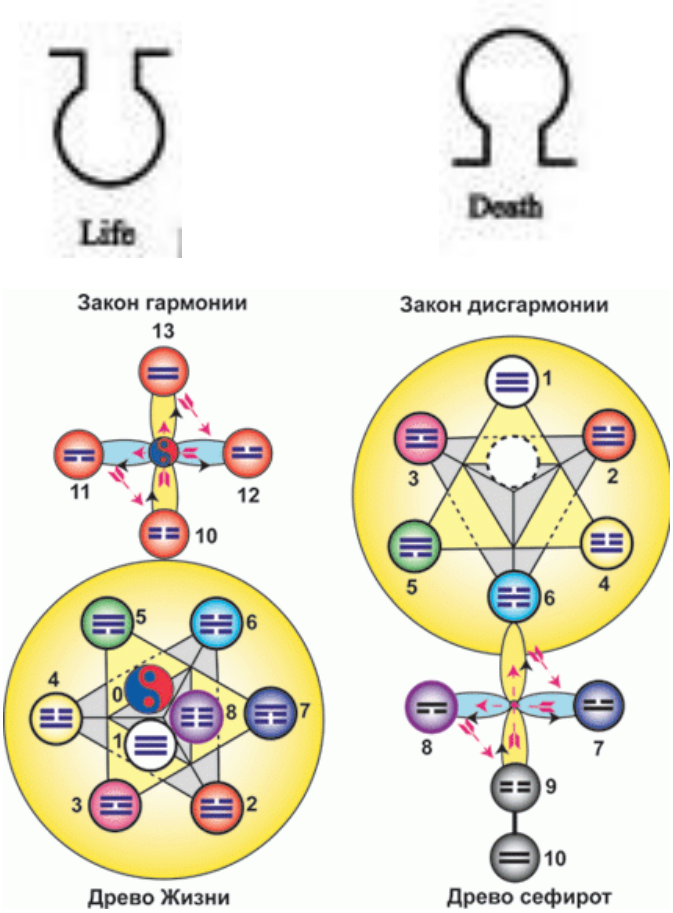


Figure 611. Life – Death, Tree of Harmony – Tree of Disharmony

The examples linked with flower of fern are older. They have been found on two axes in a Slavic archaeological site dating to 20,000 B.C. (figures 607-608). In this version, the figures of the two swastikas, one left pointing, the other right pointing, create a ground of T figures. Later versions reduce the odolen trava symbolism to simple left swastikas, e.g. in Greek pottery, a column of the Palais de la justice in Brussels, a façade of Jodo-Ji Onomichi temple in Japan; a floor in front of the altar of the Catholic church of Meerssen in Limburg and a wall inside the Shahi Zinda (Live the King) mosque in Samarkand.[427]

1.8. Breath and Essence

The above examples suggest that there is much more than a lost symbol: there is a forgotten symbolism, which once linked Slavic, Baltic, Arabic, Persian, Hindu, and Chinese worlds. When the French mystic,Saint-Yves d'Alveydre, wrote on the Vattanian alphabet in the late 19th century he noted concerning the letter AUM:

> The unity in the trinity: masc. fem. neuter m n f.
> The the great breath of God, creative soul and essence the in the created beings.
> and he formed
> Wa I BaRa Alahim ath ha Adam: Moses c. 1, v. 27-28.
> The Brahmins say Al-LaHIM the Powerful among them, and, mystically, say his two principles which, before Creation were united into a single abode, the Thohou VVa Bohû. Ala great, Alahy habitation. Alâhym the great abode of the ● . The all, the whole, the of the Veda Aham, the ● Aum .
> A, masc. principle. 1st chief, scepter, staff, unity, seed, power.
> There, breath, soul, existence, secret, marvel, terror.
> ● Circle, serpent, continuation, measure, time, respiration, expiration, thought, spirit, death, etc.[428]

Saint-Yves' emphasis on breath and essence (and) is reflected in the runes of Othala (cf. Erda and earth) and Othala inverted, or in the descending and ascending runes Oreya and Ar (Орея – Ар ᛟ ᚨ). These are elements of a much bigger story. The old Cyrillic alphabets typically end in vowels, semivowels/diphthongs such as yus, yu, ya, ye or jus, ju, ja, je or ius, iu, ia, ie (figure 38, cf. 36). These are found also in Old Slavic (figure 125). For instance, we find Yus, yu (Юсъ ыу), the term for Word (Слово, cf. Vac, Logos) and the letter Ya (Я or as yaya, ЯЯ), which has an appearance like the Othala rune. Variants of this form show a version pointing right, AL (ΑΛ), a version pointing left LA (ΛΑ) and combination forms as Alo, Ale Alla (ΑΛΟ, ΑΛe, ΑΛΛΑ), and then much more complex forms as Allax (ΑΛΛΑΧ, figure 599). This form is also known as the Sign system of paradise squared (Знаковая Система Рая в квадрате).[429] Many centuries, some claim many millennia, before Islam, old Slavic had figures and grounds now associated with the Allah of Islam.

The Othala-like breath figures, that are letters ya and Slovo (the Word) in old Slavic, adorn the walls of the early 20th century Church at Talashkino that attempted to revive older folk traditions (figure 609e). In Tengrism the same symbols connected with pre-historic imagery of the sarakt or state (figure 35). They are found equally in the walls of the mosque of Bibi Khanym in Samarkand (figure 610). The root symbols are shared in different religions.

In alchemy the descending and ascending imagery is the vase of life itself. Upright it is life:

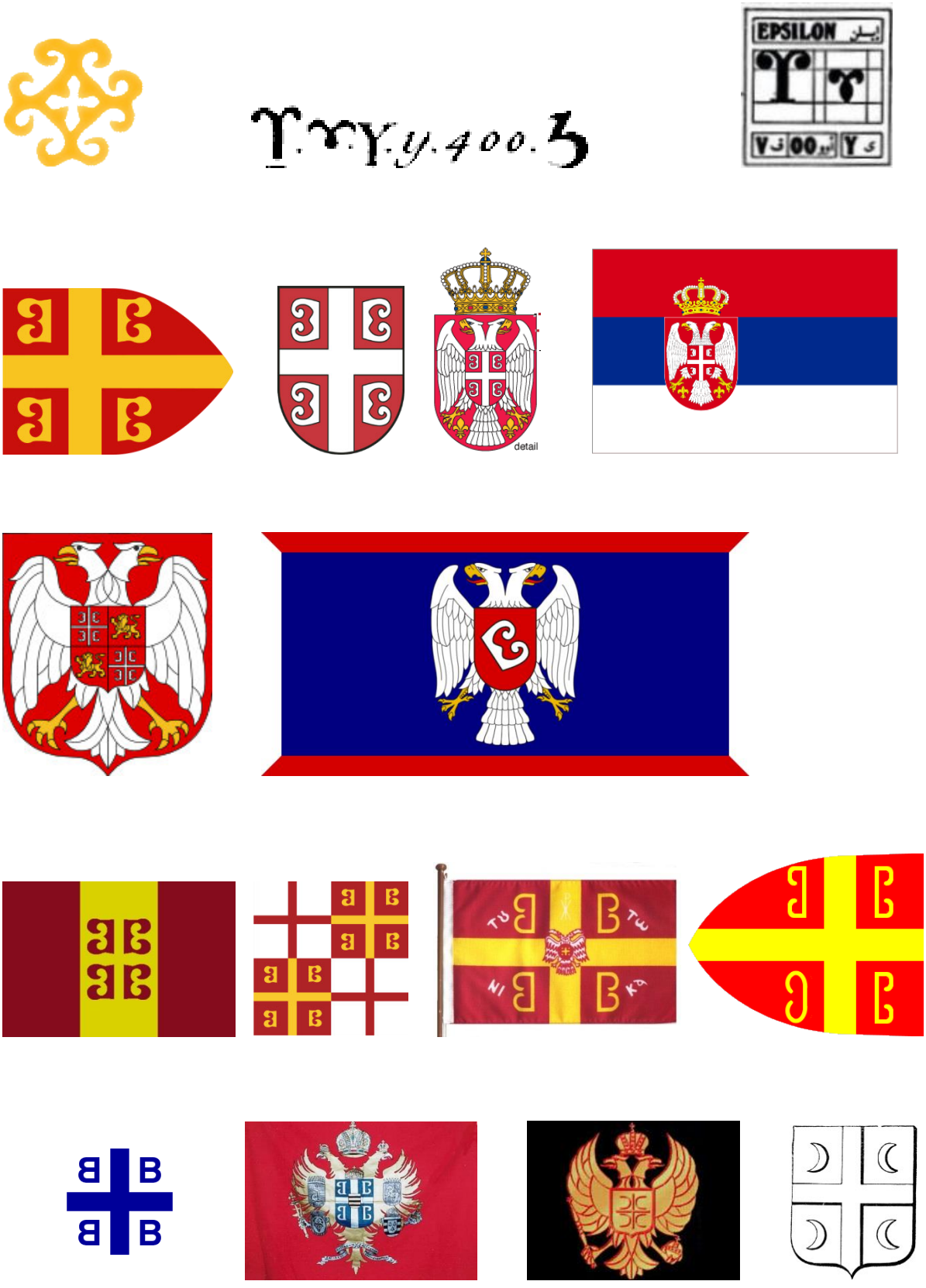


Figure 612. Birth symbol, Epsilon, Byzantine and Balkan flags and coats of arms.

inverted it is death. In the Slavic tradition, the upright becomes the tree of harmony, the downward the tree of disharmont and discord. The symbolism entails the trigrams of the I Ching and integrates the flower of life (figure 611). Our current alphabets and symbols are like fallen leaves and twigs from an older tree of life. Understanding the interplays of figure-ground helps to understand how the intricacies of symbols unfold into patterns of letters before they become figures of speech and grounds for literature, grounds for belief and for unity.

2. Byzantine and Balkan Flags

The figure-ground phenomenon with respect to letters has unexpected applications in terms of flags and coats of arms. The birth symbol was discussed previously. Its figure of four sets of horns imply a ground of four womb-like receptacles that complement the horns. The lateral versions entail a shape resembing a reversed 3 and a 3, or a Latin open ʒ and its reverse, which is sometimes like a reversed and regular Sigma, S or variant of zhe or z, which play a significant role in embroidiery, weaving and carpets (e.g. figures 577-578).

Alphabetically the two horns relate to letters y, upsilon and especially epsilon (figure 612a ff), which relates to the essence figure discussed earlier. In the Coptic alphabet, Epsilon is a composite of 4 letters Y OO and V. In the Byzantine Imperial Flag, four of these Epsilon horns form the ground for the figures of four Greek Bs said to stand for Basileus Basileon Basileuon Basileuonton/Basileusi (King of Kings, ruling over Kings). Changing the colours the same basic layout becomes a red ground with 4 white figures as the Serbian Cross. In the flag of Serbian Republic, this Serbian cross, in turn becomes the central portion of a two headed eagle with a crown set in a flag of red, white and blue.

In the Coat of Arms of Serbia and Montenegro, this motif of the four figure-ground epsilons posing as the 4 Bs of the four aspects of King of kings is doubled and appears in the feminine Aquarius-Leo axis, while the male Gemini-Scorpio axis has two lions. In the Alt Flag of the Bosnian Serb People, the escutcheon contains only a single figure-ground epsilon positioned obliquely as a B.

There are numerous variations on these themes. The Byzantine Flag (figure 612k ff), uses the same 4 Bs with a different background. The Byzantine Empire Flag uses 2 sets of 4 Bs along the Gemini-Scorpio axis and 2 red figure crosses on white grounds for the Aquarius-Leo axis. Another version of the Byzantine Empire Flag spreads the 4 Bs to the four corners and has a double eagle in the centre above which is the Chi Rho. A 14th century version of the flag of Salonica (as in Thessalonica, Greece) shows a "red flag with a yellow cross and four chain links"[430] In this version, one of the Bs has become a reversed C (i.e. an S). The origin of these 4 B flags is associated with the flag of Constantine the Great which has 2 regular Bs on the right and 2 reversed Bs on the left. In the flags of Salonica and Constantine the subtlety of the epsilon figure-ground is missing. As the letters spell a clear message, the spell of the symbols found in the birth of life imagery and letter epsilon, is gradually lost.

In the new Serbian Flag the 4 Bs are transformed into 4 Ss written in Cyrillic as 4 Cs and variously interpreted as Samo Sloga Srbina Spasava (Only unity saves Serbia)[431] or Sveti



Figure 613. Saint Peter and Keys

Sava - Srpska Slava (Saint Sava-Serbian Patron).[432] In the "new" Serbian Coat of arms, these 4 Cs are even more unequivocal and are sometimes read as Cs to mean: Chetniks Couldn't Conquer Croatia. In the great Seal of Servia, the 4 Cs become 4 crescent moons. Seen in sequence, these flags illustrate how the multivalent figure-ground symbolism becomes clearer and more literal. The immediate meaning is clarified. The deeper roots are obscured, forgotten or lost.

3. Figure-Ground in Keys and Crosses

The philosophical symbolism of keys was explored at the end of chapter 6. Here we are concerned with a detail: how keys also reflect the figure-ground tradition. Tradition links Saint Peter with keys to such an extent that we often perceive little more than a man holding keys (figure 613a ff). A closer inspection reveals two trends. One continues the single key approach with considerable variation in the head of the key. Some show a letter E that recalls both the hands of God and Sanskrit A (figures 8 and 24). In Perugino's, Jesus Handing the Keys to Peter (Vatican), the keys show two reversed Es and show the letters J C (Jesus Christ) in mirror form.

A second trend shows two keys that follow the diagonal alignments of Taurus-Scorpio (male) and Aquarius-Leo (female) diagonals. In the Coat of Arms of the Holy See and of the State of Vatican City, the male alignment is bright while the female alignment is dark. The figures of the keys reveal a roman cross as ground in the empty spaces. Sometimes the arrangement is complemented by an inverted cross of Saint Peter and surmounted by a cock. In other cases, the right E is regular while the left E is reversed and narrower. Or the keys become the arms of Regensburg. In the Gnostic tradition, the keys are linked with gold and silver and with practices with roots in Oordhvareta Yoga.[433]

3.1. Crosses

This appendix began by exploring figure-ground phenomena in Greek crosses. Christianity is often associated with the Jerusalem Cross also known as a Crusader's Cross (figure 604). The simpler form of the cross is known as the "Crusaders' Cross", because it was on the papal banner given to the Crusaders by Pope Urban II for the First Crusade, and became a symbol of the Latin Kingdom of Jerusalem. It was first worn by Godfrey of Bouillon, the first leader of the Kingdom. The four smaller crosses are said to symbolize either the four books of the Gospel or the four directions in which the Word of Christ spread from Jerusalem. Alternatively, all five crosses can symbolize the five wounds of Christ during the Passion, the Pentateuch and, presumably, the first five Christian Churches. It is also used in the flag of Georgia.[434]

The essence of this shape is implicit in the Sri Yantra and it recurs as letter Tay (tau) in the Slavic tradition, as the cross of crosses (krustakrusts) and as the Tree of the Dawn in the Latvian tradition, where the figure-ground is again evident. Some elements of these forms make their way back into variations of the key of Saint Peter. In Russia, the same cross is called a Twelve Cross (ДВЕНАДЦАТИКОНЕЧНЫЙ КРЕСТ).[435] The basic form of the Jerusalem cross is found also in the Kilim Cross in Turkey, where it is "another symbol which guards against the power of the evil eye."[436] Hence, a symbol central to Christian



Figure 614 a. Slavic Letter Tay (cf. figure 6), b. Sri Yantra, c. Jerusalem Cross, d. Tree of Dawn, e. Cross of Crossses, g. Jerusalem , Kilim Cross, f. Saint Peter's Key, Bremen Arms















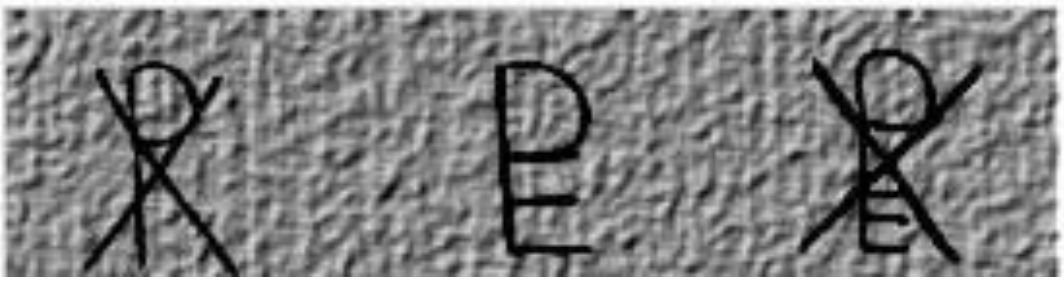
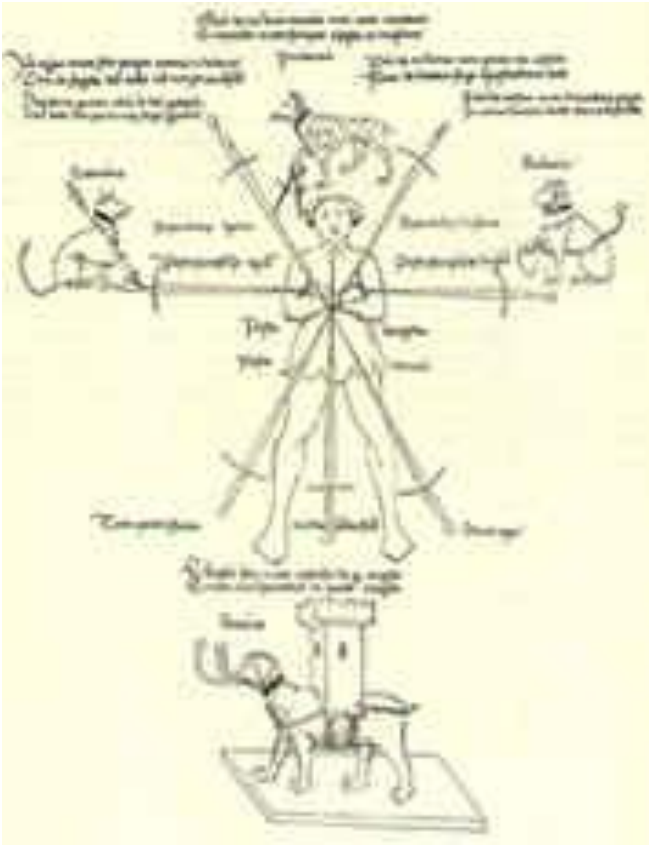


Figure 615 a. Keys of Saint Peter, b-e. Saint Peter and Saint (keys and sword, cross and sword, sword and book); Saint Peter monogram.





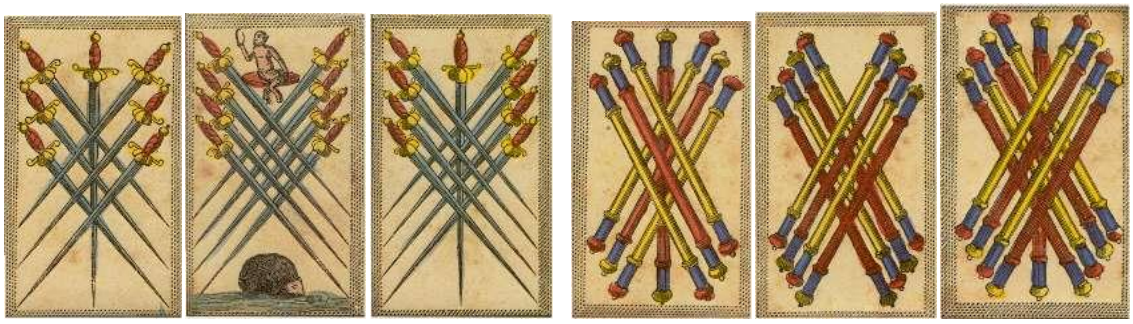


Figure 616 a. Ruevit, b. 7 Spears, c. 7 Spears and 7 Batons

identity, is equally evident in cultures beyond Rome and Jerusalem. Ironically, the so-called enemy may well have invented the cross that Christians believed they were defending. The key of Saint Peter (figure 615a), complete with the figure-ground key pattern examined earlier, recurs in the coat of arms of Bremen. The keys of Saint Peter become keys to the Kingdom of Heaven. The cross and keys of Saint Peter combined become a symbol of Christianity. Saint Paul with his sword and Saint Peter with his keys become complementary symbols and feasts. (June 29 or July 12 [in the civil calendar]). They become the coats of arms of Biecz in Poland. They are paralleled with symbols such as the sword and the book. They symbolize war and peace, power and wisdom. A key with an upward sword becomes a symbol of Steinbourg in Alsace. A key with a downward sword become a symbol of Schaffhouse-sur-Zorn in France. Sometimes, the keys are replaced by an X as Chi and the P becomes the P of a Rho, or Rho + E, or Chi + Rho + E.[437] Key names are much more than names on keys. They are multivalent symbols of crossing. The passage of the sun and the line of the star summarized in the letter ksi, are now replaced with man-made symbols or symbolic letters.

7 Swords and 7 Heads

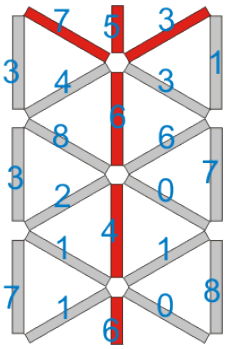
Gods and saints typically have 1 familiar name and 1 key attribute. Complex gods typically multiply these attributes, or the number of a given attribute. For instance, the Slavic god Ruevit has 7 heads and 7 swords (figure 616a) relating to the 7 months of summer:

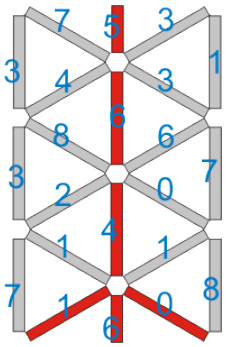
> The idol of Ruevit/Rugevit stood in the town of Carenz on the Rugen island, in the temple, which walls were covered with red cloth. He was depicted as a warrior with seven faces on a single head and with seven swords on a waist, and the eighth, bare sword he held in his arm. Ruevit is the guard of the Gates and the Seven Paths to Seven ***Manifest; Presented;Yav'*** Spheres of Wyrd's Tree. Seven faces are supervising them. Seven swords are the weapon, protecting the ways and stages of Spiritual Warrior's Initiation. The eighth sword symbolizes the octagonal Sunwheel, a sign of Cosmic cycles and Complete Absolute-human. The sacred days of Ruevit falls on the 1st - 5th of November, i.e. on the period of Samhein, when the axis of the worlds intersect and the Gates of the worlds are open. Beside that, the symbol of Seven swords means the Will, the Wisdom, the Mind, the Harmony, the Knowledge, the Devotion and the Ritual.[438]

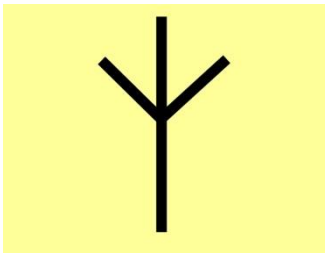
Ruevit's counterpart Porevit governs the 5 months of winter. Secular versions apply the same principles to everyday life. Hence, whereas the sacred tradition has 4 animals of the 4 Evangelists, the mediaeval secular tradition employs 4 animals lynx, lion, tiger, elephant to identify key techniques and moral values, which are aligned along the cardinal axes (figure 616b, table 157). The lower figure is an elephant with a castle, which becomes a pub name in England and an underground station in London (Elephant and Castle, now associated with Infante de Castilla).

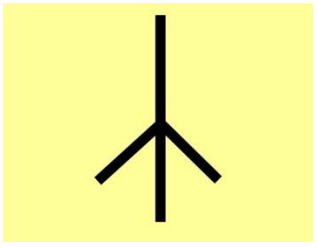
Technique	Moral
Sense of measure and choice of tempo	Courage
Lynx	Lion
Speed of Action	Physical and psychological Vigour
Tiger	Elephant

Table. 157. Techniques and morals related to the scheme of seven swords. [439]









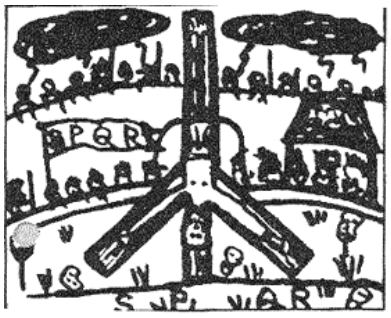










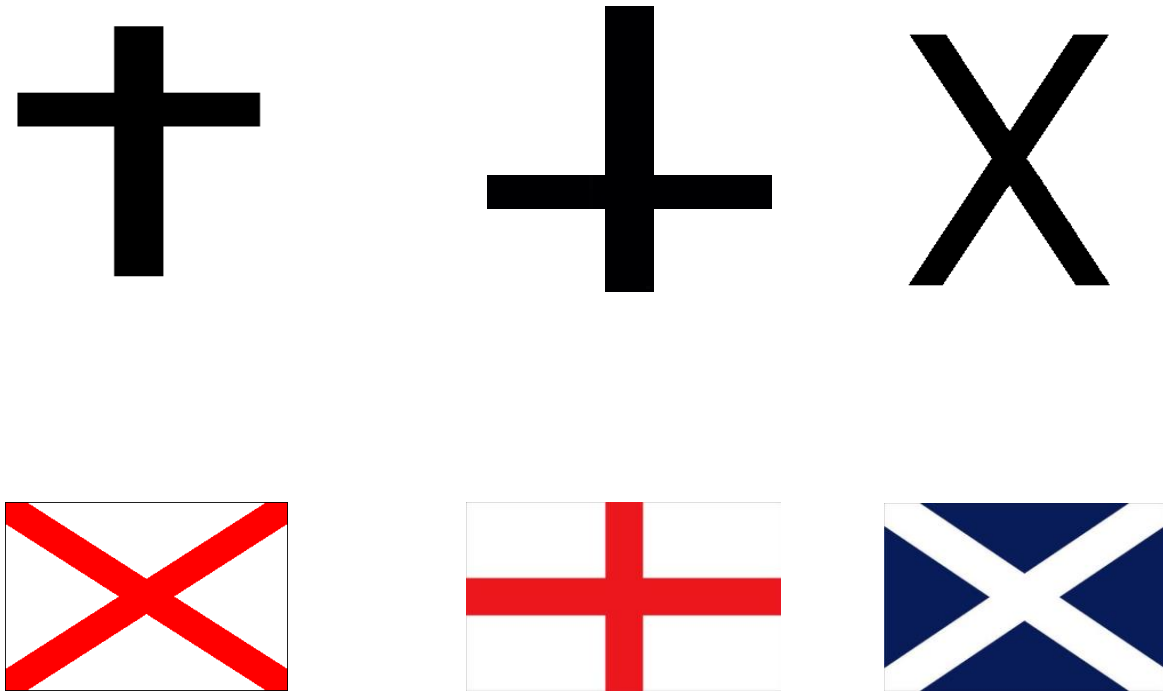




Furca Cross -

Inverted Furca Cross

Figure 617. Myr Rune, Chernobog, elk-kalk, Man-Yr, Cross of Christ, Cross of Saint Peter, Cross of Saint Andrew



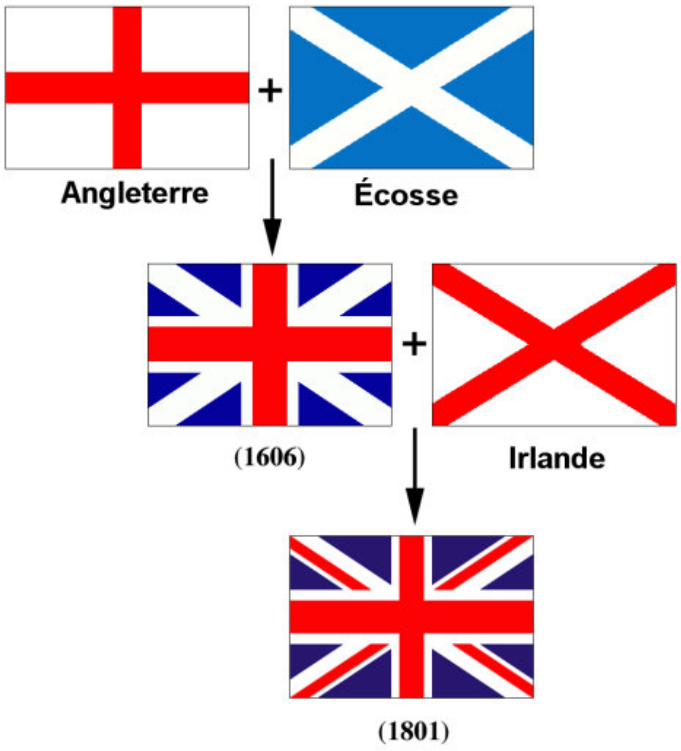


Figure 618. Cross of Christ, Cross of Saint Peter, Cross of Saint Andrew, Flag of Saint Saint Peter and Saint Paul Patrick, Saint George, Saint Andrew. Combination in Union Jack.

These are complemented by 7 swords that serve to separate the space into clearly defined spaces. With Ruevit, the 7 swords marked one section of the year. Here, they serve to divide the year into separate spaces, each of which is linked with individual combat techniques. Chapter 4 explored ways in which human movements help to classify cosmic principles and letters. Here, the evolution of combat principles, classes, manuals become separate activities with no official links to the cosmos.

One implication is that previously sacred movements now become a domain for play, a theme in the tradition of homo ludens described in Huizinga. For instance, the Tarot adopts the same idea of 7 spears or swords, creates 7 playful spears/swords and then creates 7 playful batons/wands. Even war and peace now have their playful dimension. In today's terms, everything can become a video game. Slowly the paradoxes of the process are coming into focus. On the one hand, there is a gradual shift towards aesthetic distance, whereby even the most sacred becomes playful. And yet the playful is there from an early stage through jesters and jokers who remind even kings of another dimension. Meanwhile, there is a remarkable dimension of déjà vu. Jung would describe it in terms of the universal unconscious, whereby seminal images recur in new forms.

3.3. Runes, Crosses and Flags

Chapter 1 began with the Algiz rune and Algiz Rune inverted (figure 1 -2). The modern names are the Myr and Chernobog runes (Мир – Чернобог, figure 83). These become the Ma – Yr runes; eolxecz- x – kalc-k; Man – Yr (spirituality – roots, figure 617a ff.). These correspond to the Furca cross - inverted Furca cross of Christ and Saint Peter, and the cross of Saint Andrew.

Corresponding crosses are Latin cross, inverted Latin cross and diagonal cross. Equivalent flags are the flags of Saint Patrick, Saint George, Saint Andrew. Between 1606 and 1801 these were integrated into the familiar Union Jack. On the surface, it is merely a national flag. In practice, it is a consummate experiment in combinations of figure-ground (figure 618).

3.4.. Conclusions

The history of alphabets is a well establshed theme. This book has explored how there might one day be histories of letters of alphabets. The shapes and meanings of these letters have multiple sources. Some relate to groups, tribes, clans and their symbols (tamgas, kuni, seals) of personal property (appendix 1). Some relate to stories of the sky (appendix 2) and specific phenomena in cycles of nature (appendix 3). Some byproducts of these stories and cycles become decorative themes woven into the fabrics of embroidery, textiles, carpets and even into the shapes of food in the form of buns, pastries, pretzels and cakes (appendix 4).

Others, explored above (appendix 5), occur as decorations on floor tiles, mosaics, and walls. These decorations transform the more complex stories of the sky into ornamental patterns. Seen as a whole, the resulting decorations are often abstract summaries of cosmic principles. Meanwhile, individual elements frequently reflect letters.

Figure-ground phenomena lead to a natural interplay of positive and negative spaces. In

complex symbols this frequently entails duplication, reversal, mirroring, and inverted forms. As a result, in terms of letters, figure-ground inroduces interplays of complementary and opposite forms in letters: e.g. an and A and V, an alpha and lambda (A and Λ) a gamma and lambda (Γ and L), or geometrical figures of S which have Ls for grounds.

This interplay is particularly rich in terms of letters 5 and 6, which become letters E and F (English) and Heh and Vav (Hebrew), where they are linked with the tetragrammaton. Seminal symbols concerning celestial energies, forces and fires, thus inspire a rich array of fiery symbolism in the Baltic tradition, fern of life symbolism in the Slavic tradition and become integrally connected with vowels and key consonants of Western alphabets. The letter I as in I as individual and the letter U, as in you as another individual, thus becomes I and U, the UI of the Celtic runes, Uillean, the beech tree and the honeysuckle. In Hebrew, letters 5 6 and 10 become the Heh, Vav and Yod of the tetragrammaton. In English, they become letters E F and J. These letters are interlinked with kufic traditions, and with ornamental symbols that go back at least to 20,000 B.C.

The U is linked with the Uk (cf. Ukraine), which is also linked with the essence that, in combination with its reciprocal, the great breath of God, becomes one of the starting points of creation summarized in the upsilon, the epsilon, the birth sign and serving as starting points for flags, coast of arms and heraldry of the eastern Roman Empire and elsewhere. And the key pattern recurs literally in key symbolism that helps us unlock the iconography of Christianity. If the figures of letters are linked with grounds of belief, they also point to creations and a creator beyond local, sectarian versions.

There is a great distance between the Algiz symbols of 68,000 B.C., the 3 kinds of zodiac signs and the 3 kinds of flags and yet there is also a clear continuity. Chapter 6 showed that the earthly reflections and branches of the heavenly stems are many. This appendix has shown that there are many further dimensions of this story that have yet to be explored. Between the figures are new grounds for research.

Appendix 6: Evolution and Alphabet Trees

This appendix outlines three aspects 1) histories of alphabets, 2) trends in scholarship and 3) alphabet trees.

1. Histories of Alphabets

Our understanding of the history of alphabets has changed slowly in the course of the past 500 years. The 16th century saw first printed compilations of alphabets with Postel (1538), Palatino (1545), Agrippa (1550) and De Bry (1596). These were basically lists of examples without analysis. Duret (1613) marked a watershed. His *Thrésor de l'histoire des langues de cest univers* (1050 pp.) gave a real history of alphabets and assessed the state of scholarship at the time, raising numerous important questions and remains an important source today.

By contrast, for James Bonaventure Hepburn at the Vatican Library, who published the Virga Aurea (1618, figure 619 a-c), the matter seemed relatively straightforward. There were 72 magical alphabets linked with 72 names of God. His list (in fact only 68) included alphabets from India (2), Middle Asia (12), Middle East (26), Europe (20), Africa (9). Kircher (1679) published a comparative chart of the most ancient alphabets of the (Western) world (figure 620).[440] Erasmus Frölich (1754) published another chart of early Semitic alpahebts (figure 621).

A next step forward in awareness of possible Indian roots came when Eduard Bernard (1689) published first images in Europe of Alphabetum Hanscretanum and Malabaricum.[441] This intuition was given new inspiration through the vision of Sir William Jones (1786):

> Of all his discoveries, Jones is best known today for making and propagating the observation that Sanskrit bore a certain resemblance to classical Greek and Latin. In *The Sanscrit Language* (1786) he suggested that all three languages had a common root, and that indeed they may all be further related, in turn, to Gothic and the Celtic languages, as well as to Persian.

His third annual discourse before the Asiatic Society on the history and culture of the Hindus (delivered on 2 February 1786 and published in 1788) with the famed "philologer" passage is often cited as the beginning of comparative linguistics and Indo-European studies. This is Jones' most quoted passage, establishing his tremendous find in the history of linguistics.[442]

Seven years later, Edmund Fry published his classic: *Pantographia; Containing Accurate Copies of All the Known Alphabets in the World; Together With an English Explanation of the Peculiar Force or Power of Each Letter: to Which Are Added, Specimens of All Well-Authenticated Oral Languages* (London, 1799). While its title reflected the hyperbolic optimism of the era, it offered a comprehensiveness of examples (e.g. figure 622) no other published work before or since has managed to achieve. This brilliant example of the Anglo-Saxon empirical method revealed that there were 11 forms of Hebrew, 18 forms of Chaldean and dozens of forms of Greek. While the work did not print examples of all alphabets, it established very clearly that the great alphabets have a history. They change and evolve over time.

In 1806, Joseph Hammer (Freiherr von Purgstall) published an English translation of Ibn

Washiyah's Ancient Alphabets, with a list of 80 magical alphabets, an outline of the 4 categories of hieroglyphs of the Hermesian language and a description of the 4 main classes of priests in ancient Egypt. This work, which predated Champollion's deciphering of the Rosetta stone (1822) by 16 years was extremely important because it confirmed the use of Indian alphabets in ancient Egypt, and offered evidence that their structure was linked with a primeval, antediluvian Shimshim alphabet (cf. figure 236).

Among the magic alphabets were also two tree alphabets attributed to Plato and Dioscorides, suggesting that there were possible runic roots in Greece and Egypt. Two generations later, Captain Sir Francis Burton (1879) explored this idea further, noting that such runic tree alphabets were also found in Persia: e.g. Cypress writing (khatt-i-sarvi) and Tree Writing (khatt-i-shajari).[443] Meanwhile, the linguistic research of the brothers Grimm, and Grimm's Law[444] (1822) laid the foundations for linguistics as a discipline. The basic idea was that:

> languages would not evolve in a haphazard manner, but rather that they evolved according to certain rules. Using these rules, one could theoretically run the evolutionary process backwards and reconstruct the root language. Comparative linguists have done this, producing parts of the hypothetical language, named Proto-Indo-European.[445]

The 19th century saw growing fascination with India beginning with books such as Friedrich Schlegel's *On the Speech and Wisdom of the Indians (*1808). This led to Carl Bopp's fundamental *Comparative Grammar of Sanskrit, Zend (Avestan), Greek, Latin, Lithuanian, Old Slavonic, Gothic and German (Berlin, 1833, 1835, 1842, 1847, 1849, 1852.*[446] Eugène Burnouf (Paris) and Carl Bopp (Berlin) were teachers of Max Müller, author of the 50 volume, *Sacred Books of the East*:

> Müller's Sanskrit studies came at a time when scholars had started to see language development in relation to cultural development. The recent discovery of the Indo-European (IE) language group had started to lead to much speculation about the relationship between Greco-Roman cultures and those of more ancient peoples. In particular the Vedic culture of India was thought to have been the ancestor of European Classical cultures, and scholars sought to compare the genetically related European and Asian languages in order to reconstruct the earliest form of the root-language. The Vedic language, Sanskrit, was thought to be the oldest of the IE languages. Müller therefore devoted himself to the study of this language, becoming one of the major Sanskrit scholars of his day. Müller believed that the earliest documents of Vedic culture should be studied in order to provide the key to the development of pagan European religions, and of religious belief in general.[447]

Ewald, in his History of the People of Israel (1864), came to the conclusion that the Southern Semitic traditions (Arabic, Ethiopic and Himjaric) were older than Hebrew:

> The Hebrew language was long supposed to be the original language of mankind ; but this view can no longer be held by any philologist, for the Hebrew language, as it appears to us in its earliest forms in the sacred Scriptures, bears upon its face the traces of a long-previous literary development.* This is confirmed by comparing it with the other languages of the same family. Thus the Shemitic family may be divided into four groups: I. The Southern group — Arabic, Ethiopic, and Himjaric. 2. The Aramaic group — Syriac, Chaldee, Samaritan, and Mandaic. 3. The Hebrew group — the Phoenician and Hebrew, 4. The Assyrian and Babylonian. Now these languages are more closely related to one another than those of the Indo-Germanic family, the people speaking them having been confined to comparatively narrow limits, crowded on the north by the Jndo-Germanic tongues, and on the south by the Turanian. These languages are grouped in sisterhoods. They all go back upon an original mother-



Figure 619a Virga Aurea (1616)



Figure 619b. Virga Aurea (1616)



Brachmanicum	Persicum	Arabicum	AeolicumAegyptiacum	
Indicum	Assyrium	Turcicum	Germanicum	
Aethiopicum				
Armeniacum	Angelicum	Gallicum	Aphricanum	
Adamaeum	Cananaeum	Apollonianum	Aphrorabbinicum	
Geticum	Arcanum	Gothicum	Cussaeum	
Massageticum	Idumaeum	Hetruscum	Hieroglyphicum	
Saracenum	Coeleste	Hibernicum	Isiacum	
Scythicum	Noachicum	Virgilianum	Mercurianum	
Chaldaicum	Hebraeo-Arabicum	Scoticum	Cophitaeum	
Babilonicum	Hebraicum	Doricum		
Syroarmeniacum	Mosaicum	Germanorabbinicum		
Jacobitaeum	Mysticum	Hispanorabbinicum		
Palaestinum	Italo-rabbinicum			
Phoenicum	Latinograecum	Rabbinicum	Punicum	
Rabbinothes-Salonicum		Illyricum		
Sabaeum	Graecum			
Samaritanum	Ionicum			
Solomonicum	Atticum			
Syrohebraicum	Servianum			
Galilaeum	Enochaeum			
	Iudaeosamaritanum			
	Seraphicum			
	Supercoeleste			
	Coeleste			

2/	12	26	20	9
India/	Middle Asia	Middle East	Europe	Africa

Figure 619 c. (Virga Aurea, 1616), Table 158. Alphabets of the Virga and their provenance.



TABULA COMBINATORIA

In qua ex probatissimis Authoribus primævorum Characterum formæ eorumque Omnium, qui ab ijs Originem duxerunt successiva temporum propagatione exhibentur; Ex quibus luculenter deducitur Omnia linguarum Alphabeta, nonnulla in scripturarum literarum vestigia tenere.

Valor Literarum.	*Character duplex mysticus ab Angelis traditus dicitur.*	*Character eodem tempore transmissus humanus Authore R. Abrahamo Balmes.*	*Characterum veterum Samaritanorum formæ variæ ex nummis extractæ aliisque Authoribus.*	*Floridus Character Samaritanorum ex Villalpando nummisque extractus.*	*Character Mosaicus quo legem in tabulis scripsit ex variis Rabbinorũ monumentis depromptus*	*Character Syriacus.*	*Character verus Hebraus sive Assyrius*
A							
B							
C							
D						*e*	
H							
V						o	
Z						*j*	
Ch							
T							
I							
C							
L							
M							
N							
S							
Ayn							
P							
Ts							
QK							
R							
Sch							
Th							

Figure 620. Kircher, Turris Babel (1679). Most ancient languages of world.



Tabula XVII.
Alphabeta

	Assyrium, Seu Hebraicum novum forsVetus Saerum.	Sonus, et Potestas.	Rabbi Azariae.	Phoenicium Seu Samaritan Bibliorum	Palmyrenum.	Graecum vetus
F	א	Aleph, Spiritus lenis.	F	N	F	A Λ
J	ב	Beth, Bheth	9	9	9	B B
T	ג	Gimel Ghimel.	7	٦	٦	Γ
4	ד	Daleth Dhaleth.	4	4	4	Δ
3	ה	He, Spiritus asper.	3	∃	3	E
4	ו	Vau.	3 3	ϒ	3	5 5 Επσημον
	ז	Sain, S. lenissimum	3 3	0	5	Z
B	ח	Hhet. Spiritus asperior.	⊓ ⊠	⊓	⊠	H
	ט	Teth.	6 6	⊎	⊎	⊟ θ
2	י	Jod, consonans.	3 3	ת	N	I
4	כ ך	Caph, Chaph.	4]	ב	ב	K K
L	ל	Lamd.	L	2	L	Λ L
3	מ ם	Mem.	4	4	4	M
	נ ן	Nun	5]	5	5	N
	ס	Samech, S. acutum.	3	3	3	Ξ Reesio
O	ע	ghnayn Spiritus asperrimus	⊔	⊔	▽	o
	פ	Pe, Phe	3	⊐	⊐	Γ
3	צ	Tsade.	~	ת	∃	Ͻ Λ Επσημον
P	ק	Koph.	P	ϒ	P	9 9 4
9	ר	Resch.	9	9	9	P
W	ש	Schin, Sin.	W	W	W	Σ Σ
X	ת	Thau.	X 7	א	∫	T

Figure 621 . Erasmus Frölich, Annales compendiarii regum, & rerum Syriae, numis veteribus illustrati, 1754, tabula XVII.



Figure 622. Edmund Fry, Pantographia (1799).

> tongue of which all traces have been lost. In general the Arabic or Southern group present the older and fuller forms of etymology and syntax, the Aramaic or Northern group.[448]

In the eyes of some, a new interest in Aryan culture, set Indo-European ('Aryan') traditions in opposition to Semitic religions. Müller's claim that central Asia and India were the cradle of Indo-European peoples was challenged by Isaac Taylor, who argued that "European Russia was the homeland of all of the Indo-European peoples", and that runes were derived from a variety of the Hellenic alphabet.[449] Taylor went on to publish an important *History of the alphabet; an account of the origin and development of lett*ers, (London, 1893, 1899).

Taylor claimed that there was evolution in alphabets and languages; that this was gradual within a same language (family); that it was abrupt when one system was adopted by people with an incompatible language and that "new species of writing develop when writing jumps across linguistic barrier separating linguistic families."[450] Taylor's work sparked more systematic study of historical alphabets. At the same time, it re-introduced a Euro-centric approach, whereby Phoenician was supposedly the source of four major streams (figure 629) Greek, Samaritan, Aramean, and Sabean. This fourth stream, Sabean (South Arabian), was now claimed to be the source of Old Indian, Ethiopic, Tamil, Burmese, Tibetan and Sanskrit.

Our exploration of the historical strands suggests that a perceived opposition between the views of Max Müller and Isaac Taylor as Indian versus Slavic origins may miss the point. According to both Slavic and Indian sources, the origins may lie in Slavic Siberia in pre-history, then move South via Lake Baikal to the Altai, West to Omsk and South to Pakistan and India before going westwards to Europe: i.e. both were stations along a long path.

In 1903, Holger Pedersen[451] suggested Nostratic as a superclass. In the 20th century, the Eurocentric view gained some new supporters. Scholars such as von Gorsleben sought to find the roots of German in Germanic runes.[452] Euro-Centrism of another flavor continues to have a following. For instance, one strand claims that "Aramaic script was widely adopted for other languages and is ancestral to both the Arabic and modern Hebrew alphabets."[453] Others claim that Semitic languages are the source of all others. Indeed there has been one trend in Europe to narrow the scope of study from Proto-Canaanite, to Semitic (§3).

A fundamental study by David Diringer (1937) was hailed as a worthy successor to Isaac Taylor. Diringer considered a series of theories concerning the origin of the alphabet: Egyptian, cuneiform, Cretan, pre-history geometric signs, ideographic writing, Sinaitic, Ugarit, undeciphered inscriptions in Egypt, Balu'a inscription, Proto-arabic, Early-Canaanite and North Semitic inscriptions. Diringer rejected Taylor's conclusions re: Sinai origins:

> It is not in Sinai, the mountain desert region, that the origin of our alphabet is to be sought…it is quite evident that Palestine and Syria offered all the required conditions for the invention and the elaboration of alphabetic writing.[454]

Diringer discussed South Semitic alphabets, devoted a chapter to the Canaanite and Aramaic branch, non- Semitic offshoots of the Aramaic branch, the Indian and the further Indian branch (figure 635):

> It has been said in reference to the Arabic alphabet "that if 'trade follows the flag,' the alphabet follows religion." This was also true of various other alphabets of Aramaic origin, some varieties of which became the sacred scripts of the five great faiths of Asia – Zoroastrianism, Judaism, Christianity, Buddhism and Islam. We may add Nestorianism and Manichaeism…, and perhaps also the faith of the Armenians.[455]

It is curious to see that the five great faiths of Asia do not include Hinduism or any reference to Taoism and Confucianism. It is problematic to claim that Aramaic from Palestine/Syria is the source alphabet of all the Asian faiths when the Essenes linked with Aramaic Hebrew, claim that they came from India. Reasons for insisting that Sanskrit had an Indian genesis independent of Aramaic were outlined in chapter 7. Meanwhile, the painstaking research of Russian scholars such as Amanjolov (2003), have used Taylor's methods to challenge an Aramaic origin theory:

> A.Amanjolov's study, in particular, addressed the putative origins of the eastern Türkic alphabets, and came to a conclusion that the Aramean origin theory is contradicted by elements of the alphabet that demonstrate much deeper roots, displaying a common origin with the Phoenician, Aramean, and South Semitic alphabets. The parallels between the Türkic and these three alphabets seem to confirm the evolutionary concept and provisions analyzed by Isaac Taylor and published in his book "The Alphabet" in the 1883 (Vol.1) and in the 1899 (Vol.2).[456]

Hence, while agreeing fully with the premises of Taylor's approach, Amanjolov used a larger sample and came to very different conclusions. The origins of the alphabet, he claims, lay much further East in Central Asia. The East Turkic theme (cf. figure 380, cf. 643) became a leitmotif in his work as it has in ours.

2. Trends in Scholarship.

The past decades have seen developments in opposite directions, namely, towards greater complexity and simplification. There has been new interest in defining classes of writing systems and greater attention to genetics as a tool for understanding historical movements.

2.1. Growing Comprehensiveness

On the one hand, there has been a growing awareness of complexity and diversity. For instance a map of ancient scripts shows 21 ancient scripts of which 11 are deciphered and 10 are still undeciphered (figure 625a). There has also been a radical increase in awareness of numbers of languages. For instance, the Ethnologue database contains statistics for 7,358 languages (cf. figure 625b).[457] Connected with this sense of complexity, there have been ongoing efforts to identify major language families (figure 626a) including categories such as Afroasiatic languages (figure 635b). Linked with this are claims for an Afroasiatic Urheimat (figure 636).[458]

2.2.Homogeneity

On the other hand, there has been a trend to provide less detailed maps of alphabets suggesting that all is more homogeneous than previously. For instance, one map shows 19 alphabets for the world (figure 627a). Other maps show 8 world alphabets: Chinese, English, Spanish, Arabic, Hindi, Russian Portuguese, French.[459] Some list only 4 main alphabets

subtribe	Hominina	Bipedal apes (Australopithecus and descendants)	3,000,000 years ago
genus	*Homo*	Humans, neanderthals, homo erectus, and their direct ancestors	2,500,000 years ago
species	*Homo sapiens*	Humans	500,000 years ago
sub-species	*Homo sapiens sapiens*	Modern humans	200,000 years ago

Table 159. Detail from Timeline of Human Evolution

(figure 627b): Latin, Cyrillic, Arabic, Brahmic-based, 3 mixed, 1 other and Chinese as no alphabet (logograms, table 162). Some offer only a quick estimate using 5 alphabets: Latin, Chinese, Devanagari, Arabic and Cyrillic.[460]

Whereas the work of Fry (1799) drew attention to multiple versions of major alphabets there is a current trend to present one version as if it were a standard. Even serious and extremely useful websites such as Omniglot, typically focus on modern Hebrew, with passing reference to Mediaeval versions (such as Rashi) and no mention of the many ancient versions or even the national differences recorded in the Virga Aurea.

2.3 Classes of Writing Systems

Another trend, led by Peter T. Daniels has been to introduce a distinction between alphabets, abjads and abugidas:

> An abugida /ˌɑːbuːˈgiːdə/ (from Ge‘ez አቡጊዳ ’äbugida), also called an alphasyllabary, is a segmental writing system in which consonant–vowel sequences are written as a unit: each unit is based on a consonant letter, and vowel notation is obligatory but secondary. This contrasts with a full alphabet, in which vowels have status equal to consonants, and with an abjad, in which vowel marking is absent or optional. (In less formal treatments, all three systems are commonly called alphabets.) Abugidas include the extensive Brahmic family of scripts of South and Southeast Asia.[461]

In this classification, alphabets include: Armenian, Cyrillic, Georgian, Greek, Latin, Latin (and Arabic), Latin and Cyrillic. Abjads include: Arabic, Hebrew. Abugidas include: North Indic, South Indic, Ge'ez, Tāna, Canadian Syllabic and Latin (figure 628).

Daniels’ distinctions have gained great popularity and now serve as a framework for Wiki’s alphabet trees. In our view, the distinctions obscure more than they reveal. First, alphabets are more than about the first two letters of the Greek alphabet. They entail a sequencing of letters 1 12 21 – 2 5 22, later 1 12 17- 2 5 22 where A L Pha (or a le phu) and B E T define limits of the letters. Their most important feature, in 22 letter alphabets is that there are two rows of 11 letters each 1-11 – 12-22. This sets letter 1 (A) and letter 12 (L) opposite each other, for the alphabet series.

Abjads, are called consonantaries, by Daniels and described as having no vowels. This idea was discussed earlier by Diringer (1948, 117) as absence of vowels. As we have shown in chapter 10, early Hebrew alphabets which were in a b g d sequence, did have clearly marked vowels. It bears noting that although the 72 sacred alphabets include 41 alphabets with an a b

g d sequence, it includes none with an a b j d sequence. Many of the early a b g d alphabets had vowels. In the 72 sacred alphabets Arabic is listed as an A B T Th sequence. The abjad sequence that is used today is an alternative ordering for purposes of gematria and does not reflect the original sequence which was based on 17 basic shapes.

Distinctions between levels of integration of gematria and cosmology may be useful in discussing abjads. The Alphabetum Adami, dating back to 4004 B.C. using Biblical chronology, and Hanscretanum have an a b g d structure. The basic elements of a b g d are found in Sumerian (c.4,000 B.C., table 73). Even so this is quite distinct from the alphabet of the Magi where a b g d is linked with complex associations concerning 360 and 365 day cycles (figure 506).

Daniels links the term abugida as a name for the Geez script[462] in Ethiopia. In other version of Ethiopian this recurs as a ba ga da. However, as was shown in chapter 8, this abagada sequence is a later version, just as the a b g d gematria sequence was a later complementary sequence in Arabic. In Ethiopia the original sequence was Ha La Ha Ma, which is essentially like the A L B M of the alphabet, except that an Ha (Sanskrit letter 33) rather than an A was letter 1. Later Ethiopian letter Ha was moved to letter number 5. The Ha La Ha Ma is found also in one version of Indicum, and in a Syllabarium of the Chaldeans. So the term abugida is not helpful in defining the original Ethiopian alphabet.

It is even less helpful in being applied to Brahmi and Sanskrit based alphabets. Abugida has an a b g d sequence. Sanskrit and its various scripts have a k kh g gh n sequence. Abjads entail modules of 4 (abjd, klmn, safas, qararshat) or 3 letters (hwz, hty). Sanskrit entails modules of 5 letters (5 x 5 for its minimal version of strict consonants, 5 x 6, or 5 x 7 in other versions). Abgds have 22 letters (later 27 letters) in Hebrew and related Semitic alphabets, and 28 letters in Arabic (cf. 29 letters, or 30 letters in Musnad). Sanskrit (Brahmi, Devanagari and other scripts) classically has 16 or 17 vowels + 33 "consonants" (including semi-vowels, and an aspirate). To insist that a 22 letter abjad without vowels is the source of 50 letter alphabets which include 16 or 17 vowels would be to invite a first concern: then where did the remaining 28 letters come from? It would also need to address more serious questions: If Sanskrit and its branches are abugidas, why do they not follow an a b g d sequence? Indeed, how can a system that is based on threes and fours be a basis for a fully organized system based on 5 letter sequences?

In Daniels presentation alphabets are sophisticated end products while abjad and abugidas are more primitive predecessors. He also presents these as if they were mutually exclusive. The evidence shows a more complex picture. Sanskrit had a clear distinction between vowels and consonants. On occasion it found lists combining a matrix of vowels and consonants helpful. Aryabhata's 9 vowel x 33 consonant grid is the most famous (figure 815) is the best known. The 19th century called these syllabics. Then they were called syllabaries and now some would have us call them alpha-syllabaries.

Meanwhile, subsets of Sanskrit as Indicum followed an Ha La Ha Ma or as Hanscretanum and some versions of Brahmi followed an a b g d sequence. Arabic had two sequences. So do the old Cyrillic alphabets, an early version with one sequence, a later sequence that parallels

the Western gematria structure. Some primitive alphabets may have only a single way of arranging vowels and consonants. But in a number of the major world alphabets alternative sequences were a common occurrence.

Our concrete approach invites us to look afresh at classifications such as those of Taylor (figure 618). The Aramean (now usually Aramaic, cf. Aramic) alphabet typically has 20, 22 or 24 letters. Some claim, that it is the basis of Arabic and Brahmi:

> The Aramaic alphabet, a modified form of Phoenician, was the ancestor of the modern Arabic and Hebrew scripts, as well as the Brāhmī script, the parent writing system of most modern abugidas in India, Southeast Asia, Tibet, and Mongolia. The Greek alphabet (and by extension its descendants such as the Latin, the Cyrillic and the Coptic), was a direct successor of Phoenician, though certain letter values were changed to represent vowels. [463]

Arabic has a system for developing shapes of letters that is almost identical with Persian (32 letters). The Brahmi alphabet ranges from 10 letters (mainly headings of vargas), 22, 31, 33, 34, 43, 44, 64 letters. Why, and more significantly how, should an important practical language of 20-24 letters have inspired alphabets of 29 (Arabic); 32 (Persian), and 22-64 letters (Brahmi) and Sanskrit which had deep theoretical foundations?

2.4. Genetics

Meanwhile, new impulses towards a very different chronology have come from outside the field of language and linguistic studies. In the 19th century, Darwin's research gave new credence to evolutionary theories where man, as homo sapiens-sapiens appeared at the top of an evolutionary ladder or tree. (figures 623-624). In the past 150 years, there have been serious attempts to define this chronologically. One such scheme claims that the genus Homo began 2.5 million years ago, and homo sapiens, 500,000 years ago. One of the conclusions of this school has been that the evolutionary roots of man lie in Africa. According to Chris King:

> Our own evolutionary and cultural roots appear to lie in Africa, with evidence of culture and cosmetics running back over 100,000 years, in addition to evidence for tools and weapons. An alternative regional development theory has proposed that humans evolved through a considerable amount of interbreeding over the whole African and Asian continental region, however genetic evidence is coming to point towards an African origin with only at most very occasional cross fertilization with related species.[464]

Meanwhile, in Russia other evidence has been found in the Denisova cave,[465] Altai Mountains:

> the genetic material extracted from the bone, an element called mitochondrial DNA, belonged to a distinct human lineage that migrated out of Africa at a different time from the two known archaic human species. Homo erectus, found in East Asia, left Africa two million years ago, and the ancestor of Neanderthals emigrated some 500,000 years ago. The number of differences found in the child's DNA indicate that its ancestors left Africa about one million years ago, the researchers say.[466]

2.5. Genographic Project

Another impulse towards finding an older chronology has come through the Human Genome Project (1990-2003)[467] which has ushered in a new era of research.[468] An important book by Cavalli-Sforza (1994) mapped "the worldwide geographic distribution of genes for over 110

traits in over 1800 primarily aboriginal populations, the authors charted migrations and devised a clock by which to date evolutionary history"[469] Cavalli-Sforza, considered the "father of anthropological genetics" had an assistant, Spencer Wells,[470] who is now director of the Genographic Project, which entails both National Geographic and IBM,[471] and is producing an Atlas of Human history[472] that goes back 7000 years and an Atlas of the Human Journey,[473] which claims:

> When humans first ventured out of Africa some 60,000 years ago they left genetic footprints still visible today. By mapping the appearance and frequency of genetic markers in modern peoples, we create a picture of when and where ancient humans moved around the world. These great migrations eventually led the descendents of a small group of Africans to occupy even the farthest reaches of the earth. [474]

While extremely fascinating in principle, there are some serious contrasts between the 60,000 year time frame used by the Atlas of Human History and Russian claims that Homo erectus left Africa 2 million years ago, that the ancestors of the Denisova cave, left Africa 1 million years ago and Neanderthals, 500,000 years ago.[475] There is also a marked contrast between an

Atlas of Human history that begins in 5,000 B.C., while the Indus Valley Cultures go back to at least 7,000 B.C. and when there is archaeological evidence of high culture in Arbila 148,000 B.C. As so often, scholarship in different fields such as archaeology and anthropological genetics seems to continue on parallel lines rather than in tandem.

3. Alphabet Trees

At the end of the 19th century, Taylor concluded that Egypt was the source (figure 629a). Using the letter M, he traced its use through a range of languages. The idea was brilliant, but the chronology was problematic. Documented cases of Sabaean go back to c. 1400 B.C. Pessimistic views of Sanskrit and Brahmi go back to 2,000 B.C. while there are now serious claims that Brahmi begins in 4067 B.C. More significantly, as noted earlier, Sanskrit and Brahmi have a grid system, whereby 25 consonants become aligned with 25 elements as part of larger alphabets with 16 vowels plus semivowels and aspirates. It was this grid system that made it a basis for so many East Asian alphabets (figures 639-640). It also ignores evidence (chapter 8) that Egyptian alphabets such as Mercurius Thoyt were based on Indicum. Nonetheless, the idea that Egyptian was a starting point of alphabets continued in the 20th century (figure 629b). The 20th century brought new ideas for classifying proto-languages:

In 1903 the pioneering Danish linguist Holger Pedersen proposed "Nostratian," a proto-language for the proto-languages of the Indo-European, Uralic, Afro-Asiatic and Eskimo-Aleut language families. The name derives from the Latin word nostras, meaning 'our fellow-countryman' (plural: nostrates). While the hypothesis did not make much headway in the West, it became quite popular in the former Soviet Union. Working independently at first, Vladislav Illich-Svitych (1934-66) and Aron Dolgopolsky (1930-) elaborated the modern version of the theory during the 1960s. Under the slightly modified name "Nostratic" they

Abjad Fenisia

- Abjad Aramaik
  - Aksara Brahmi
  - Aksara Kawi
  - Aksara Kaganga

Table 160. A Western based alphabet tree in the East

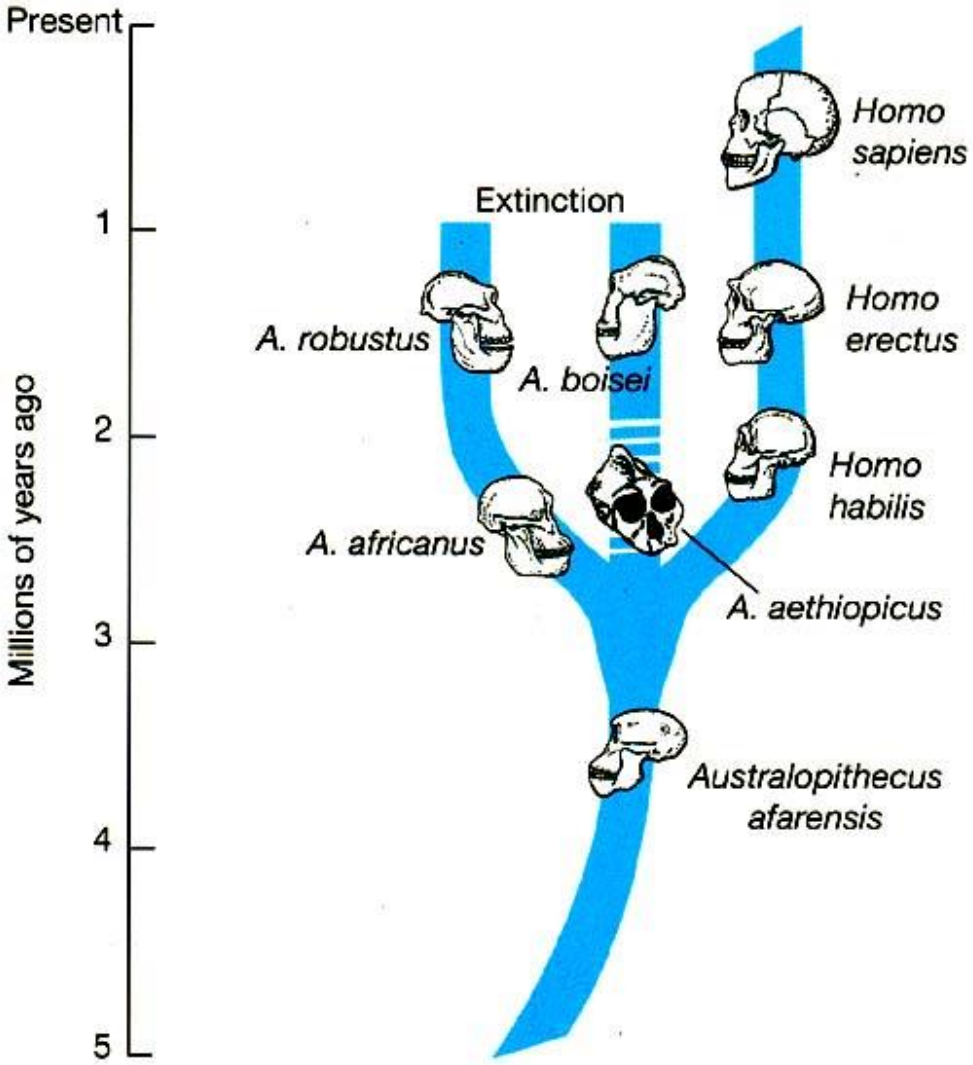
expanded it to include additional language families. Illich-Svitych also published a comprehensive dictionary of the hypothetical language.[476]

The 20th century also saw a trend to see a Proto-Canaanite Alphabet as a starting point for an family tree (figure 630a-b). Meanwhile, a related trend has focused on a Proto-Semitic Alphabet as a starting point (figures 631-632). One version distinguishes between an Eastern Proto-Sinaitic alphabet, Central and Southern School. The eastern includes Ebalite, Amonite, Akkadian and Mandaic. The Central includes both Hebrew and Arabic. The Southern school includes Yemen, Eritrea and Ethiopia. Another version makes Uighur, Mongolian and even Brahmi a subset of this Proto-Semitic alphabet via Aramaic (figure 632). Another variant focusses on a Proto Siniatic alphabet. This has made serious inroads even in East Asia such that some tables class Aksara Brahmi, Aksara Kawi and Aksari Kaganga as subsets of Proto-Sinaitic (table 160).[477] This is all the more amazing because, as we have shown, Kawi and Kaganga follow the structure of the Sanskrit vargas, which are absent in Proto-Sinaitic. A more recent tree by Hartmann (2007, figure 638 a-b) has its own view.

Another trend, perhaps influenced by Out of Africa theories has focussed on Afro Asiatic and Hamitic alphabet trees (figure 634-635). There has also been continued interest in Indo-European trees which vary tremendously and are sometimes puzzling. For instance, one such tree (figure 636) includes Indo European Armenian, Avestic (sic) and Persian, but omits Arabic and Hebrew. Great variety is equally found in Proto-Indo-European trees (figure 636). Meanwhile, The Order of Nations, based on Biblical continues to be used by some (figure 641) although there are also critics.[478]

One striking feature of many 20th century European langauge trees is the absence of large subsections of world languages such as Sino-Tibetan or Austronesian (figure 642) or Turkic (figure 643). South America is largely ignored. An exception to this trend is a group that sees Nostratic as a super-phylum, which has Borean,[479] Euroasiatic, and Afroasiatic as subcategories (figure 642), but even these ignore entirely languages in N. and S. America.

After thousands of years of alphabets not a single theory comes even close to accounting for even the majority of the 7,358 languages of Ethnologue, let alone the hundreds (if not thousands) of languages that have been lost. Almost no progress has been made on 10 important ancient scripts which remain undeciphered. Most alphabet trees still focus on a single continent. There is still much to be done even in defining who precisely who were the Semitic people (table 161).[480]



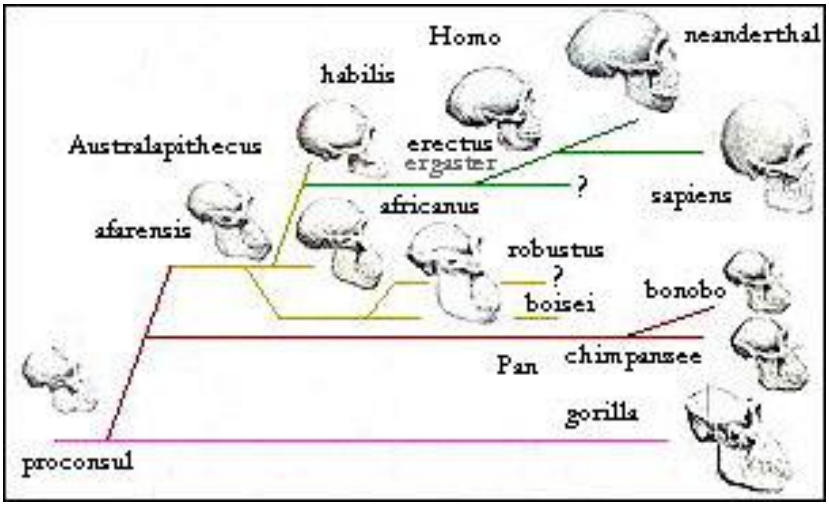
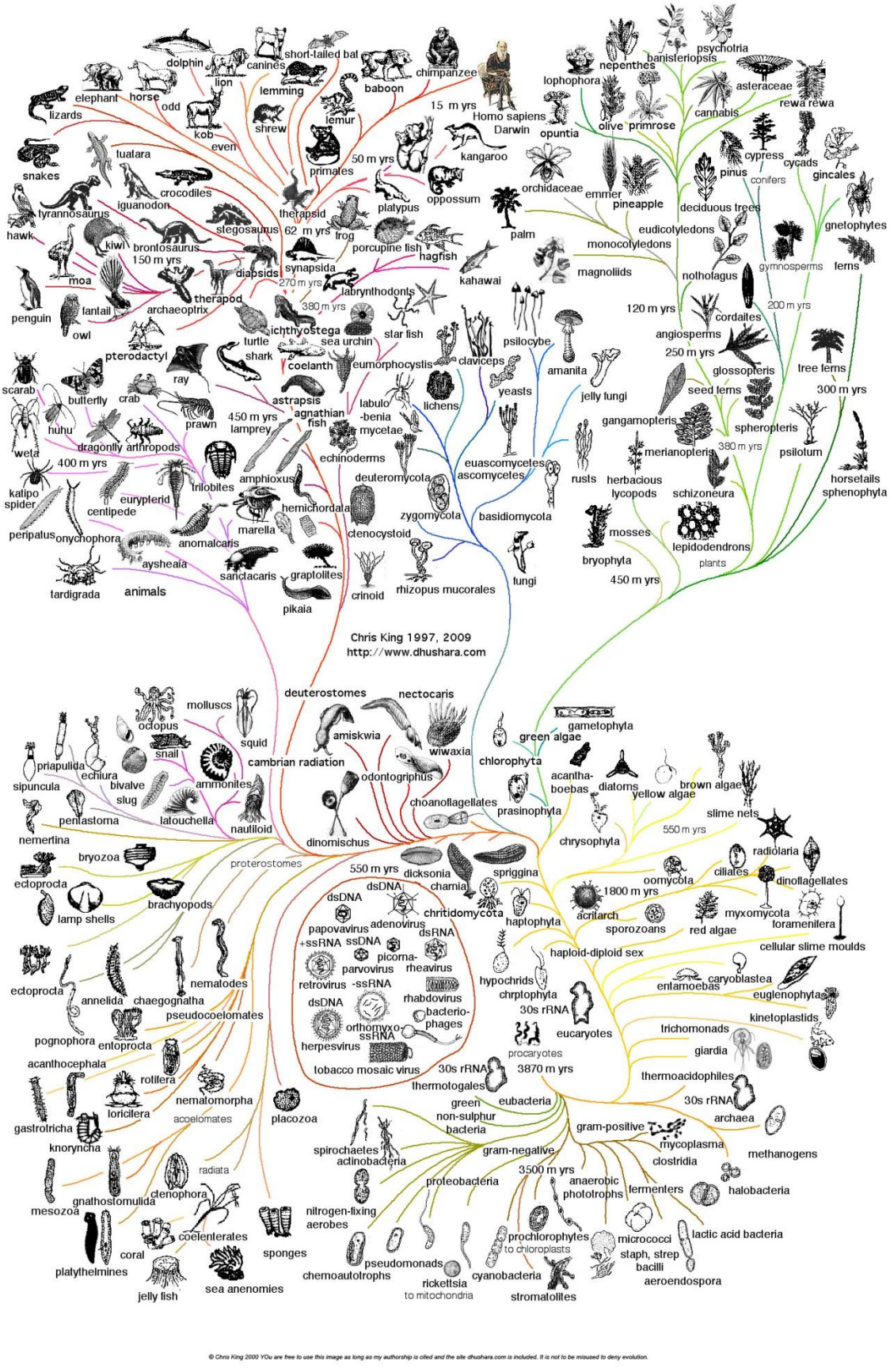


Figure 623 a-b. Human evolutionary trees.



© Chris King 2000 YOu are free to use this image as long as my authorship is cited and the site dhushara.com is included. It is not to be misused to deny evolution.

Figure 624. Chris King, Evolution tree.

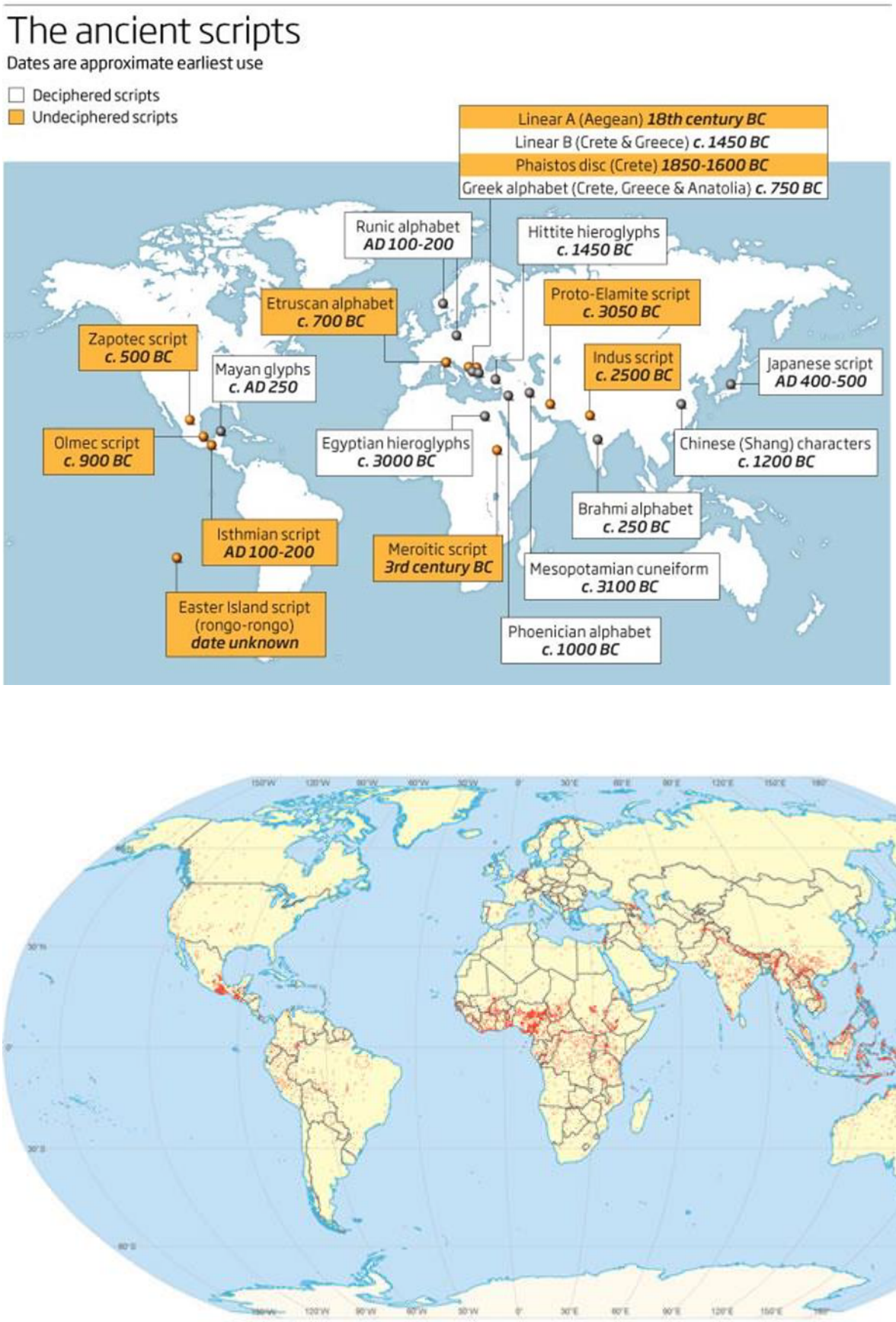
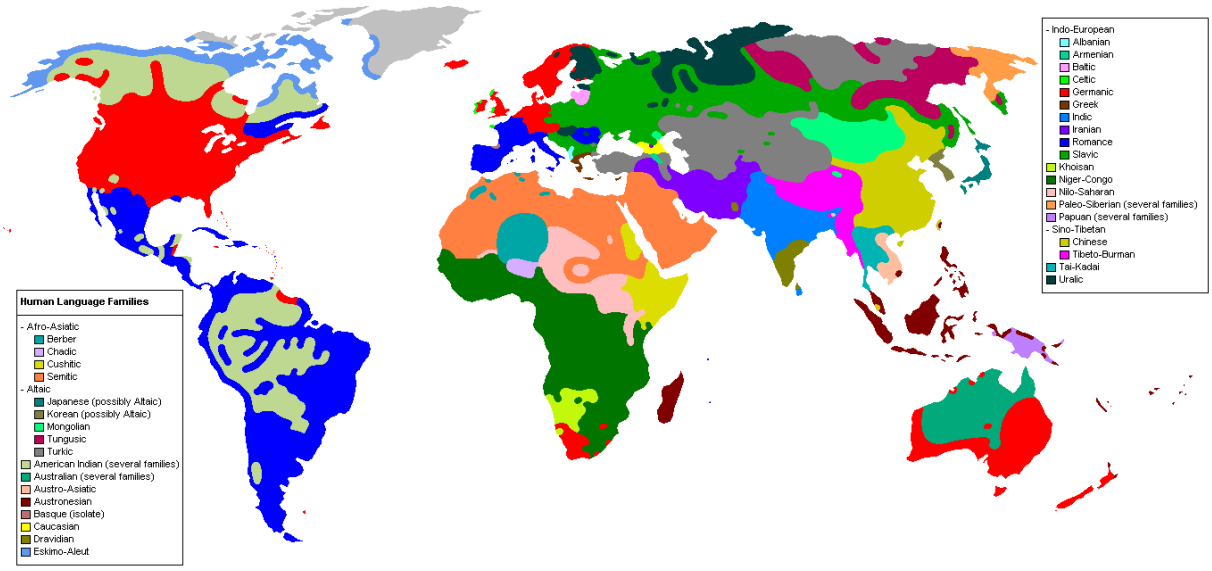


Figure 625. Languages of the world and ancient scripts.



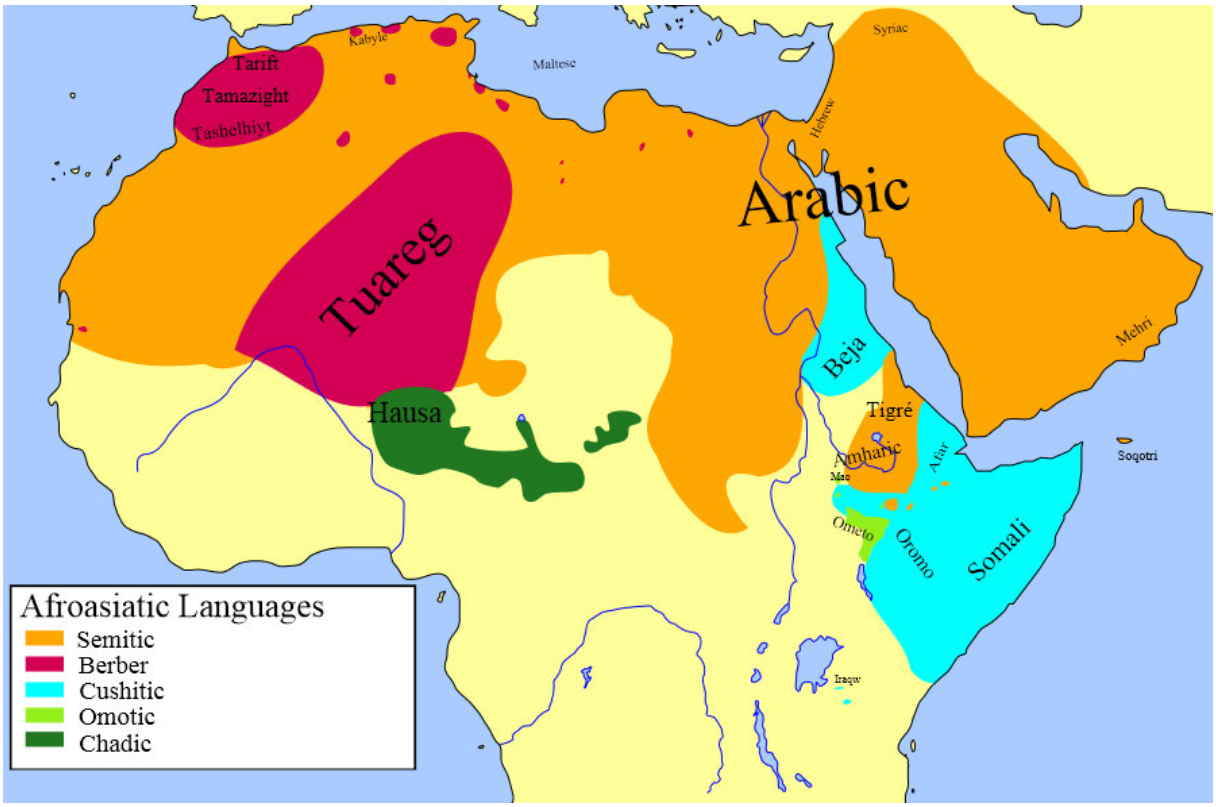
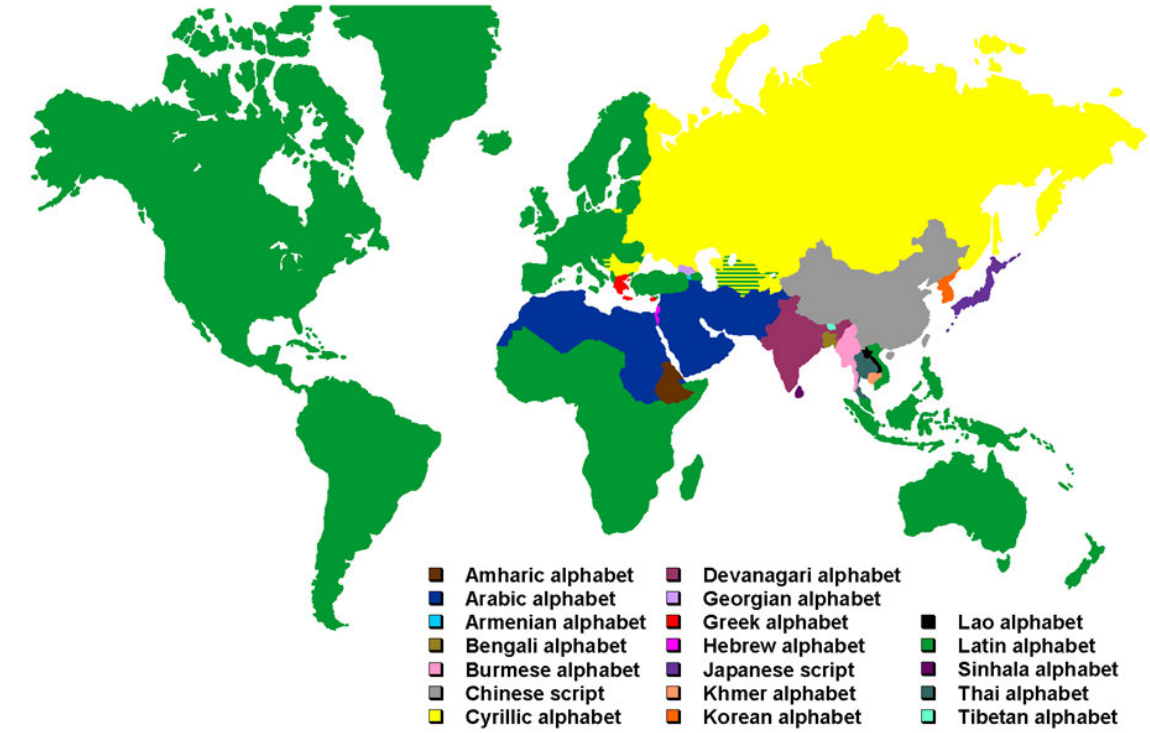
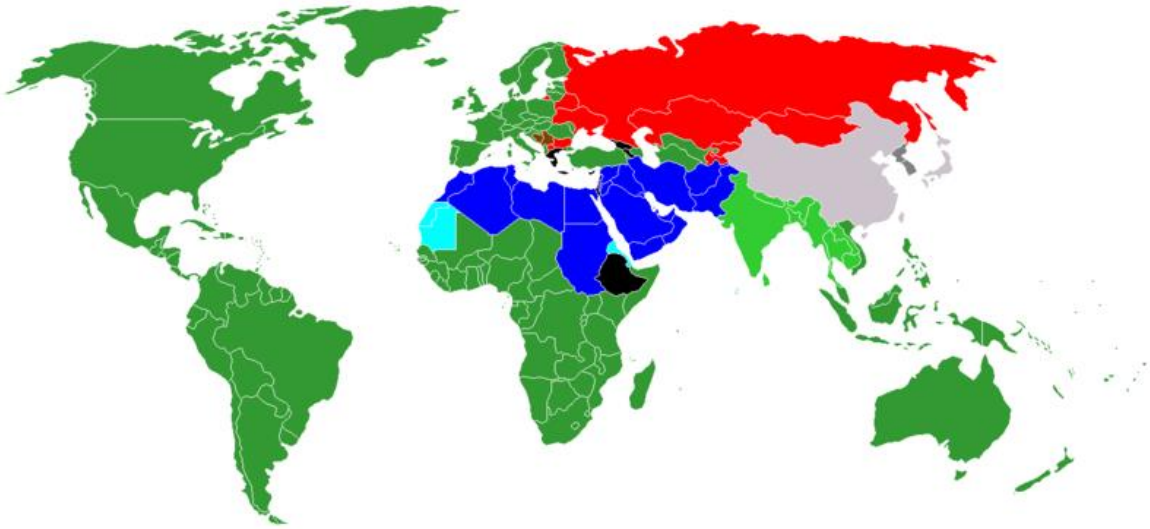


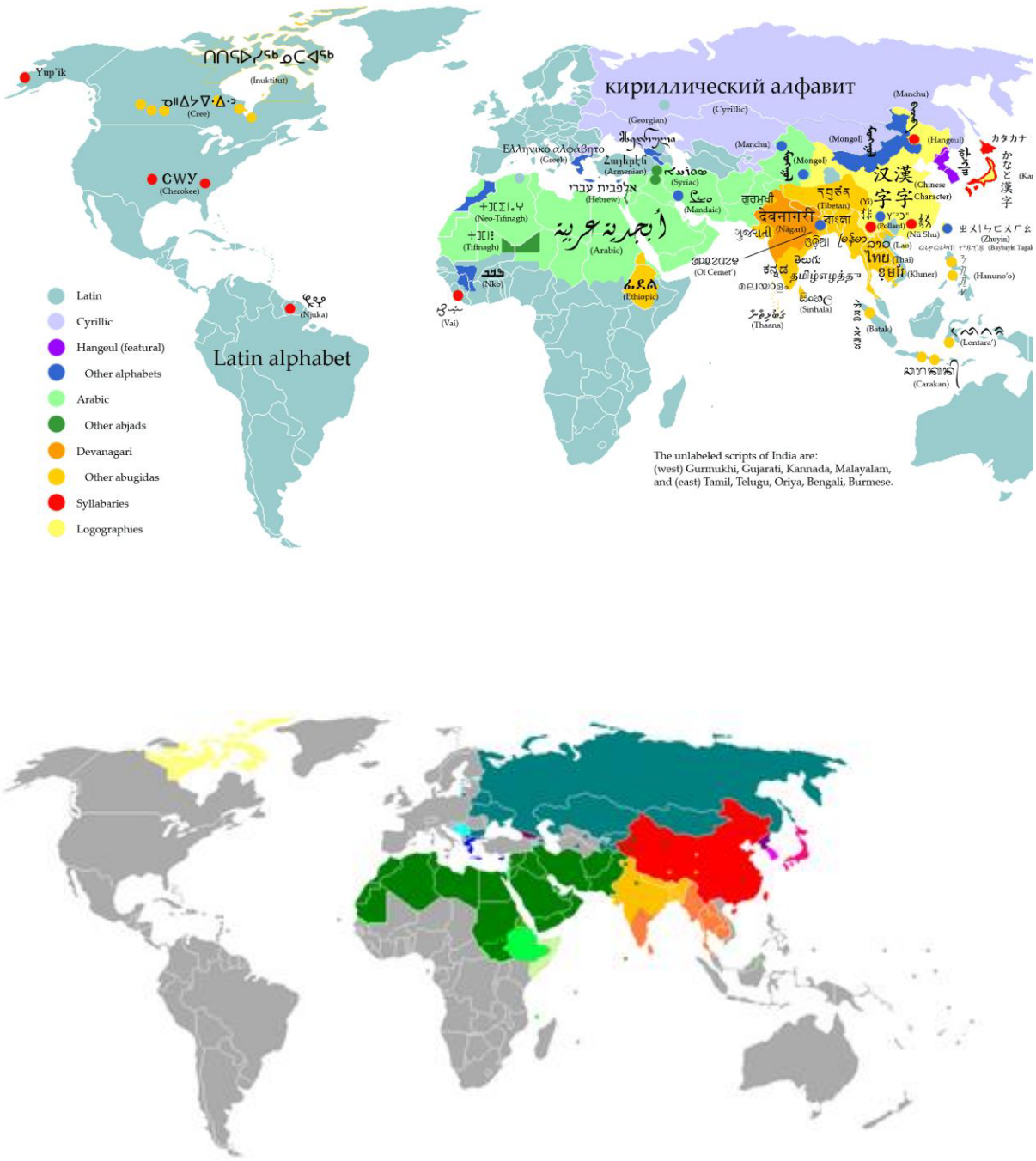
Figure 626. Language Families and Afroasiatic Languages





Latin Alphabet
Cyrillic alphabet
Arabic alphabet
Brahmic-derived alphabets
Mixed: Latin and Cyrilic Alphabet
Mixed: Latin and Arabic Alphabet
Mixed: no alphabet and other alphabet
Other alphabet
No alphabet (Logogram

Figure 627 a b Maps of Alphabets. Table 162. Corresponding world alphabet distribution.



Alphabets: Armenian , Cyrillic , Georgian , Greek , Latin , Latin (and Arabic) , Latin and Cyrillic
Abjads: Arabic , Hebrew
Abugidas: North Indic , South Indic , Ge'ez , Tāna , Canadian Syllabic and Latin
Logographic+syllabic: Pure logographic , Mixed logographic an

Figure 628. Alphabets, abjads, abugidas and table 163.Alphabets, Abjads, Abugidas, Logographic.

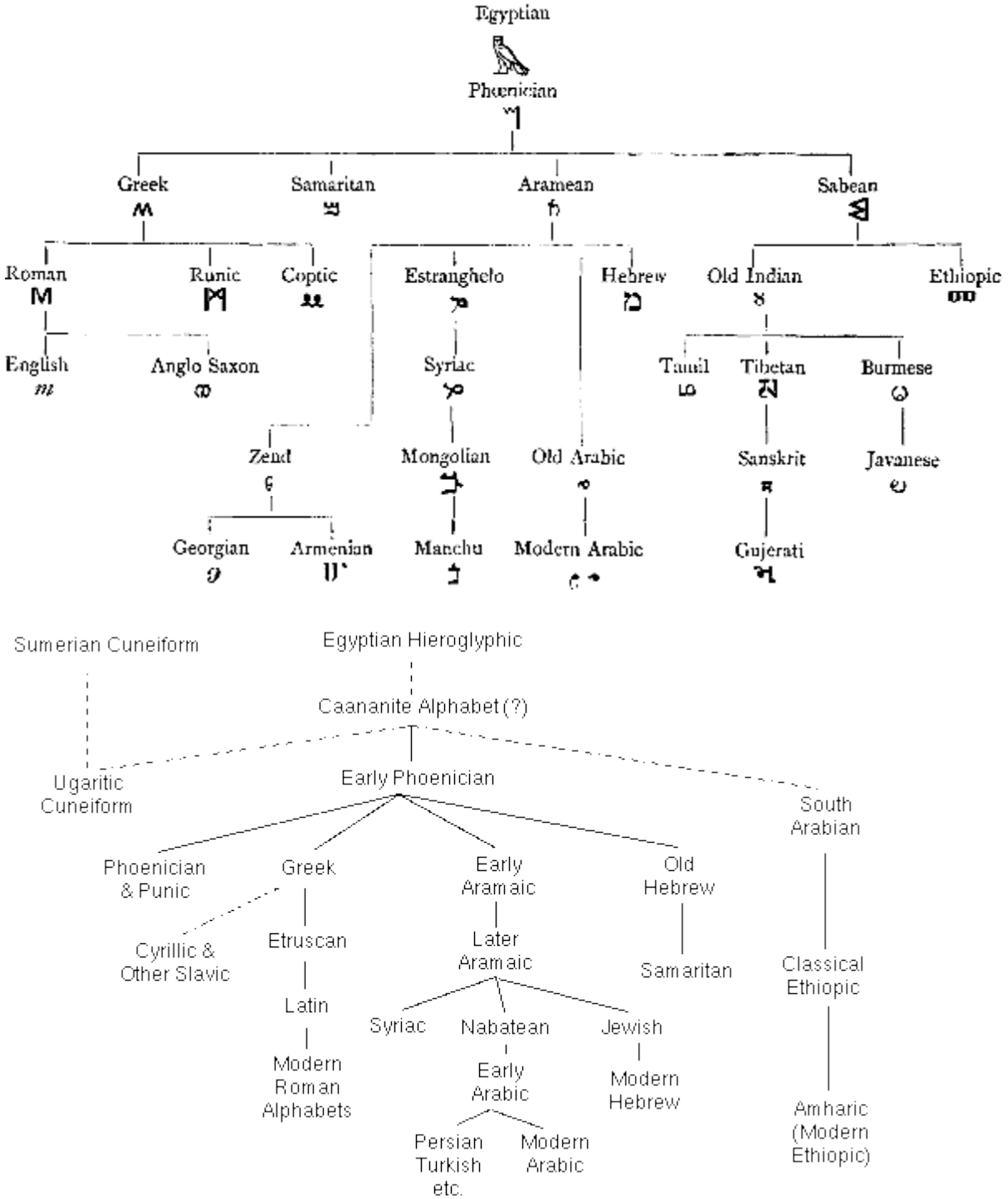
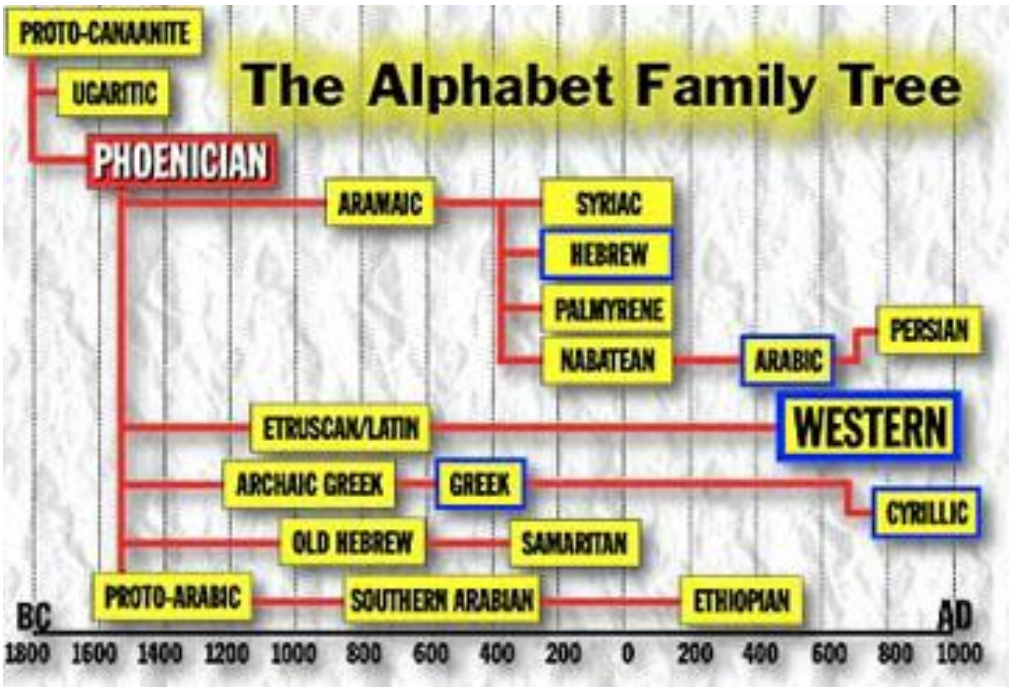


Figure 629. Post Phoenician Letter M (Taylor, 1893). Egyptian as the Root alphabet



Major Alphabets

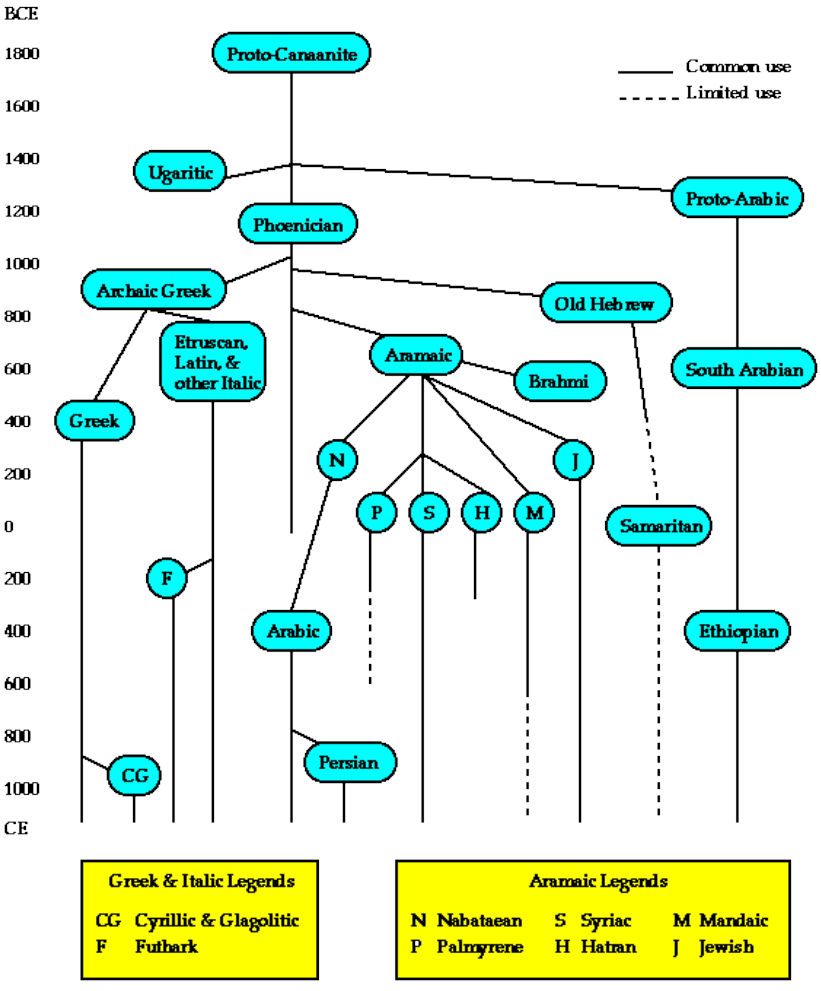
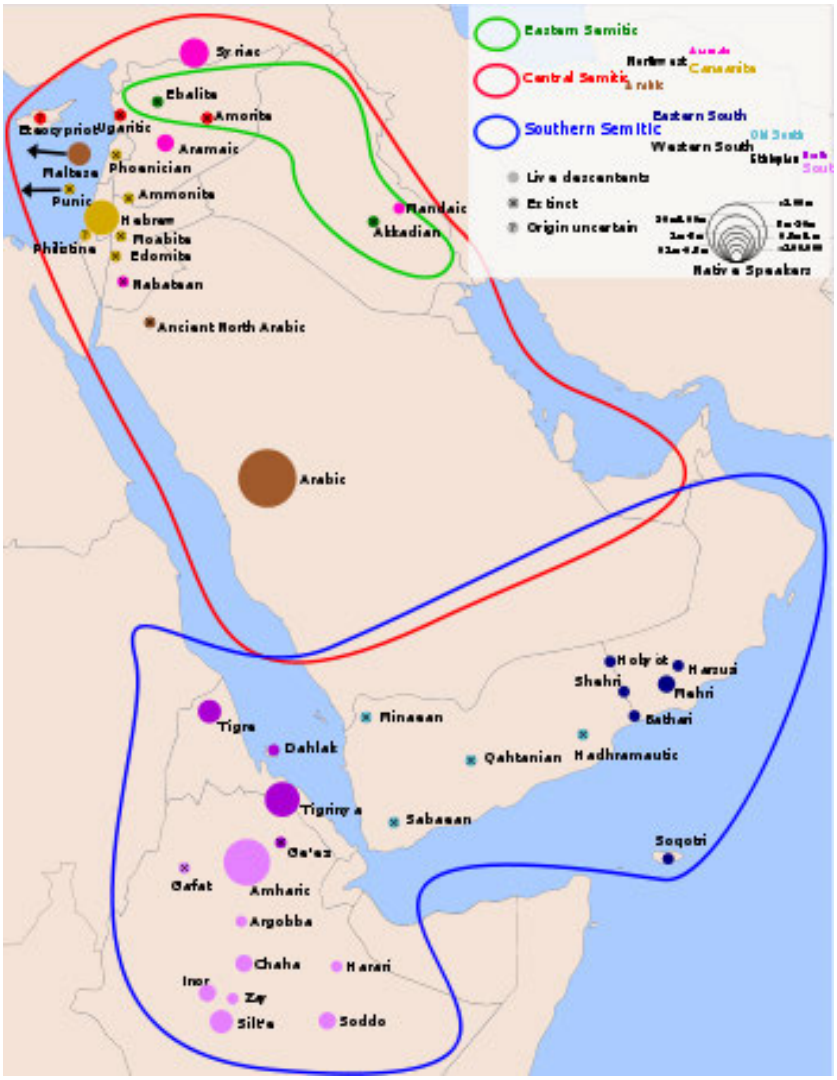


Figure 630. The Alphabet Family Tree, Proto-Canaanite.



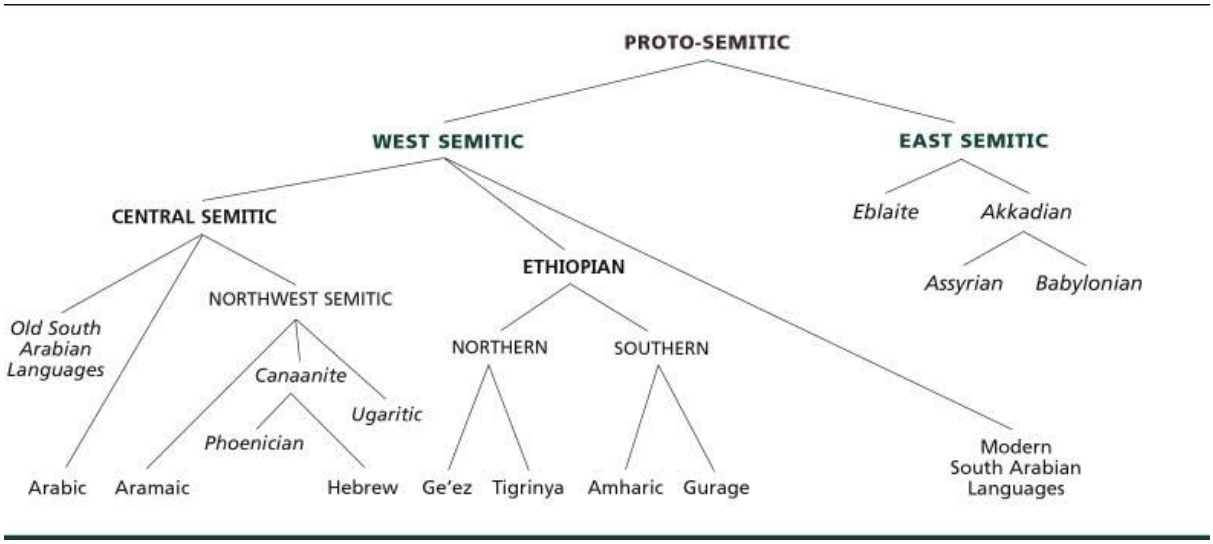


Figure 631. Ancient World, Semitic Languages, Proto-Semitic

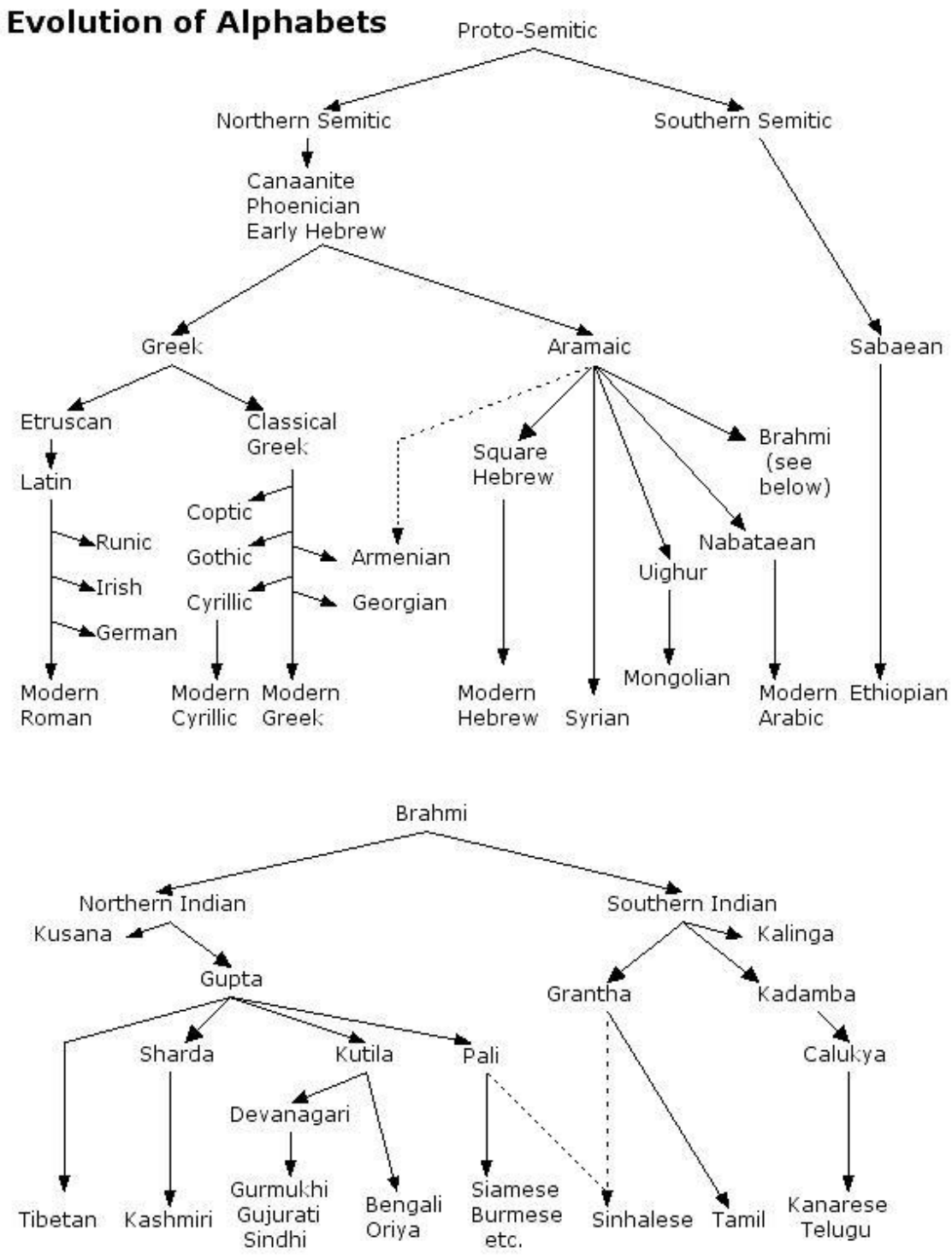


Figure 632. Evolution of Alphabets from Proto-Semitic.

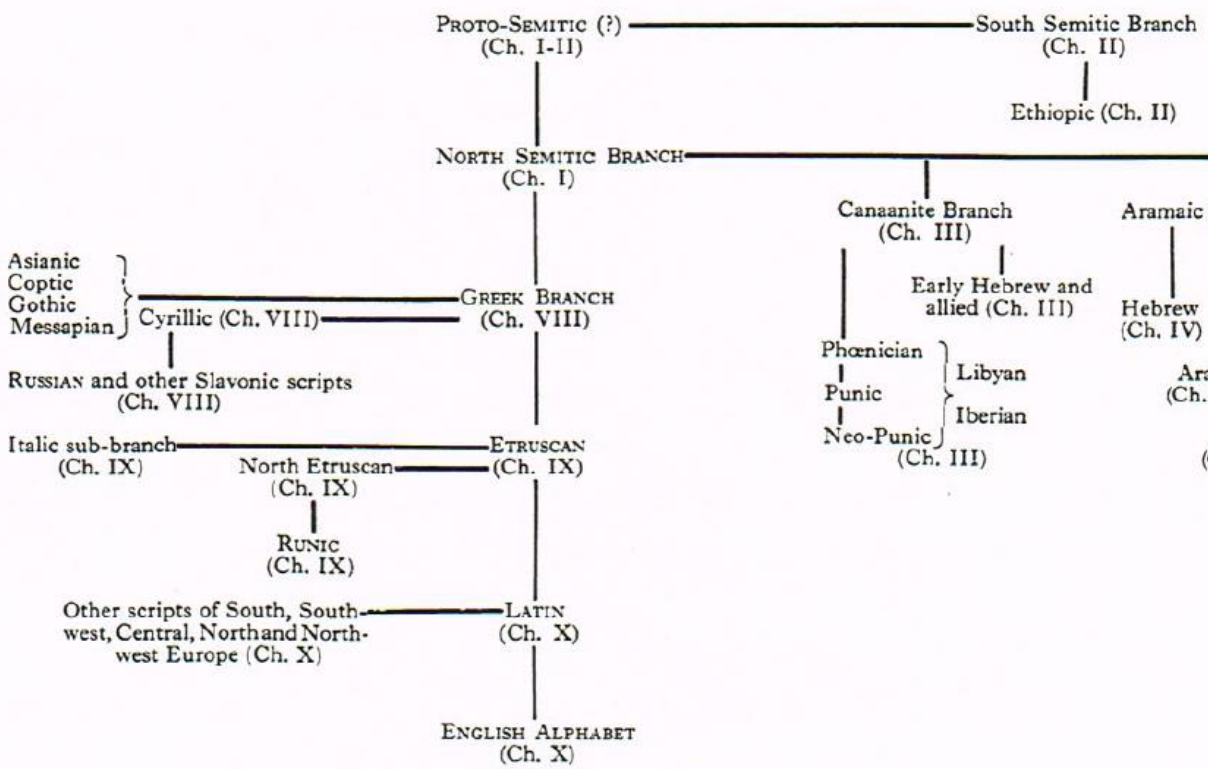


Fig. 256

Diagram showing the origin of the English alphabet and its relationship to other alphabetic scrip
N.B.—The Chs. (Chapters) refer to Part II

Figure 633. Alphabet Tree, Diringer (1948, 572b)

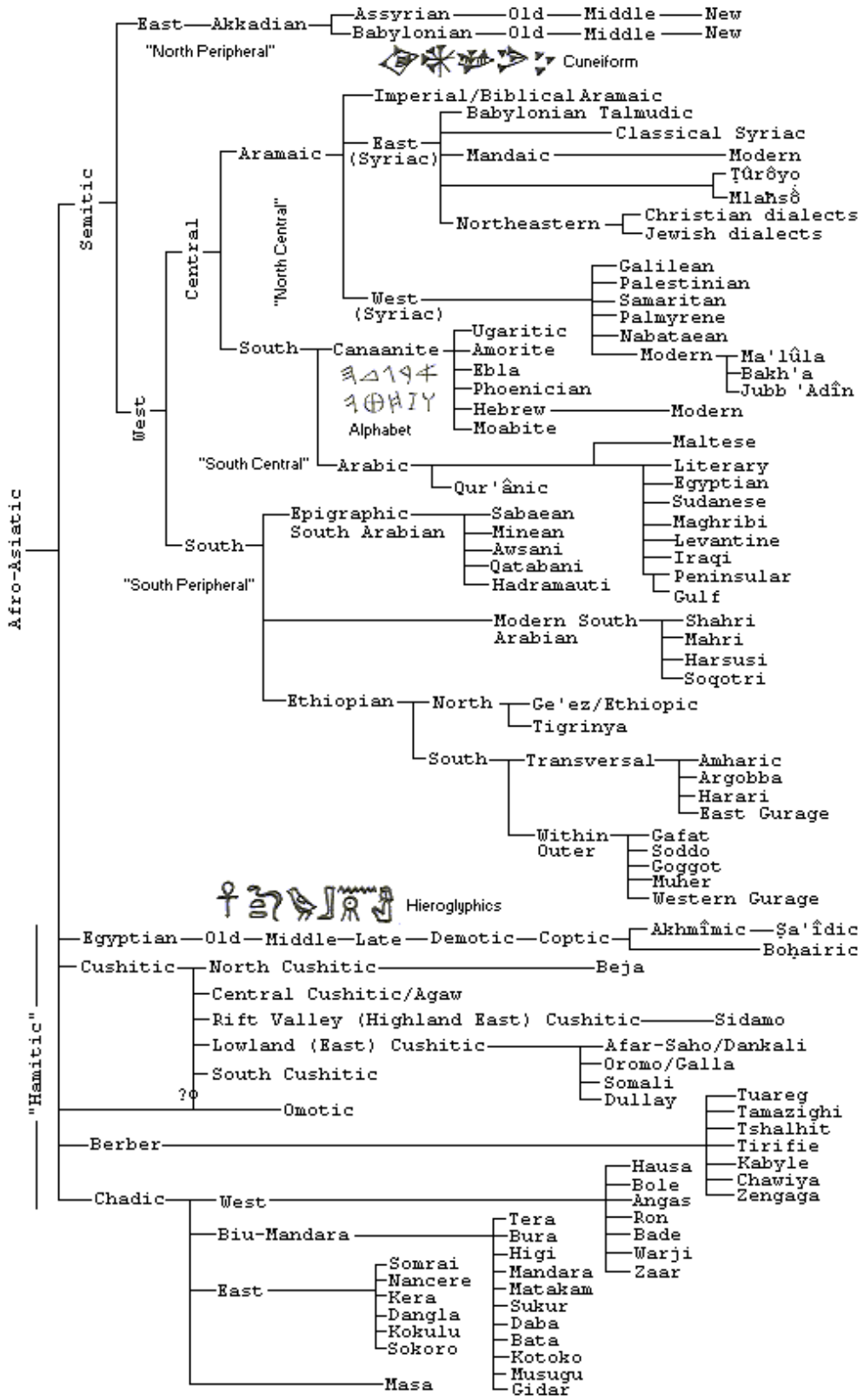


Figure 634. Afro Asiatic and Hamitic alphabet tree.

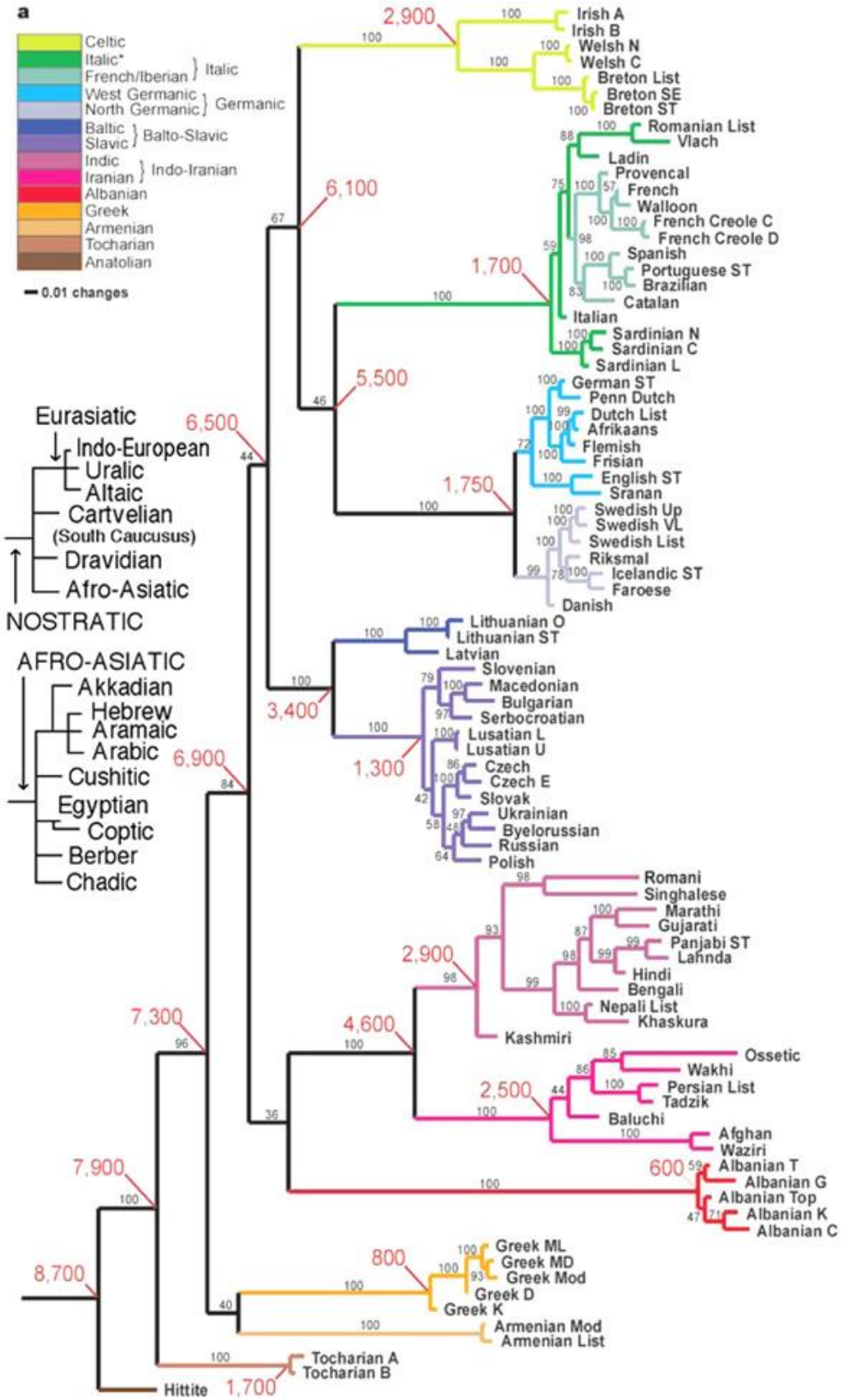


Figure 635. Afro-Asiatic Tree.

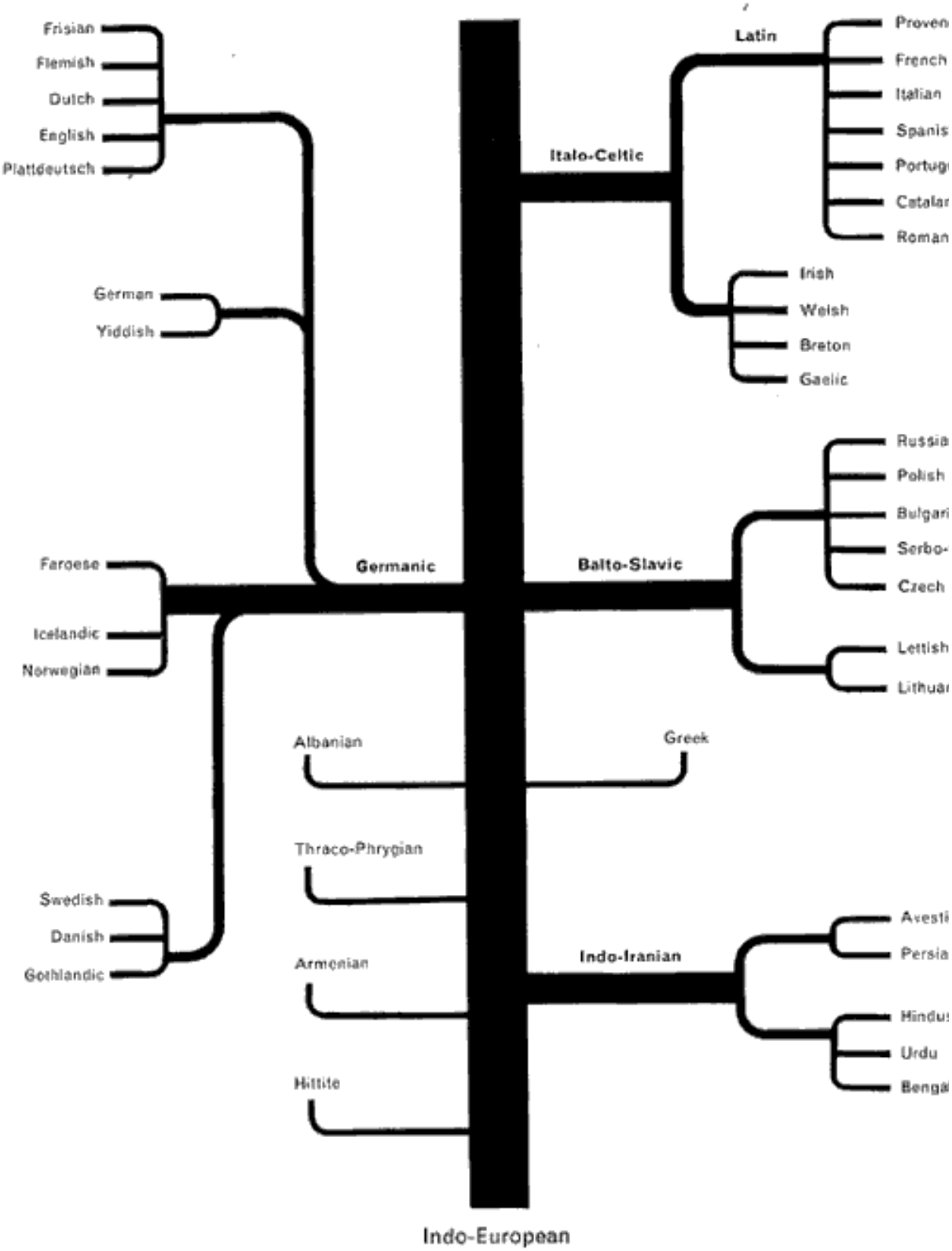
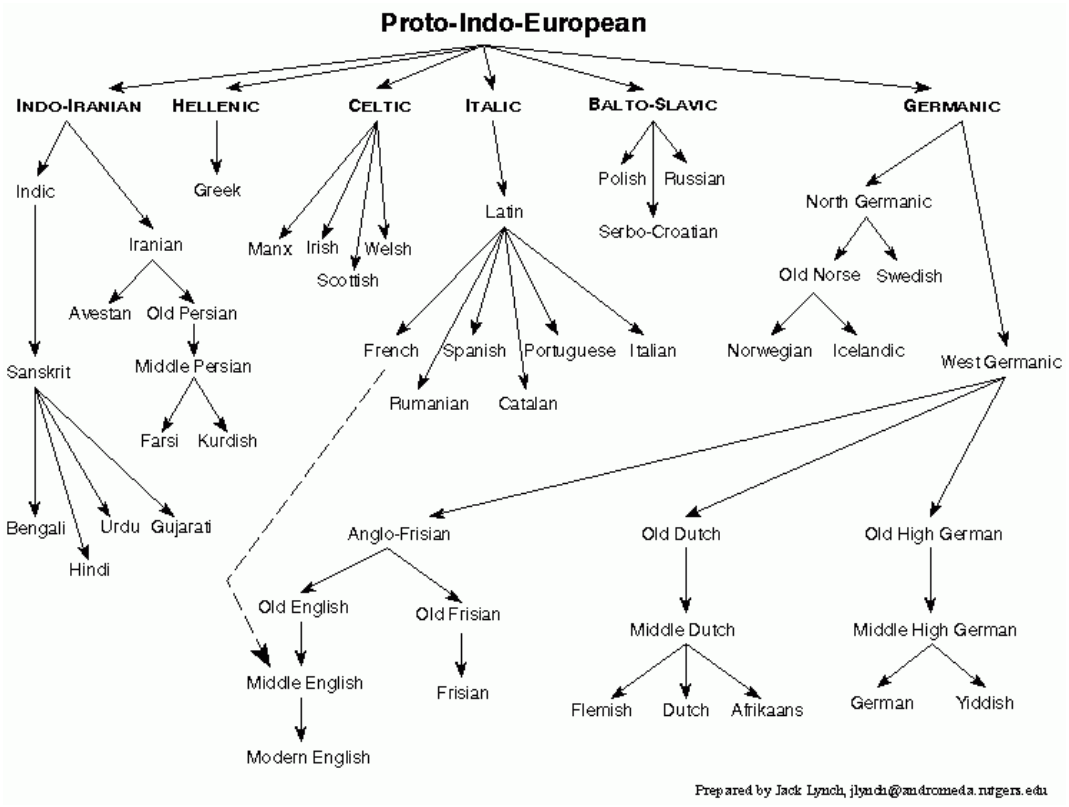


Figure 636. Indo-European.



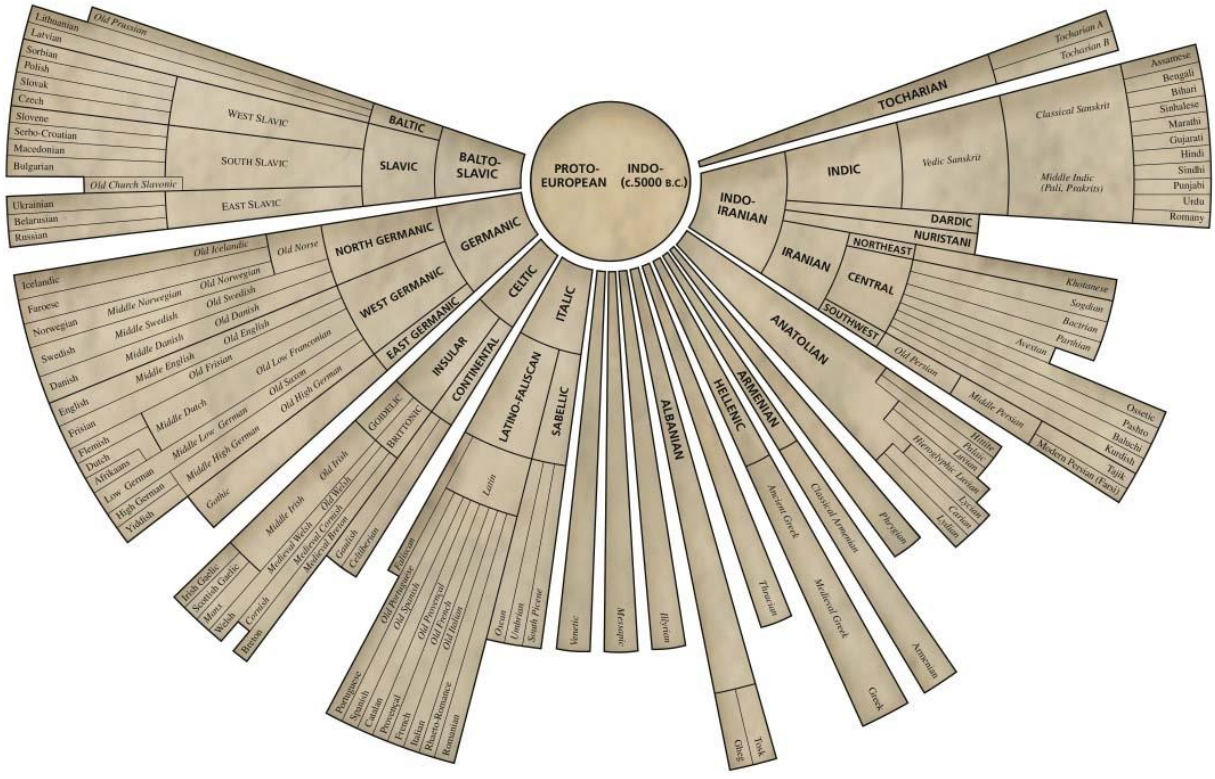


Figure 637. Proto-Indo European.

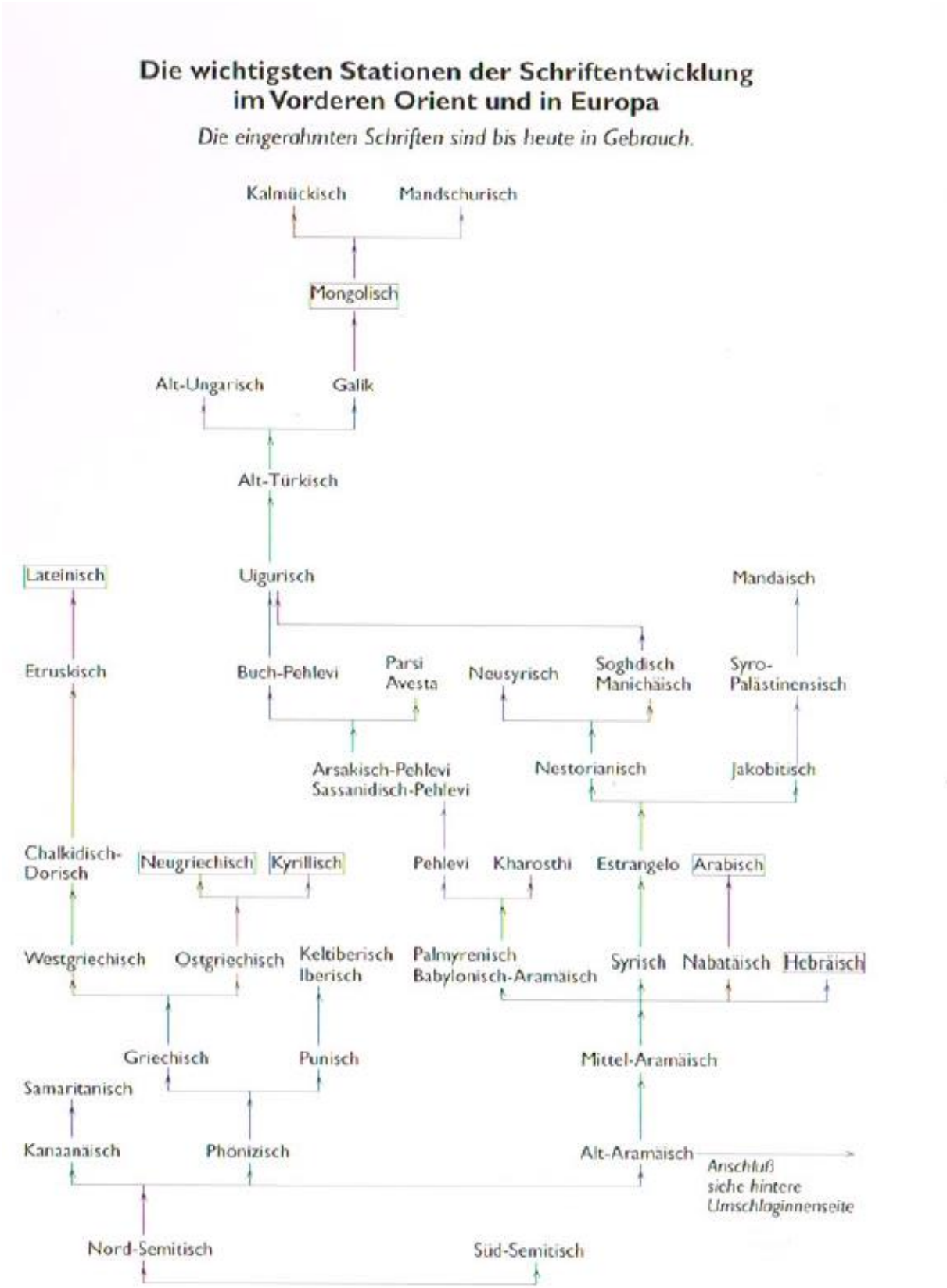
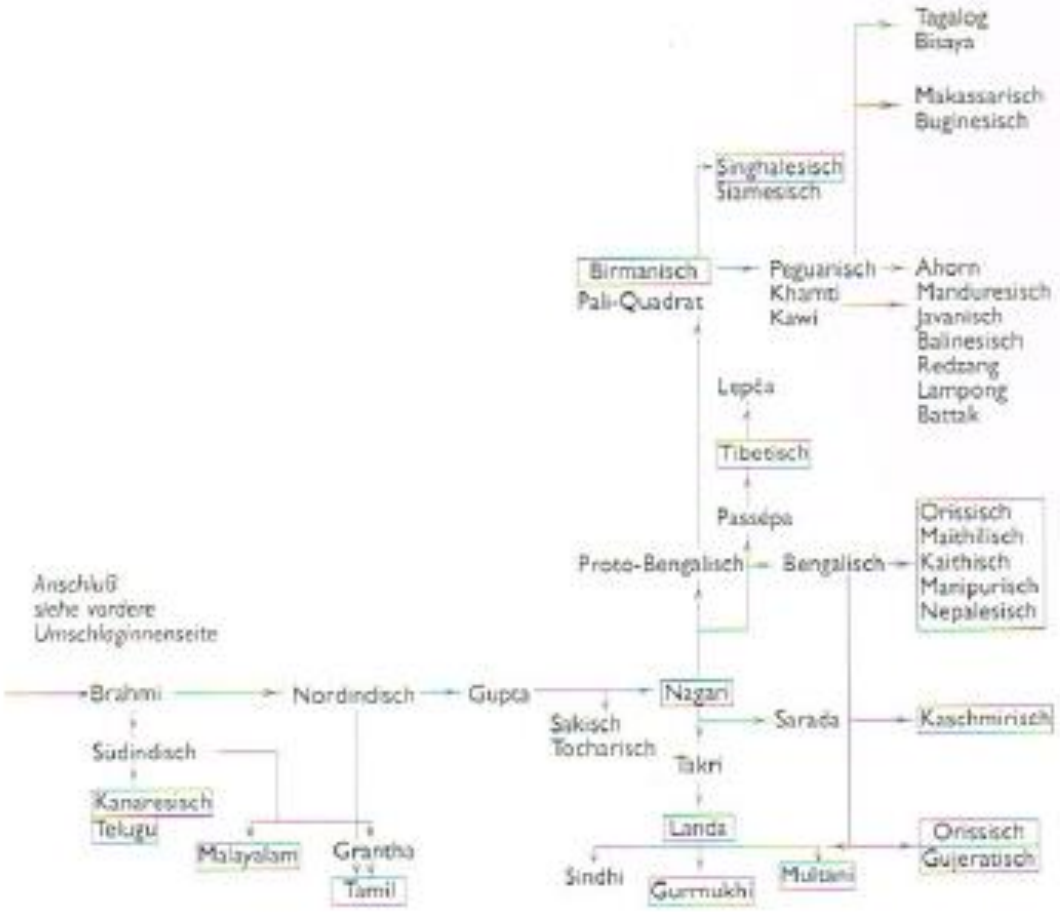


Figure 638a. Table of Languages: (Hartmann, 2007, inside cover)

Die wichtigsten Stationen der Schriftentwicklung in Südasien

Die eingerahmten Schriften sind bis heute in Gebrauch.



638b Table of Languages (Hartmann, 2007, inside back cover)

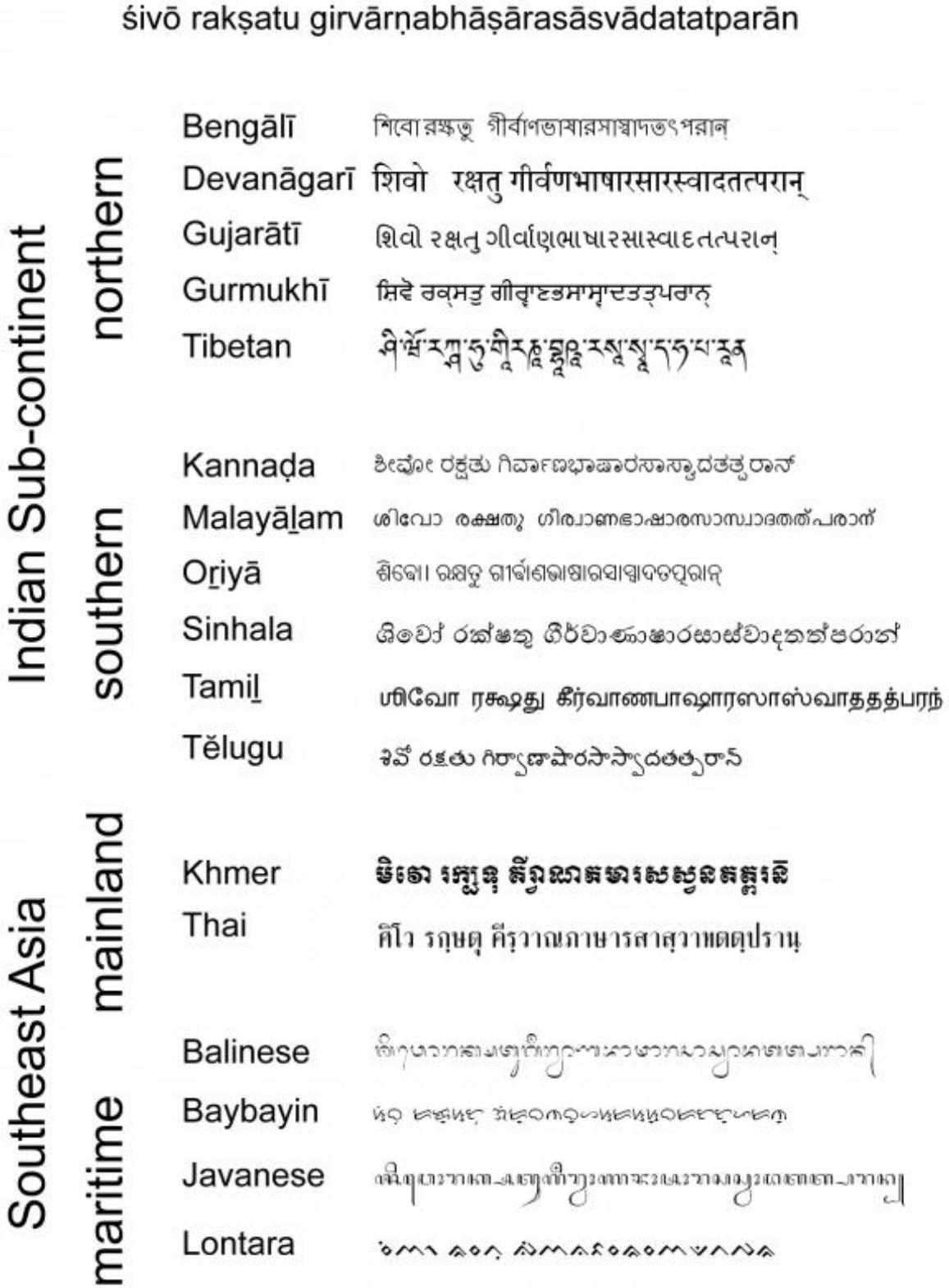


Figure 639. Sanskrit

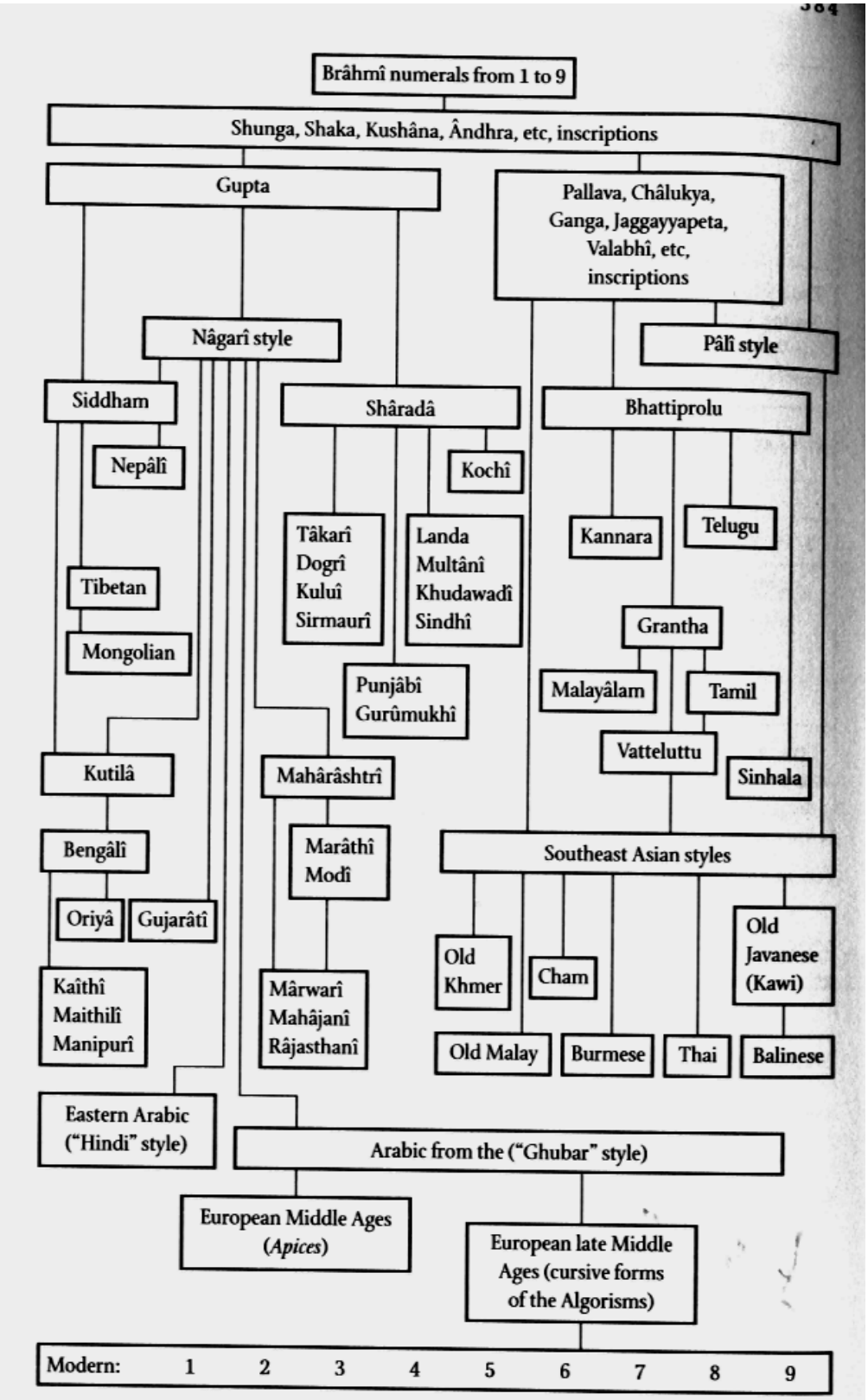
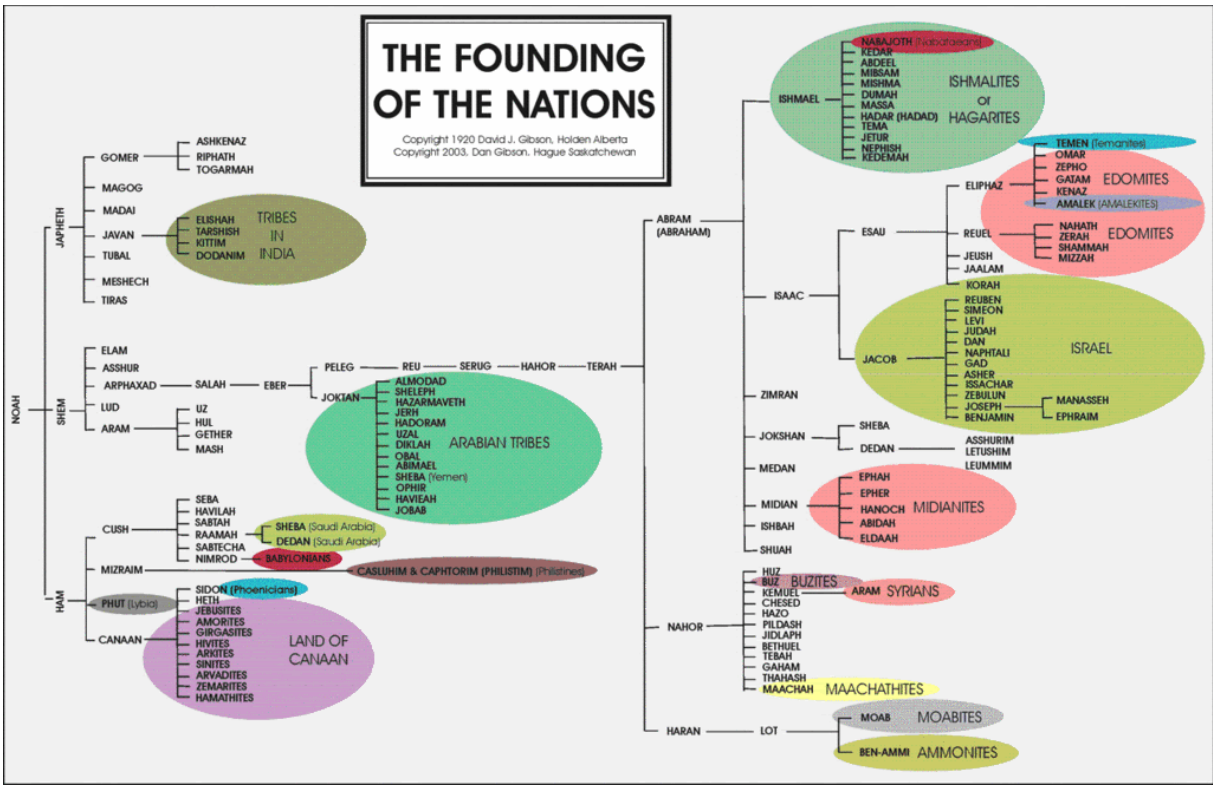


FIG. 24.52. *Numerals which derived from Brâhmî numerals*

Figure 640 . Brahmi Numerals Tree



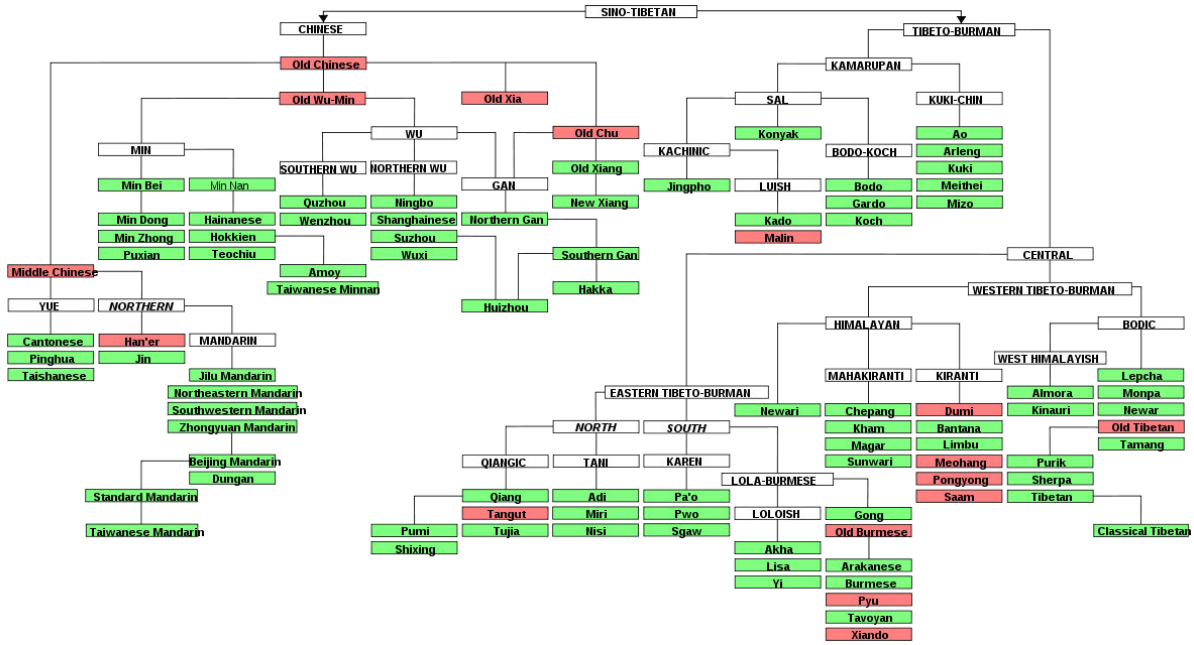
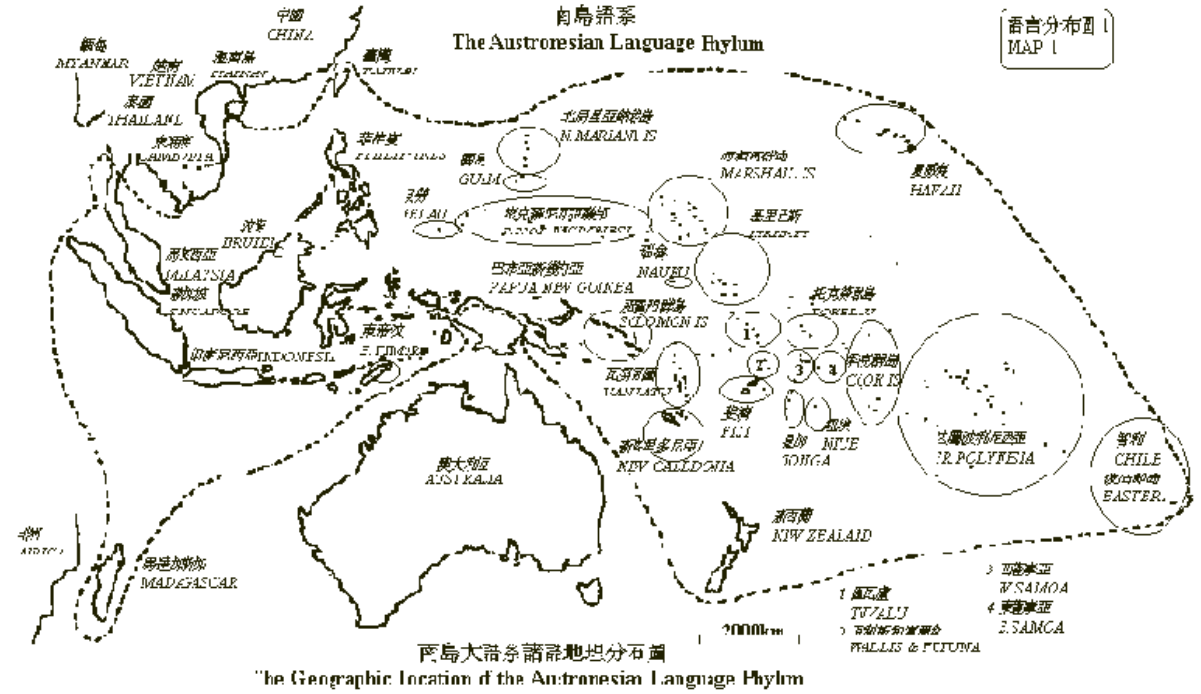


Figure. 641. The Founding of Nations: Ham, Shem, Japheth., Sino Tibetan Family Tree.



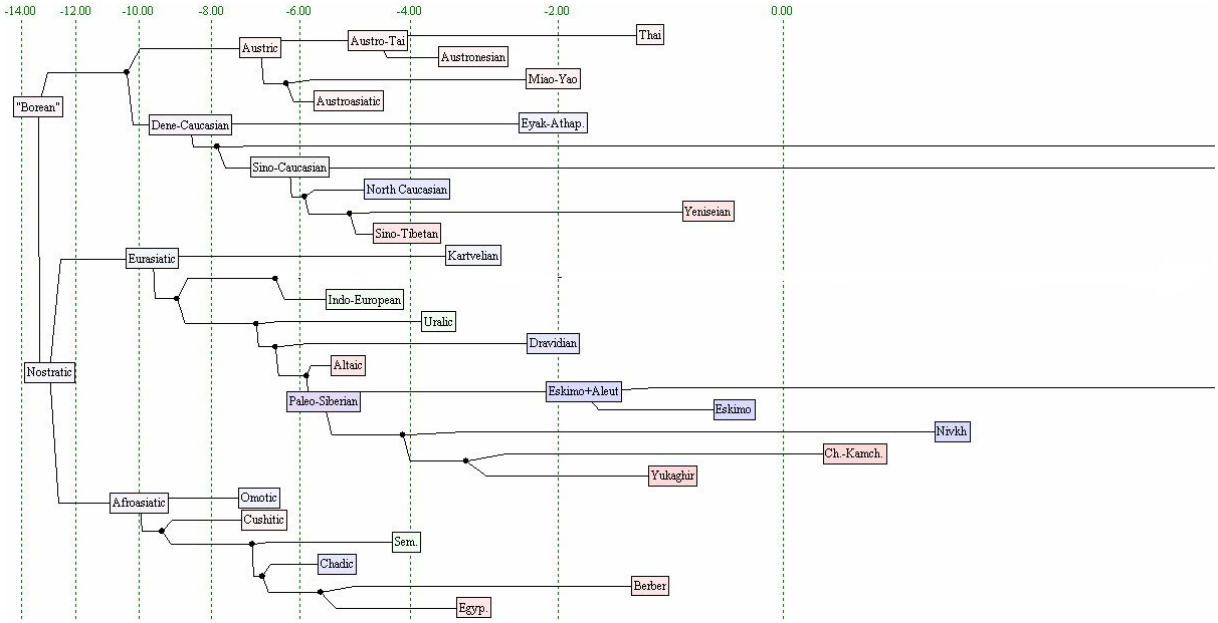


Figure 642. Austronesian Language Tree, Language Trees.

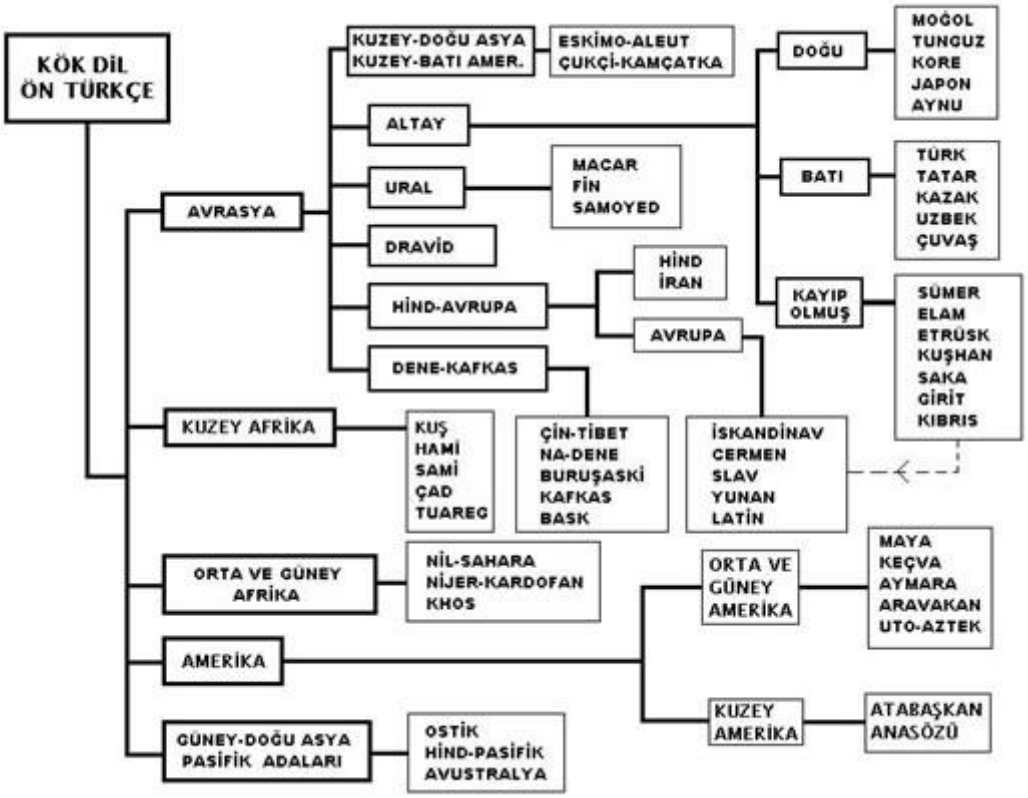


Figure 643. Turkic Language Tree[481]



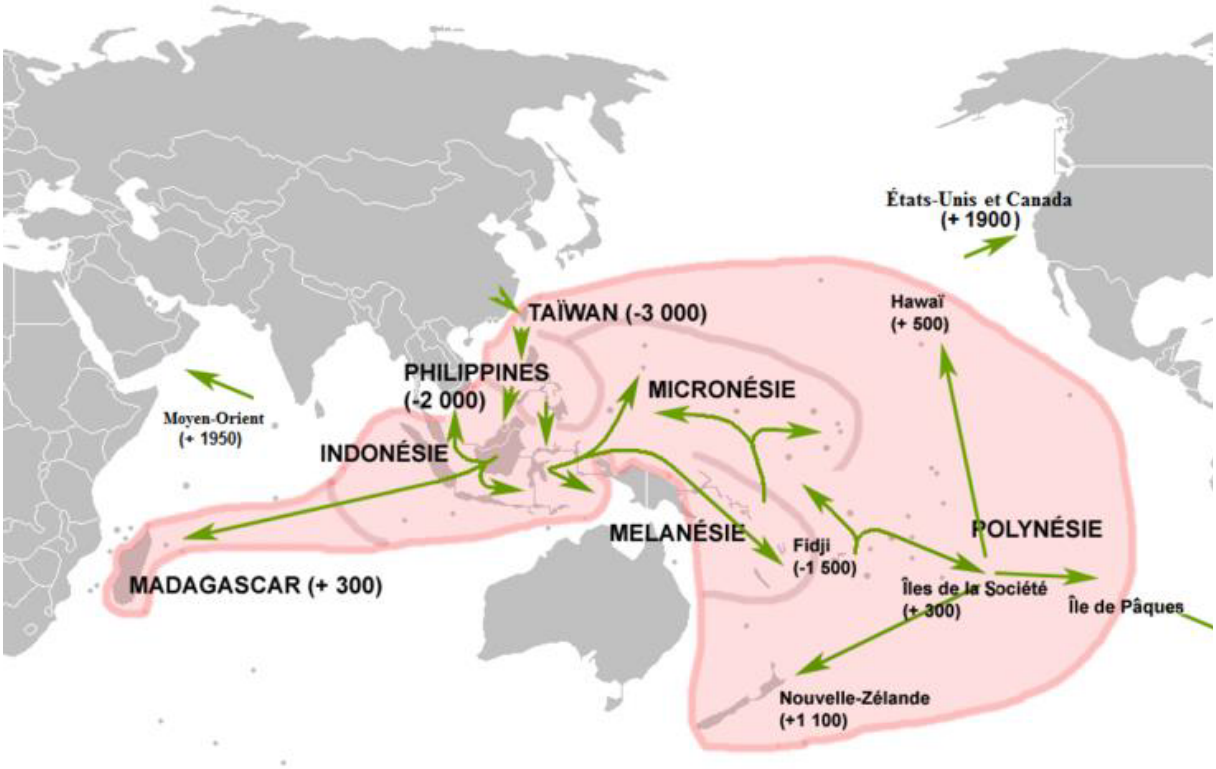


Figure 644 a. Detail: Periplus of Erythraean Sea 1st c. A.D., b. Austronesian migrations.

Appendix 7. Routes, Maps, Peoples, Centres

Our story entails three main connections between East and West: 1) sea routes (e.g. spice routes); 2) land routes (e.g. silk roads) and 3) Northern nomadic steppe routes as part of migrations of peoples. Appendix 7 reviews these routes and major empires connected with them. It aims at a general orientation[482] and explores five areas important for the interchange of cultures: Orkhon valley in Siberia; Xinjiang, Khorasan (between the Caspian and Aral Sea); the Indus Valley, Bactria, and the Black Sea. It outlines briefly effects of these migrations. Discrepancies between claims concerning Aryan migrations and genetic migrations are noted. Finally, connections between Slavic pre-history and Indian pre-history are explored.

1. Sea Routes (Spice Roads) Indians, Ethiopians, Egyptians

While the silk roads were primarily by land, the spice routes were primarily by sea. A detail from the Periplus of the Erythraean Sea (Indian Ocean) gives a clear glimpse of trade routes in the 1st century A.D. showing 15 ports on the Western coast of India and links with Egypt from the ports of Dosarene (Orissa) and Barigaza (Bharuch in Gujarat). The map also indicates a trade route along the Eastern coast of Africa (figure 644a). A map of Austronesian migrations indicates connections that go back to 3000 B.C. (figure 644b).

Each of the above two maps are concerned with specific connections. There must, however, have been further trade links that interlinked the routes East of India with those West of India. This would help account for connections between Alibata in the Philippines, Aksara Palawa Kawi, Aksara Hanacaraka, Indicum and Mercurius Thoyt in Egypt (figures 229-230, 239).

While clear dates for the history of early trade routes are difficult to find, there are a series of pointers. The Nabataeans situated between the Sinai and Arabian peninsulas had trade routes linked with the Bay of Bengal by the 2nd century B.C.[483] The Queen of Sheba in Aksum linked with King Solomon in Jerusalem is reported to have had links with India.[484] Old maps show that Ethiopia and Abyssinia were oncle much larger (figure 645) and that Sheba was seen as a queen of the South (figure 646). Dates range from 500 to 1000 B.C. Sea routes thus provide a possible explanation for the two alphabets of Solomon being nearly identical to early Indian alphabets.

There are other claims[485] that Ethiopians had close links with India in 1,370 B.C. This offers a possible timeframe for the Alphabet des Indiens Ethiopiques discussed in chapter 8. There are further claims that these Indian Ethiopians (i.e. Ethiopians in India) were rulers of India and even that the Geez alphabet of Ethiopia was the source of the Devanagari alphabet. In our view, the connection was almost certainly in the other direction such that Sanskrit was a model for Amharic and Geez.

Such sea routes go back to at least the 3rd millenium B.C. The city of Lothal in the Gulf of Khambhat, which became part of the Indus valley civilizations (2,400 B.C.) had a sea network that stretched to Egypt, Bahrain and Sumer.[486] This network offers one explanation why Indicum and early Egyptian alphabets are effectively identical. Other similarities with the alphabets of Angel Raphael and Adam suggest that such connections go back to the

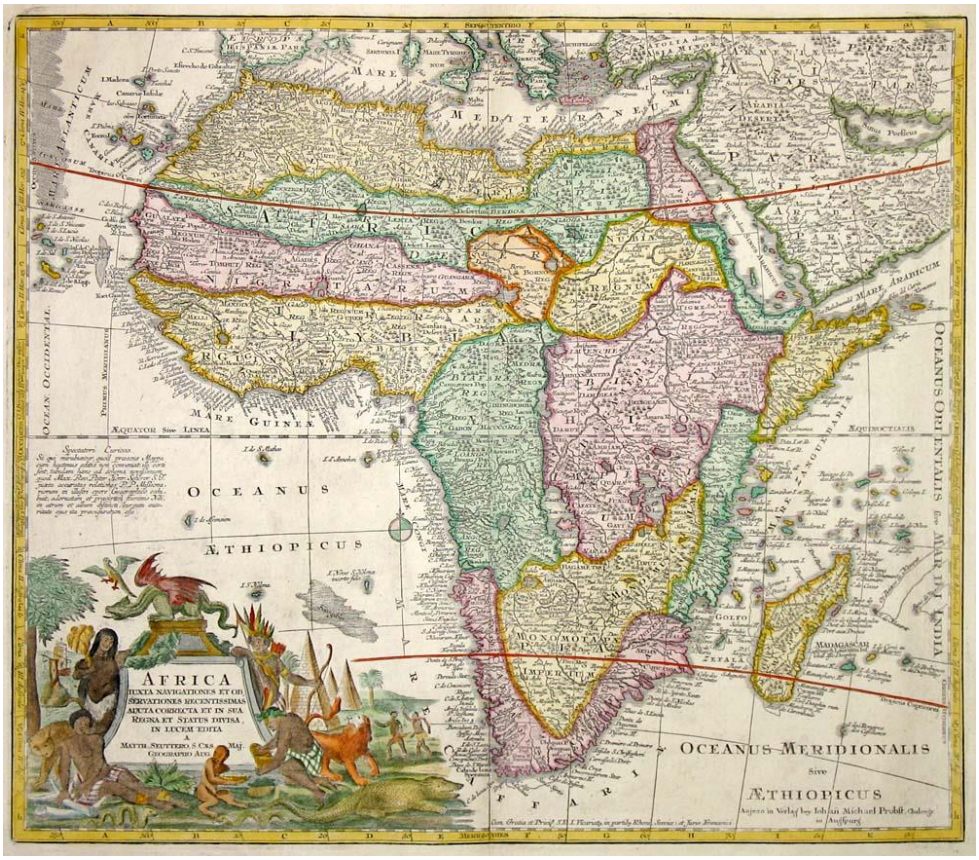




Figure 645. Ethiopia and Abyssinia



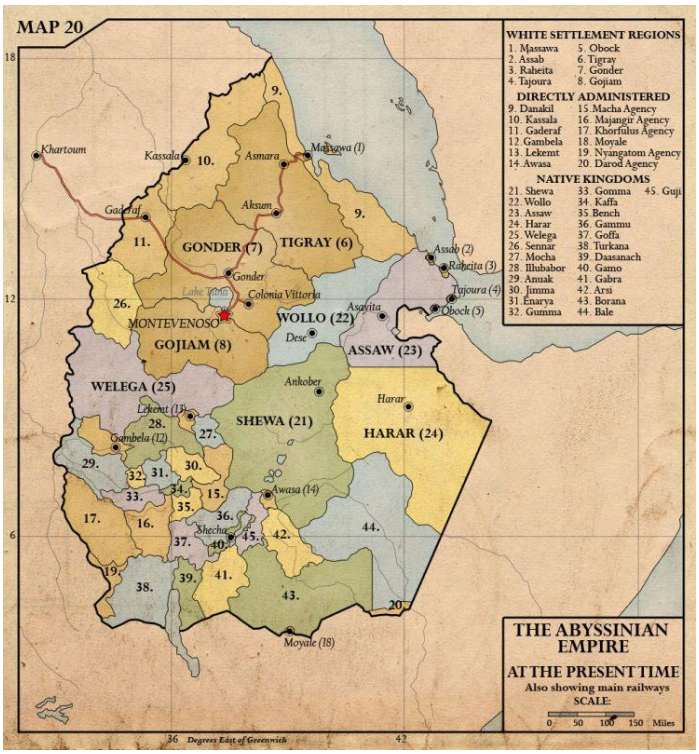
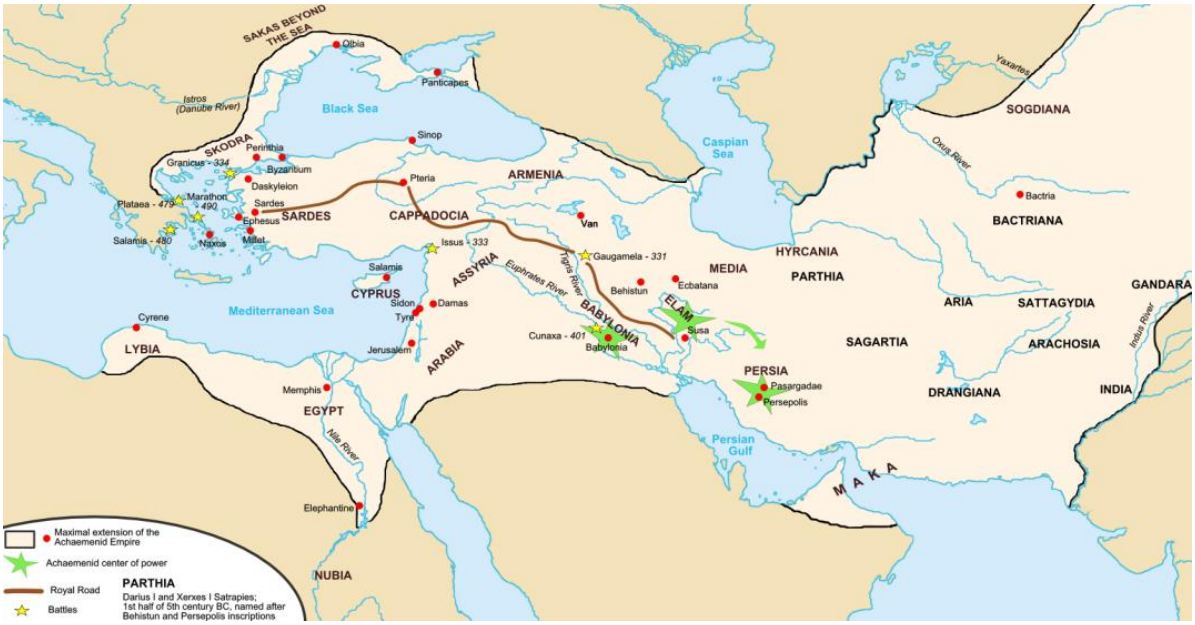


Figure 646. Sheba and the Abyssinian Empire





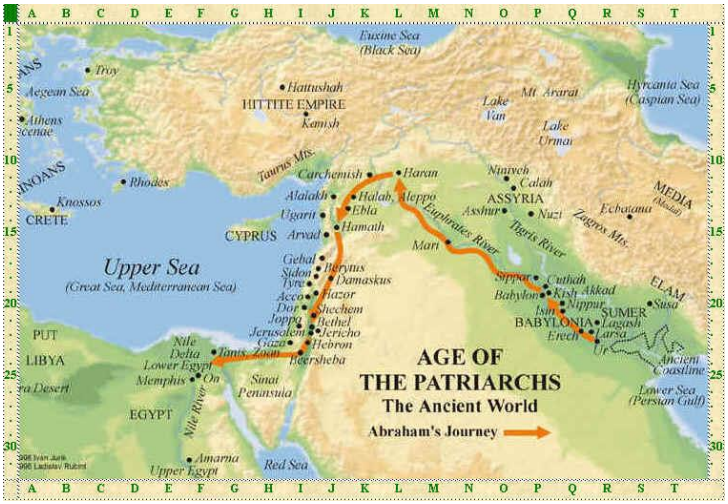


Figure 647 a. Silk Roads, b. Royal Road of Achmaenid Empire, c. Abraham's journey.

beginnings of recorded time. Long before Darius 1 (550-486 B.C.) introduced the pony express,[487] there were sea routes connecting peoples, cultures and alphabets.

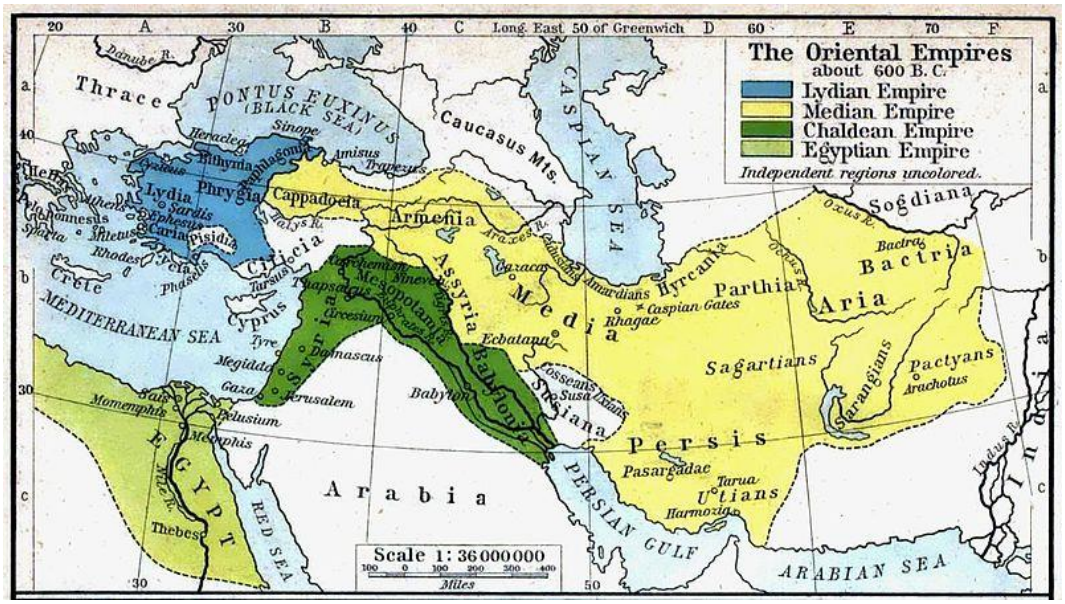
2. Land Routes (Silk Roads) Persians, Sumerians, Babylonians, Syrians, Turks.

Today, the question of paths of transmission immediately evokes the Silk roads (figure 647). Although they have a long history, the term, Silk Roads, was only coined in the 1870s.[488] Alexander the Great is credited with their expansion (329 B.C.), which led to a Greco-Bactrian Empire (figure 648). The link with silk evolved during the Han dynasty (202 B.C. – 220 A.D.)[489] as the road spread from present day Xi'an, China in the East to Rome, Italy in the West.[490] There was a southern route to Pakistan and India via the Karakoram Pass and a main Northern route, which proceeded along several branches from Xian westwards.[491] It ran parallel to the great wall of China and the great wall of Gorgan (Urgench) near the Caspian Sea. So the trade routes connecting Asia and Europe were also near boundaries separating nomadic peoples in the North from settled peoples in the South: Hun in the North, Han in the South.

These same boundaries are linked with reports of movements from India towards the West The Parsis claim that Zoroaster left India prior to 6,000 B.C. and moved to Hyrcania (Astarabad, Gorgan, Jurjan near the Caspian Sea), and later to Susa (Iran).[492] This offers one explanation why Sanskrit and Avestan are connected and how the Alphabet of the Magi made its way westwards. The Yezidi (now Kurds) claim that they moved from Bombay (Mumbai) to Iran, Iraq, and Syria c. 3,000 B.C.[493] The Essenes of Mount Carmel also used land routes as they moved in seven stages from Tibet, to India, China, Babylon and Asuristan (Iraq), and Mt Carmel (Israel).[494] This explains why the Mandaic alphabet of the Essenes has clear links with Sanskrit and yoga (figures 52-53, 480), and the recurrence of the same letters in the Syro-Galilean alphabet (figure 52a-c). The Essenes of the Dead Sea also have an alphabet with resemblances to Sanskrit letters (figure 44d). These connections also help explain close parallels between Hanscretanum from India, Alphabetum Adami and Hebrew in Europe.[495]

Such land routes have a long history in connecting peoples and cultures. In the second millenium B.C., Abraham's journey (figure 647c) from Ur (of the Chaldees) took him from Sumeria, through Babylonia northward to Haran (Harran, Urfa or Sanliurfa in Turkey) and then South through present day Syria, Jordan, Israel and Egypt. This helps explain parallels between Sumerian, Chaldean, Babylonian, Assyrian, Syrian, Ugarit, Phoenician and Hebrew.

By 1,000 B.C. an incense road to Arabia was in use.[496] In the 6th c. B.C., the Royal Road of Darius I (figure 647b) connected 111 posts beginning with Susa in Elam and ending with Sardes (the capital of Lydia, modern day Sart, Turkey). Sardes is also one of the seven churches in the Book of Revelations of the New Testament. Hence the land routes also connected both persons and places of early religions. Given the Turkic connections also helps to explain how the Mittani could make treaties in 1380 B.C. using the names of Vedic gods from India[497]; or how there could be Slavic Indian connections such as the Slovene Veda.[498] The eastern limits of the silk roads were subsequently extended to Luoyang in China and to Nara in Japan. This helps explain Iranian-Japanese connections; the presence of Zoroastrian



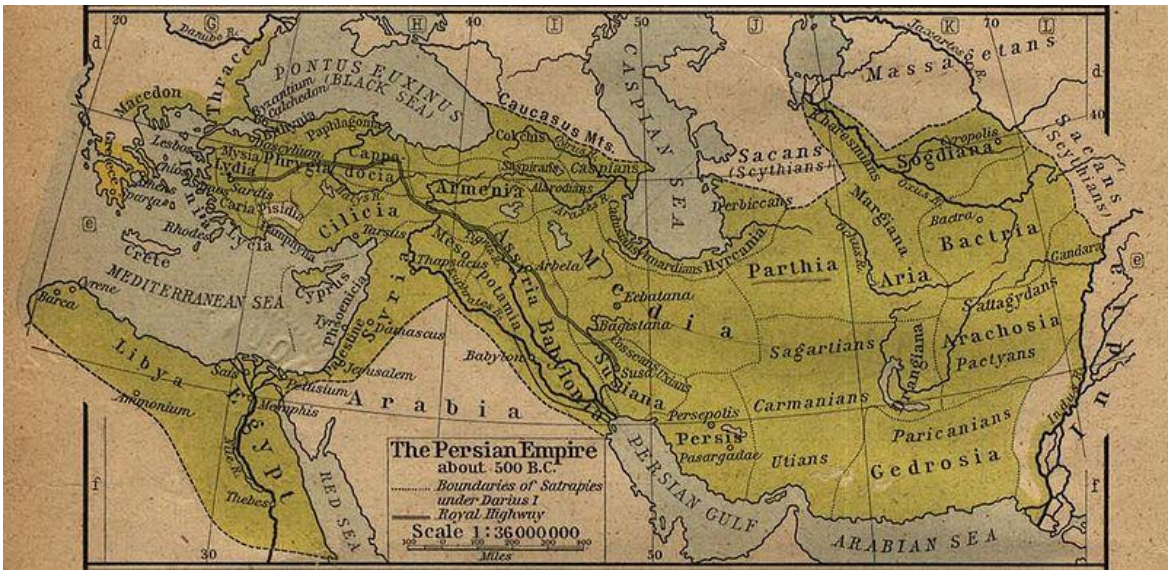




Figure 648 a. Oriental Empires, Persian Empire, Greater Iran.

Mithraism in Japan (e.g. why the Itsukushima Shrine links with Sirius),[499] why Sanskrit, Hiragana and Katagana are linked. The trade routes are also routes for trading letters of alphabets and ideas.

The rise of these trade routes is intimately connected with the rise of empires. The East traditionally described itself in terms of four great countries of Asia: India, China, Central Asia, and Iran. One of the early empires was Assyria. In some versions, its history is sketched in connection with the Hebrew tradition.[500] In other versions, its history is seen as part of the Persian Empire. A map around 600 B.C. shows four Oriental Empires: the Lydian, Median, Chaldean and Egyptian Empires (figure 648a). In this version, the Median empire includes the Assyrian Empire while the Chaldean empire integrates Babylonia, Mesopotamia and Syria. This helps explain the close interrelation between Chaldean and Hebrew alphabets.

By 550 B.C. the Acheamenid Empire emerges as the 1st Persian Empire. A map about 500 B.C. shows an empire that stretches from Cyropolis in Sogdiana in the East to Thrace, Macedon, Egypt and Libya in the West. In the course of the past 2,500 years, the names of the empire have changed: e.g. Parthian, Sassanid, Saffarid, Safavid, and Muslim Dynasties[501] to Iran.[502] Nonetheless, the basic structure of what Iranians call the Iranian cultural continent has remained largely in place. Some continue to refer to a Greater Iran which once also contained sections of Bahrain, China, Kyrgyzstan, Pakistan, Iraq, Syria, Turkey, Armenia, Georgia and effectively all of Afghanistan, Tajikistan, Turmenistan, Uzbekistan and Turkmenistan.

The Achaemenid Persians had a concept of "One World" and the "Unification of All People".[503] In this approach, the Shah is more than a king. As Shahanshah (šāhān šāh) he is King of kings and in some versions, he is King of Kings of Iran and Aniran (šāhān šāh ērān ud anērān).[504] He carved this on the cliff at Behistun near modern day Bistoon, calling the site dwelling place of the gods, Bagistana, the Persian word for god (baga, 𐎹𐎲𐎢), linked with the Sanskrit god of Happiness and creation, Bhaga, hence also Bhagastana and the city of Baghdad.

The same Darius I, who develops his Aryan alphabet (Old Persian) based on a Sanskrit model does not simply impose this to the exclusion of others. It is true that Imperial Aramaic becomes a lingua franca. At the same time, Iran continues to have a whole range of Iranian languages and alphabets including: Ancient Persian, Arabic, Aramain, Aryan, Assyrian, Assyrium, Avestan, Azerbaijani, Balochi, Chorasmian, Cimmerian, Dari, Elamite, Farsi, Iranian, Kurdish, Ormuri, Ossetic, Pahlavi, Parthian, Pashto, Persian, Persicum, Sogdian, Wakhi, and Yaghnobi[505] as well as Indo-Iranian languages, Judaeo-Iranian langauges, and Pamir languages.

The Royal road and the silk roads which foster travel, trade and exchange of ideas also are a key to understanding how the cultures and languages of Asia and Europe become interconnected, how the ancient place of Persian learning at Gundishapur continues Western efforts after Justinian closes Plato's academy in the 7th century and how new Western centres in Sicily, Spain and Italy in turn continue the same efforts after Gundishapur declines. The roads help us to understand how there are parallels between Kharosthi and Aramaic, how





Figure 649a. Scythia and Serica, b. Sarmatia Europea, Sarmatia Asiatica.





Figure 650 a. Sarmatia Europea, b. Sarmatia and Scythia

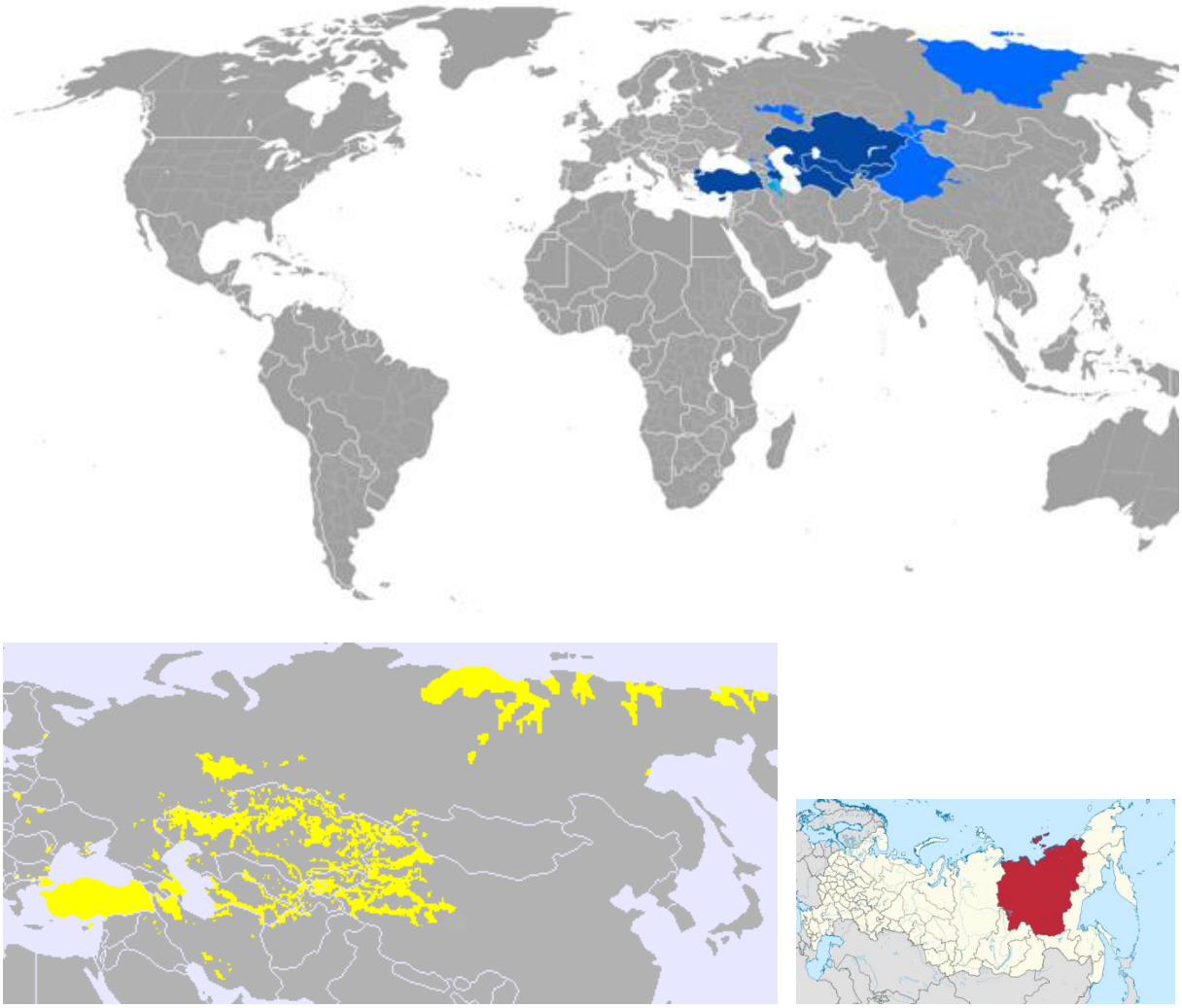


Figure 651 a –c . Turkic languages and Sakha (Yukutia) Republic. Sakha Republic:

Syrian comes to be an official language of the Uiyghurs in the Tarim valley, how it was possible for Buddhism to become a topic of study in ancient Athens, c. 250 B.C..

3. Northern Europe and Asia

North of the great empires was a vast area which was divided into Scythia and Serica, corresponding very roughly to modern Russia and China, with the notable difference that the extreme North was simply described as land formerly uknown and unknown land (Terra olim incognita, terra incognita (figure 649 a). The area of Scythia was further subdivided into Scythia intra Imaum and extra Imaum (i.e.the Pamir mountains). By the time of the Roman empire the northern Scythian lands became Sarmatia Europea and Sarmatia Asiatica (figure 649b). Their exact location varies considerably. A map by Ptolemy shows Sarmatia Europea covering Poland, the Baltic states, Belarus and parts of Western Russia. A later map of Sarmatia and Scythia shows Sarmatia further West, with Scythia in the area South of Sarmatia (figures 650 a). Later maps show the two parts of Sarmatia in the area of the Black sea and the Caucasus (figures 650b). As noted earlier (Appendix 1), the Scytho-Sarmatian alphabet linked with these two important tribes, and with proto-Bulgarian, helps explain how a Slavic framework could spread across northern Eurasia a full millennium before the advent of the Rus states.

4. Northern Steppe Routes: Turkic, Xiongnu, Uighur, Hun, Avar, Sarmatian, Mongol

What is now called the Northern silk route, is called the main silk road by others. Above this is an Eurasian Steppe Route which goes northwards through the Gobi Desert, into the Altai Mountains, across the Irtysh river and then goes parallel with the Volga, North of the Black Sea, then roughly parallel with the Danube via Austria and Italy, northwards into Europe (figure 647a). If the countries below the main silk road entail the great settled empires of Eurasia, the steppe routes entail the great nomadic empires, associated with barbarian hordes, which also play a key role in the migrations of peoples from East to West and conversely. Scholars have noted that nomads are often carriers of culture.[506]

While the roots of the earliest migrations are lost in pre-history, a consequence of their mysterious patterns is visible in maps of Turkic languages (figure 651a-d), which reveal three major areas: a) Siberia associated specifically with the Yakuts; b) a large area in Middle Asia stretching from West of Lake Baikal to East of the Caspian Sea; c) modern day Turkey. This means that there was an implicit network connecting Siberia and Turkey. This network helps us to understand how shamanic traditions of Siberia, are linked with Tengrism of the Altai Mountains, with shamanic traditions in the old Bulgar empires and in Turkey. Among these peoples where literary traditions played a lesser role, the traditions of tamgas and other symbols were more significant.

A glance at the twenty five peoples and langauges of these regions (figure 651d), shows the roots of several modern day countries and regions: Turkey (3), Azerbaijan (9), Turkemenistan (10), Kazakhstan (11), Uzbekistan (16), Kyrgystan (17), Uighur Autonomous Area (19) and Yakutia (Sakha Republic, 25). As in the case of the settled empires to the South, the nomadic peoples and empires of the Eurasian steppe often change in name, the precise extent of their reach varies, but their role in connecting Asia and Europe continues. The Eurasian steppe is



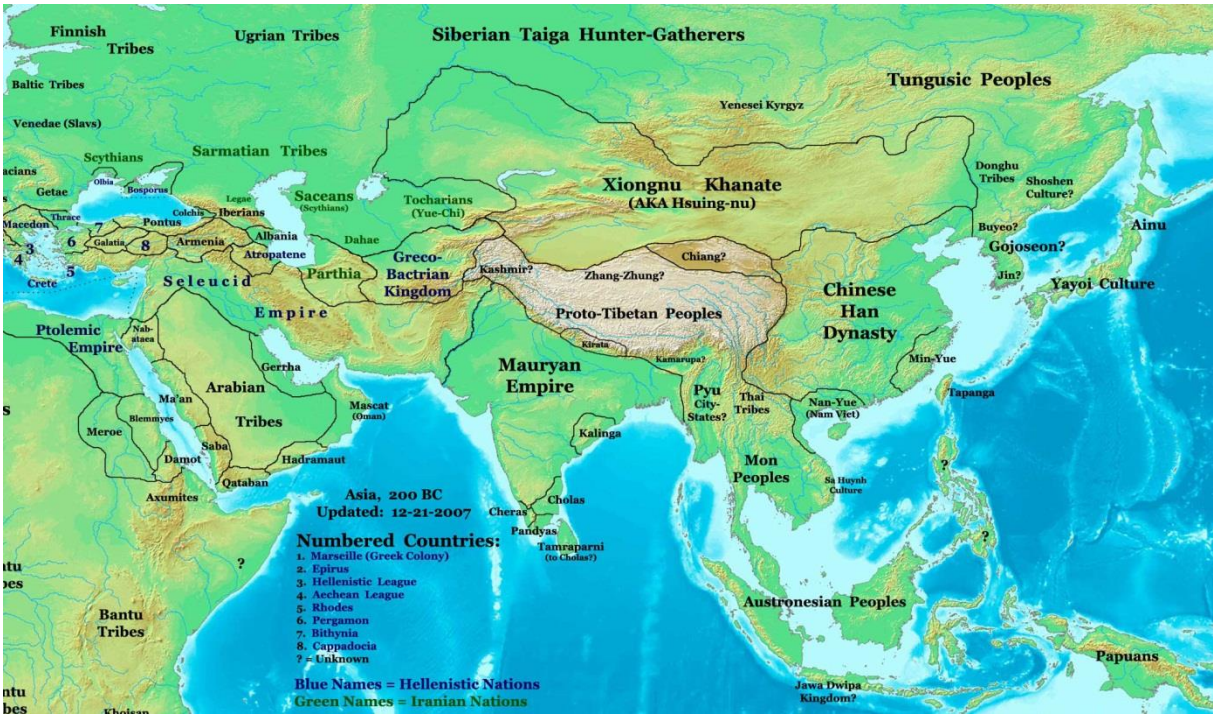


Figure 652 a. Turco Mongolian Tribes, b. Xiongnu Khanate.

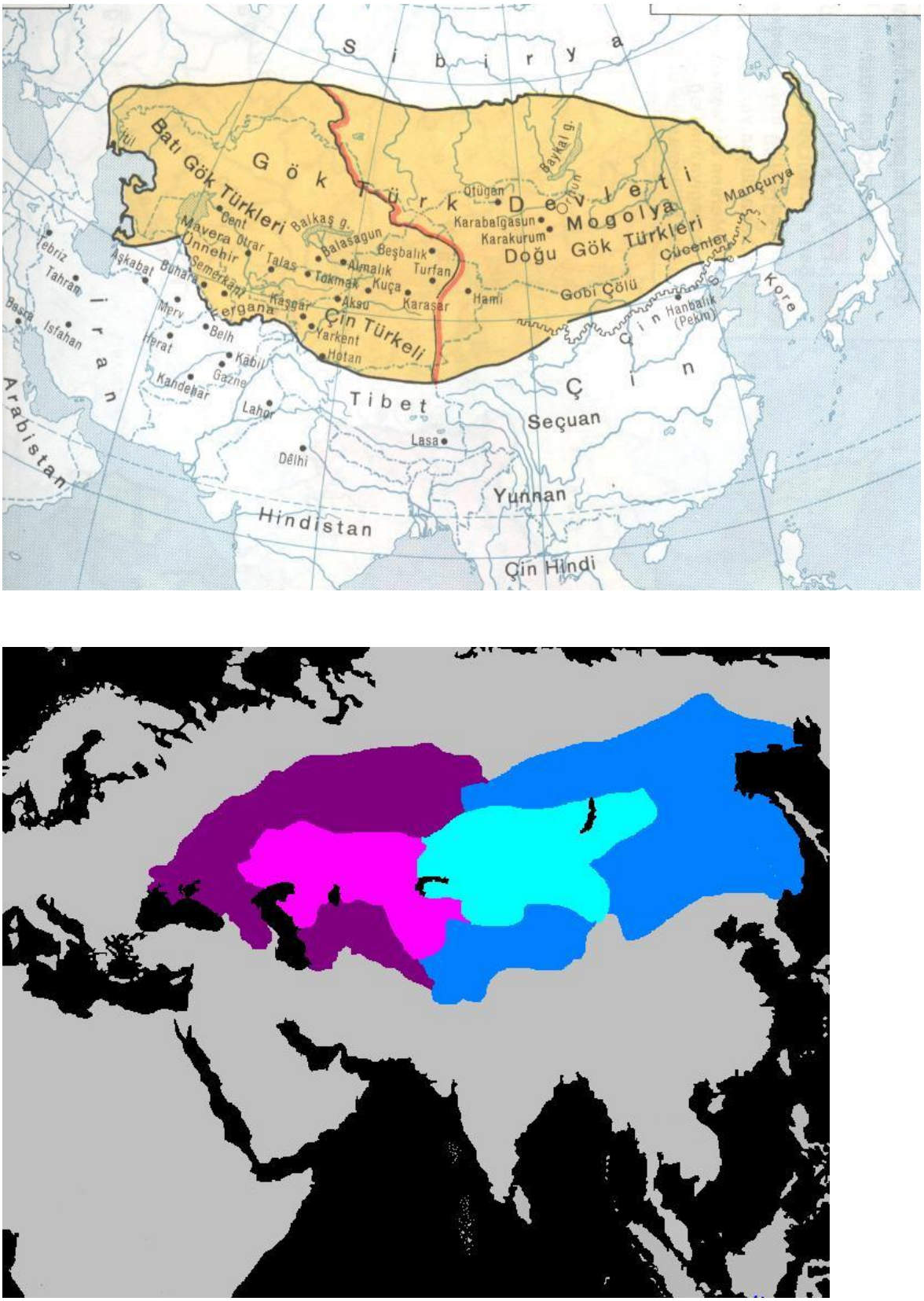


Figure 653 a. Göktürk Devleti, b. Turkic peoples: East West Gokturk:





Figure 654 a Turan (Central Asia), b. Hunlar, c. Hunnic Empire (204 B.C. – 216 A.D.).



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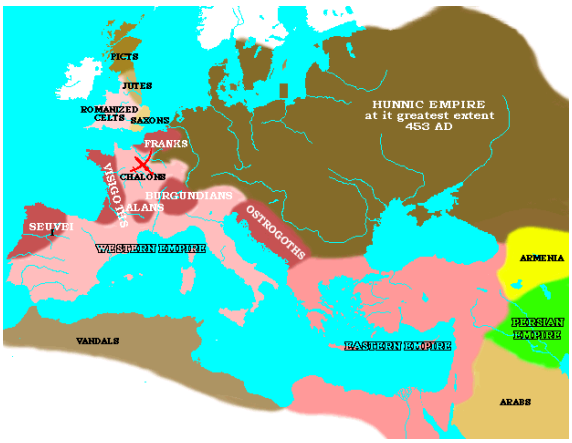




Figure 655 a -b. Hun Empire, c.Uighur Kingdom (850 – 1250).



Figure 656 a Huns, b. Yenisei River, c. Detailed migrations, d. Croatian related peoples, Huns, and Magyars.

also subdivided into two sections. In 323 B.C., the northernmost peoples are called Ugrian Peoples in the West and Paleo-Siberian Taiga Hunter-Gatherers further east.

Below these are Turko-Mongolian tribes, which become the Xiongnu Khanate, also known as the Hsuing-nu (209 B.C.-155 A.D., figure 652a-b). The same general area is called Turan (Central Asia), linked with the Turanian alphabet (as well as Orkhon and Kharoshti); becomes the domain of the Hunnic Empire (Hunlar, 204 B.C.- 216 A.D.) and later of the Celestial Turks (Göktürk Empire, 552 A.D.-744 A.D.), which subsequently splits into the Western and Eastern Göktürks (figure 653a-b) and later becomes the domain of the Uighur Kingdom (850 – 1250, figure 653c). Later the same area becomes linked with the Genghis Khan and the Mongol Empires. There was good reason to refer to Central Asia (Turan) as a one of the four great countries of the east along with India, China and Persia.

Without entering into to the complexities of Mongolian history,[507] it is striking how the Eastern version of the Hunnic Empire, which reaches its height in 216 A.D., ends on the right shores of the Caspian Sea, while the Western version of the Hunnic Empire, which reaches its height around 450 A.D., begins on the left shores of the same Caspian Sea (figures 654 - 655).[508]

3.1. Yenisei River and Orkhon Valley

Introductory level Western books typically depict the Huns as a series of arrows from Mongolia descending on China, India, Persia and Europe (figure 656a). More specifically the area is linked with the Yenisei river, the fifth longest river in the world, with the Sakha Republic and the Yakuts (25 in figure 651). The Southern sections of the Yenisei river are linked with the Orkhon Valley, Lake Baikal, Tengrism, Siberian shamans and the northermost Buddhist monastery in Mongolia. This area has been called the Altai Homeland. Ötüken, associated with both a specific mountain, and a larger area,[509] is believed to emanate a force called qut "granting the local potentate the divine right to rule all the Turkic tribes."[510]

This special force associated with divine right to rule helps explain why the Okhon valley is linked with several mediaeval steppe empires:[511] e.g. Xiongnu, Göktürk and Mongol empires. This force (qut) is reflected in the name of the Kutrigur tribe (Oguz Kutriguri, cf. Qutrigur), which has a tradition of 7 sacred paths, linked with 7 titles, 7 professions (classes), 7 badges, 7 planets and 7 runes. The same 7 runes recur on the rosette in Pliska, the capital of Danubian Bulgaria (the first Bulgarian Empire).[512]

This Altaic qut, or "heavenly mandated charisma," also described as a "cosmic force linking the earth with the infinite sky,"[513] is further associated with the Q Haplogroup, with the Ashina clan, and the Khazar Royal Ashina Dynasty,[514] linked with the Babylonian (Beylim) Jews and the Persian Jews. The same Haplogroup occurs in the Hazara (cf. Khazars) and Sindhi People of Pakistan and among the Ashkenazim of Eastern Europe (5%). In other words, the Orkhon valley is much more than a key to understanding shamanic origins of steppe cultures. It offers insights into non-European homelands of the Jews.

One of the symbols of the Ashina is a double headed eagle, encountered earlier in connection with the Roc (figure 23), Hence, there is a connection with old Slavic imagery. Another



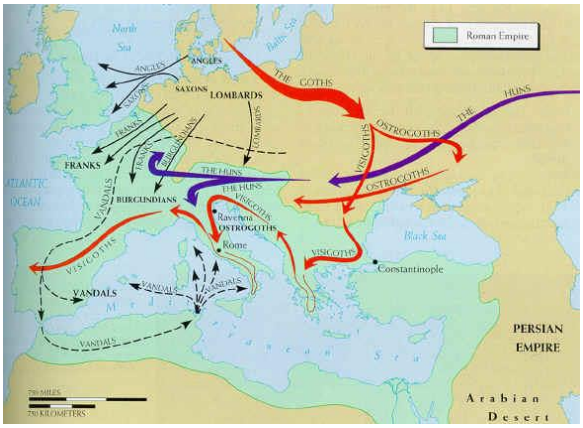




Figure 657 a. Alani, b. Huns, Goths and Vandals, c.Avars

symbol is the wolf, which recurs as the Khorasan Ashina. Khorasan, as land of the sun was called Hyrcania (land of the wolves) by the Greeks. Hence, the Orkhon valley also influences the south. A glance at a more detailed map of Central Asia (figure 656c) helps to understand how the Baikal area is linked with Kyzil, Pazyryk (associated with early Scythian graves), and then through the Dzungarian Gate, southwards to Gaochang (Kingdom of Kocho linked with the Uyghurs), which connects with the main silk routes.

3.2 . Huns, Magyars, Hungarians

Another name for Khorasan (now Turkmenistan) was Khwarezm, associated with the Harauvatya (Haoma eating Scythians). Some scholars link Khwarezm (figures 656d,671), with Khazaria, in terms of Red Croatia, Great Hungaria, Huns/Magyars and then White Croatia, Hungarians/Szekely. This path helps explain how the Orkhon/Yenisei runes become linked with Szekely runes, and how Hunnish, Hunno-Scythian and Hungarian[515] become linked. At a later stage some of the persons in Red Croatia and White Croatia moved further south to the Illyrian coast of present day Croatia. Hence, a migration from Siberia to Turkmenistan and then westwards above the Caspian Sea led to settlements North of the Black Sea (cf. § 6). Another school claims a previous proto- European culture (§7).

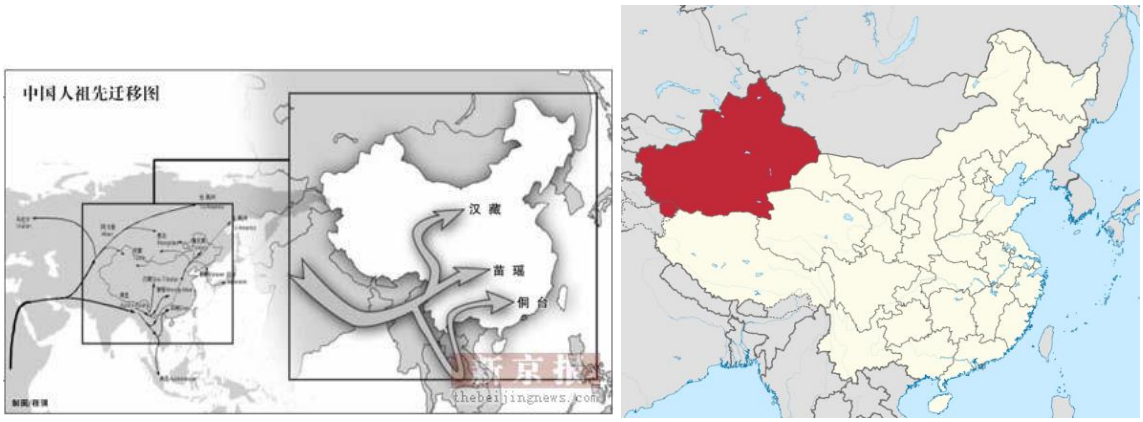
3.3. Alans

The story of the Huns entails migrations from China to Europe and a briefest sketch of its complexities is needed to understand the context of how peoples and alphabets spread. The basic meanings of Hun include “man, male, people”, linked with Turkic kun, kün (meaning kin).[516] The Huns had 24 clans[517] and all Turkic tribes carried the title Hun. The Huns believed in 3 hun (or souls corresponding to and the possibly the source of the western vegetative, animal and human soul), linked with 7 po and thus brought a complex philosophical system.

In the 3rd century B.C. the Eastern Huns favoured four Hunnish tribes: Xu-la, Lan, Hiu-bu, Siu-lin. Of these the Lan (Lan 阿蘭 = A 阿 + Lan 蘭),[518] known in the West as Alans (cf. Turkic. alan ‘field’, akin to 'fieldman', 'polyane', 'polovets', cf. yalan, ‘steppe).[519] The Alans, in turn, have a great number of variants such as: Alani, Alanliao, Aorses, As, Asii, Asses, Balanjar, Barsils, Belenjers, Burtas, Halans, Iass, Iazyg, Ishkuza, Ishtek, Jass, Lan, Ostyak, Ovs, Rhoxolani, Steppe Alans, Yass, and Yancai. Subdivisions and ethnic affiliates include Burtas, Rhoxolani, Wusüns, Yasses, and Yazygs.[520] The Alans have also been linked with Ases, Ish-kuz (Askuz, Askenaz) as Scythians.[521] This complexity is lost on typical Western maps (figure 642a), which simply show Avars as a red line of barbarian invaders beginning West of the Caspian, passing through Europe, Spain, North Africa and then northwards again to Sicily, Sardinia and the Balearic Islands.

3.4. Goths

These westward migrations encountered a southeastern migration of Goths from Scandinavia, which then split into Ostrogoths in the East and Visigoths in the West. In the map shown here (figure 657b), the Goths lead the Vandals to move from Spain to North Africa and then





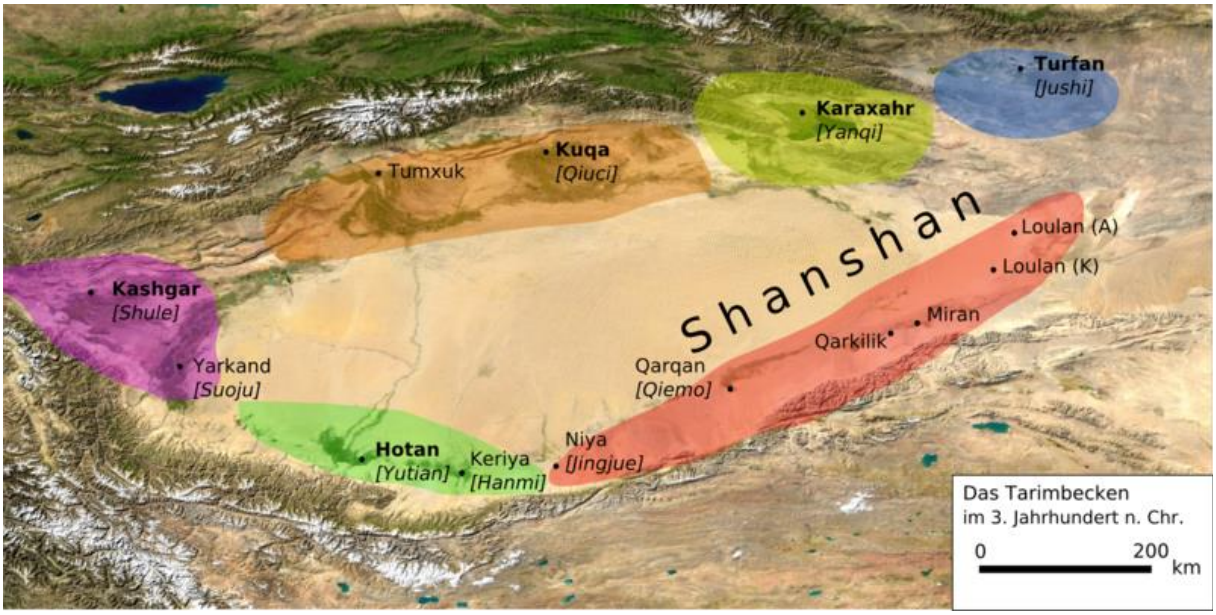


Figure 658 a -e. Migrations in China and Tarim Basin.

northwards again, much like the Alans in the previous figure. It should be noted that these movements were not only invasions that we now associate with Vikings. In the 4th century, Bishop Ulfila (or Wulfila: little wolf, c. 310—383) moved to Nicopolis ad Istrum (Rhodope Mountains of Bulgaria),[522] as preparation for a Gothic version of the Bible, translated the Greek alphabet into a Gothic alphabet and into runes.[523]

3.5. Avars

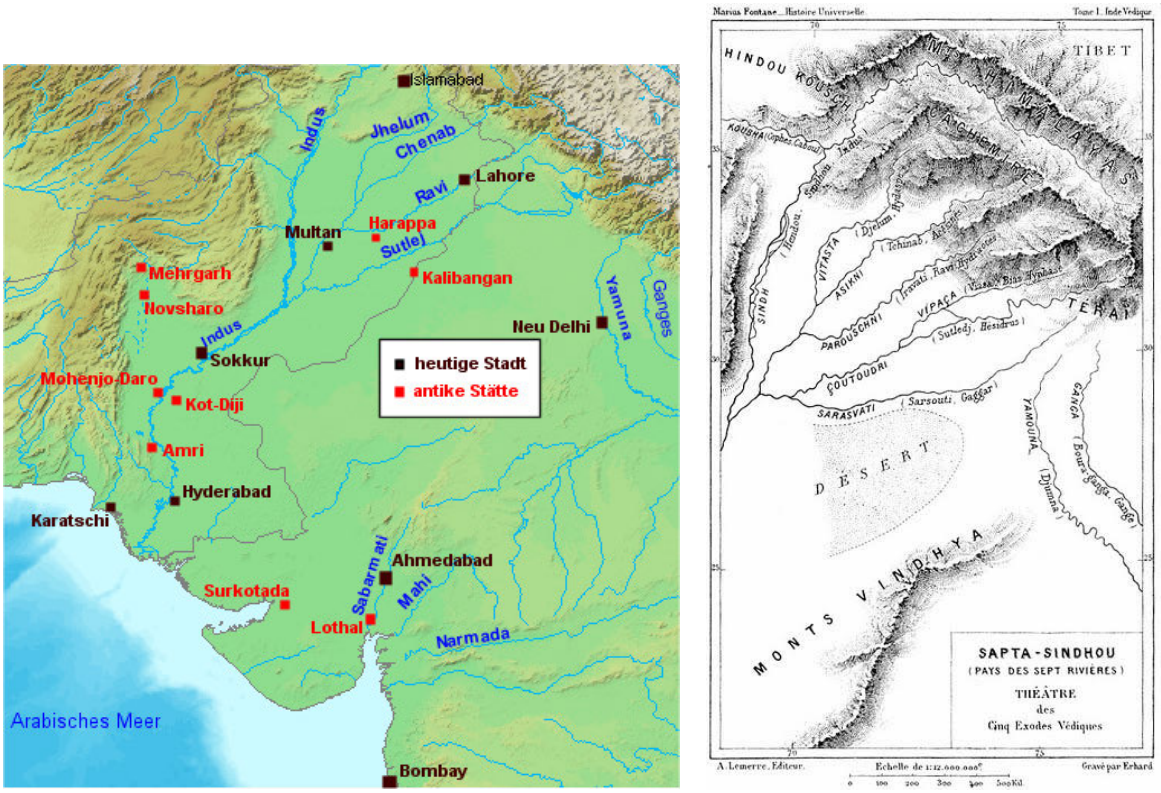
The Avars offer a further example of the complexity of these migrations. The Caucasian Avars initially occupied an area around the Caspian Sea (Avaristan) and by 600 A.D. established an Avar Khanate (figure 657c) roughly in the area of what is now Bulgaria and Hungary. The name Avars is said to have its origins in China: Dawan/Davan/Daiuan/ Dayuan/Da-yuan/Ta-Yüan/Ta-Yuan. The many variants include: Abars, Abdals, Abdally, Abdaly, Aores, Aorses, Asi, Asii, Avars, Assuns, Awars, Beçen, Budini, Ephtalites, Gushans, Gushanas, Güsans, Hantals, Juan-juan, Jujuan, Kasans, Kashans, Kushanas, Kushans, Koshans, Kusans, Kusüns, Küsans, Kyusüns, Obres, Oghondors, Olhontor-Blkars, Onogurs, Pasiani, Peçenek, Sacarauli, Sacarauli, Sakauraka, Tochari, Tochars, Tocharians, Turgesh, Uars, Wars, Usuns, Ussuns, White Huns, White Süns, Yazig, Yu-chi, and Yüeh-chih.[524] The details are beyond our concern. Our point is a simple one: the migrations entailed movements of many peoples, tribes, languages and new sharing of alphabets.

7. Tarim Basin, Uyghurs, Uyghuristan, West Turkistan, Xinjiang

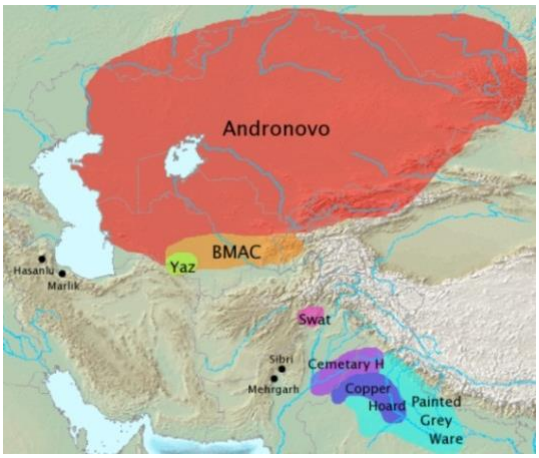
Old Chinese maps indicate a migration from Africa to China[525] (figure 658a). Complex migrations go from China westwards, some via the Tarim Basin north of Tibet, which was a rich place for interchanges of cultures. Mummies found in the Tarim basin[526] show evidence of connections with Europe in the neolithic period. Modern maps call this area Xinyiang, the Uyghur Autonomous Region (figure 658b), Uyghuristan or West Turkistan. In 500 B.C., the Tarim Basin was occupied by Tocharian City States also known as the 26 Kingdoms.[527] Some maps show the Tocharians bounded by the Wusun, Yuezhi, Rong and Ordos (figure 658c). In the Han Dynasty it was part of China.[528] Others indicate a migration in the 2nd c. B.C. of the Yuezhi into the territory of the Wusun, then southwards into Bactria and India (figure 658d).

In the North East of the basin is Yanqi (Yuezhi),[529] linked with an ancient city-state of Agni, connected with Zoroastrianism and possibly one of the sources of the agnivamsa (fire race) in India. In the North West, is Kashgar (Kashi, Kasia)[530] with links via Qandahar to Varinasi (Benares or Eastern Kashi) and Northern Kashi in Uttar Pradesh. The central part of the basin is the Taklamakan Desert. It is bounded by two routes of the Silk Roads. A northern route leads through the kingdoms of Turfan, Karaxahr (Kingdom of Yanqi), Kuqa, and Kashgar. A southern route entails the Kingdoms of Shanshan (Loulan, Miran), Qarklik, Qarqan, Keriya, Hotan (Yutian), and Yarkand (figure 658e).

The Silk Roads played an important role in the spread of Buddhism from India to China.[531] Dunhuang, which is at the border between Xinjiang and Gansu Province (China) played a special role. Nearby, the 1,000 Buddha Caves of Mogao were built. These were complemented by the Western 1,000 Buddha Caves and the Eastern 1000 Buddha Caves. In









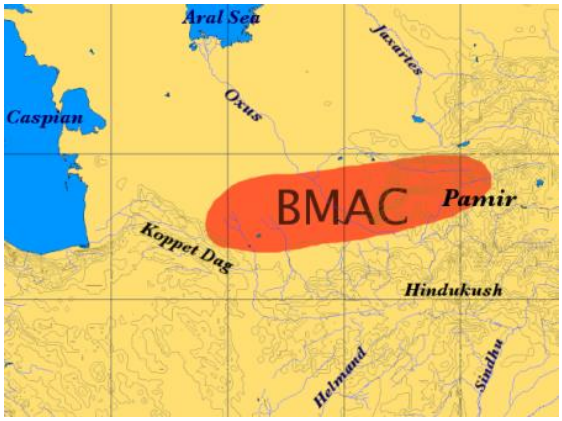


Figure 659 a-b. Indus Valley and 7 rivers (Sapta-Sindhou), c. Altyn Depe, d. Andronovo, e. Turkmenistan, f. BMAC.

this vein, 1,000 Buddha caves were made at Bezekilik, Kizil, Kumtura, and Qipan. In China the idea is continued with the Jimusa'er Thousand Buddha Caves, 1,000 Buddha Caves at Guilin, 1,000 Buddha Mountain and the 1,000 Buddha Cliff. It is also taken further with the concept of 10,000 Buddhas at Bingling, the Gorge of 10,000 Buddhas (Yulin Caves), and the Ten-Thousand-Buddha Cave (Longmen Grottoes). Thus the Silk Roads, and the Tarim Basin, aside from obvious commercial and sometimes military dimensions, take us directly to some of the most important monuments of Buddhism.

The main inhabitants of the Tarim basin are the Uyghurs, who claim this as their homeland and insist that they are independent. Chinese accounts claim that the Uyghurs stem from the Dingling and came from areas south of Lake Baikal and between the Irtish River and Lake Balkash in the 3rd c. B.C.[532] There are striking parallels between Tengrism, Ughyur symbols and the Turkic flag,[533] suggesting that their roots are much older. In any case, the Uighur Kingdom (850 A.D. -1250 A.D.) covered a vast area from east of Lake Baikal to the eastern shores of the Caspian Sea (figure 658c). The Uyghurs are a key to bridging East and West.

The Uyghur connections are very widespread. Their alphabets with Turkic connections include Orkhon, Sogdian (based on Aramaic according to some), Syriac and more recently Arabic.[534] In terms of religion, they are influenced by Shamanism, Zoroastrianism, Manichaeanism, Buddhism, Nestorian Christianity and more recently Islam.[535] There are also Uyghur-Magyar (Great Huns) connections, which are said to connect Uyghurs with Hungary.[536]

7.1. Indus Valley, BMAC, Andronovo

One of the key sources of trade and sharing is settled civilizations. Western scholars have emphasized the ancient civilizations of Greece, Egypt and Mesopotamia, and more recently China.[537] Larger than any of these early cultures is the Indus civilization (figure 659a-b) which "covered an area the size of Western Europe,"[538] Eight large urban centers have been discovered: Harappa, Mohenjo Daro, Ganeriwala, Rakhigarhi, Kalibangan, Rupar, Dholavira, and Lothal.[539] The oldest centre is Mehrgath (c.7,000 B.C.), four millennia before the earliest civilizations in the West. The Indus valley script, which some now link with Brahmi and Sanskrit, remains one of the most important proto-alphabets. There are claims that this begins in 4,067 B.C.

The larger context of the Indus valley entails 7 rivers (Sapta Sindhou), which include a Sarasvati River, with the same name as in the 3 sacred rivers of Northern India: Ganges, Yamuna, and Sarasvati. The area known as Sindh spoke Sindhou, later called Hindu.

For the purposes of our story, the Indus Valley centres are particularly interesting because of their trade connections. Mehrgarh "had contacts with contemporaneous cultures in northern Afghanistan, northeastern Iran and southern central Asia."[540] Beads from the Indus valley, especially Lothal, are found in Kish and Ur (modern Iraq), Jalalabad (Afghanistan) and Susa (Iran)."[541] In Harappa,"The ruling elite controlled vast trade networks with Central Asia, and Oman, importing raw materials to urban workshops. There is even evidence of trade with Mesopotamia."[542] In simple terms, a pre-history of the spice roads is a key to understanding





Figure 660 a. Gyaur Kala (Turkmenistan), b.Takt I Sulaiman (Iran).



Figure 661 a. Nisi (Turkmenistan), b. Arbila (Iraq, 148,000 B.C.),









Figure 662 a. Greater Khorasan, b. Khairizem, c. Chorasan, d. Turkmenistan

early connections between East and West. In the 5th c. B.C., Sindica was also a name of a Greek colony on the eastern shores of the Black sea (figure 671e).

7.1.2. Turkmenistan

Mohenjo Daro and Harappa were linked with centres in Turkmenistan such as Altyn Tepe (figure 659c). Turkmenistan is the seat of numerous centres in Central Asia.[543] It is associated with Oxus culture, Andronovo culture and the Bactria-Margiana Archeological Complex (BMAC). Centres include Anau, Altyn Tepe, site of one of the early proto-ziggurats; Gyur Kaula (figure 660a, Namazga-Tepe,[544] and Gonur Tepe (figures 659e, cf. 405). These cities date to 5,000 B.C. Tepe, which means hill or mound, is often where major centres are found. This principle is found elsewhere in Takht I Sulaiman (Iran, figure 660b), Nisi (Turkmensitan) and Arbila (Erbil, Hewlêr, Horlêr, Temple of the Sun, Iraq, figures 661) and, Göbekli Tepe (Southern Anatolia), credited with being the world's oldest temple (10,000 B.C).[545]

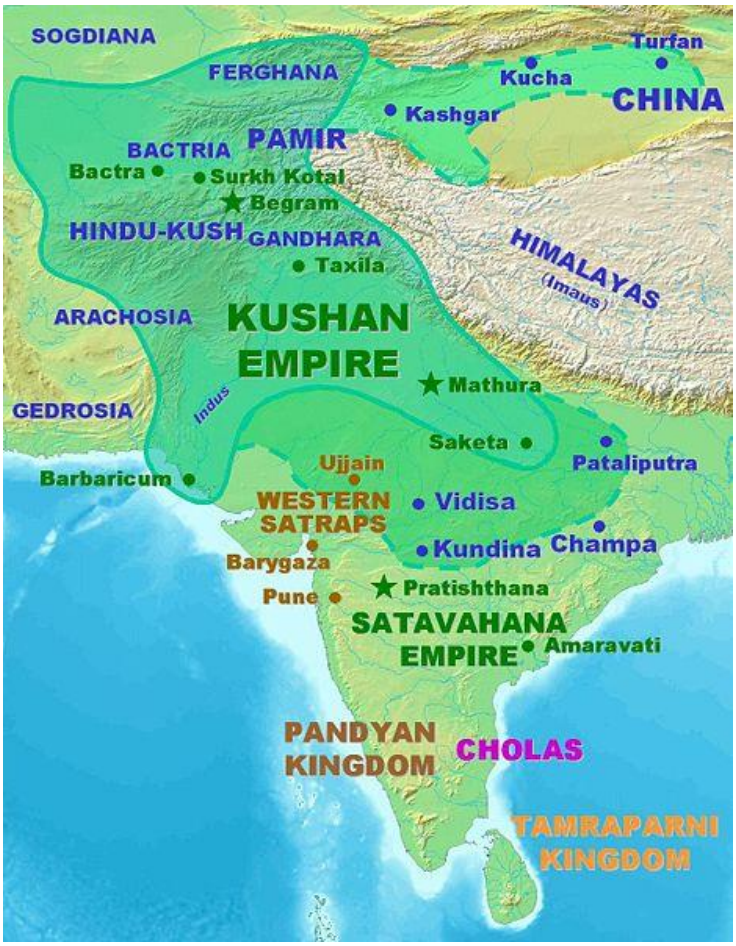
A recent article suggests that this site in what is now Southern Turkey, is where civilization began.[546] This is unlikely. Orel, Southeast of Moscow, thought of itself as a centre of the world in 68,000 B.C. Recent archaological studies have revealed that Arbila, in Northern Iraq was an advanced civilization in 148,000 B.C. There is clearly a forgotten history that once linked Asia, Eurasia and the western boundaries of Europe. Turkmenistan, associated with Oxus river culture and Transoxiana is one of the pieces of this puzzle. It has a Balkan Mountains and a Balkan province, with the same name as the Balkans in the Mediterranean. Another piece of the puzzle is Khorasan.

7.2. Khorasan

Khorasan is one of the names for ancient Parthia[547] and the name of a province in Eastern Iran.[548] The name is linked with the god, Khors (Hors), and with Khorsabad (Dur Sharrukin),[549] the city of Sargon II in the 8th c. B.C., famous for its 7 storied ziggurat. In the course of the ages, there are many variant names: Chorasan, Charasmia, Horesm, Horasmians/Horezmians, Kharesmia, Khorasmii, Khurassan, Khwahresm, Khwarezm, Khorasmii, Khorezm, Mā warā an-nahr, Xorazm, xwarāsān. A literal translation of Khorasan is Land of the Sun, suggesting an association with the sun race (suryavamsa) and as such complementary to Nuristan, Land of the Moon, and the moon race (chandravamsa).

This solar connection is one dimension of Khorasan. There are also connections with the moon race. The variants Khairizem, Khvarizem are linked with the Messagetae (figure 662b) or Massagetae, also called Masguts, Massagetes, Ma-Saka (Moon people), linked with Saka tigra-khauda. They move to Massaghetia on the West bank of the Caspian, which becomes Caucasian Albania (Albaniya) and is today Azerbaijan. The Masgut alphabet is Massageticum, one of the 72 sacred alphabets, looks runic, and has parallels with Geticum of the Getae, Gothicum, and Scytho-Sarmatian. The Chinese name of the Masguts is Shen-shen/Ta Yue-she or Yuezhi. So this branch of the tradition, linked with the lunar race, connects China, Iran and the West via the Scythians, Sarmatians (cf. figure 652) and Goths.
There are also divisions of Khorasan such as Razavi Khorasan, with its capital in Mashad,





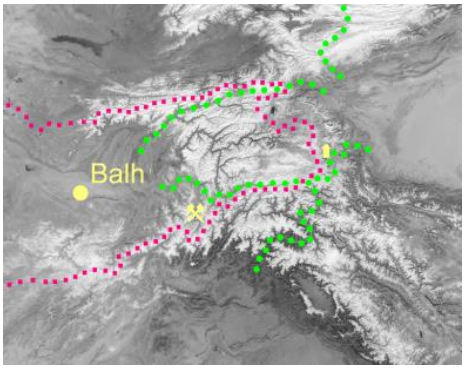


Figure 663 a. Greco-Bactrian Kingdom, b. Kushan Empire, c. Balh (Balkh) in Balhara Empire.

and North Khorasan. Ancient Khorezm was also called Karakalpakstan and is linked with the Khanate and city of Khiva in Uzbekistan (Uzbek: Xiva / Хива; Persian: خیوه / Khiveh; Russian: Хива) and also Russian, jiva (a Sanskrit word for life, cf siva, shiva, ziva).

A third connection is with the fire race (agnivamsa). Greater Khorasan[550] (figure 662a) covers a much larger area including Eastern Iran, much of Afghanistan, the whole of Tajikistan, and sections of Turkmenistan and Uzbekistan. When Zoroaster left India he founded Jurjan[551] (also called Astarabad and Gorgan), on the east side of the Caspian sea. Zoroastrians were called Khorasanis or Sanjanas. Sanjan is "the Sanskrit word for 'Creator', and thus the stock epithet of Brahma."[552] San is often used for three or thrice and Sanskrit "jana," is also a word for born. Hence, sanjana can also mean thrice-born.

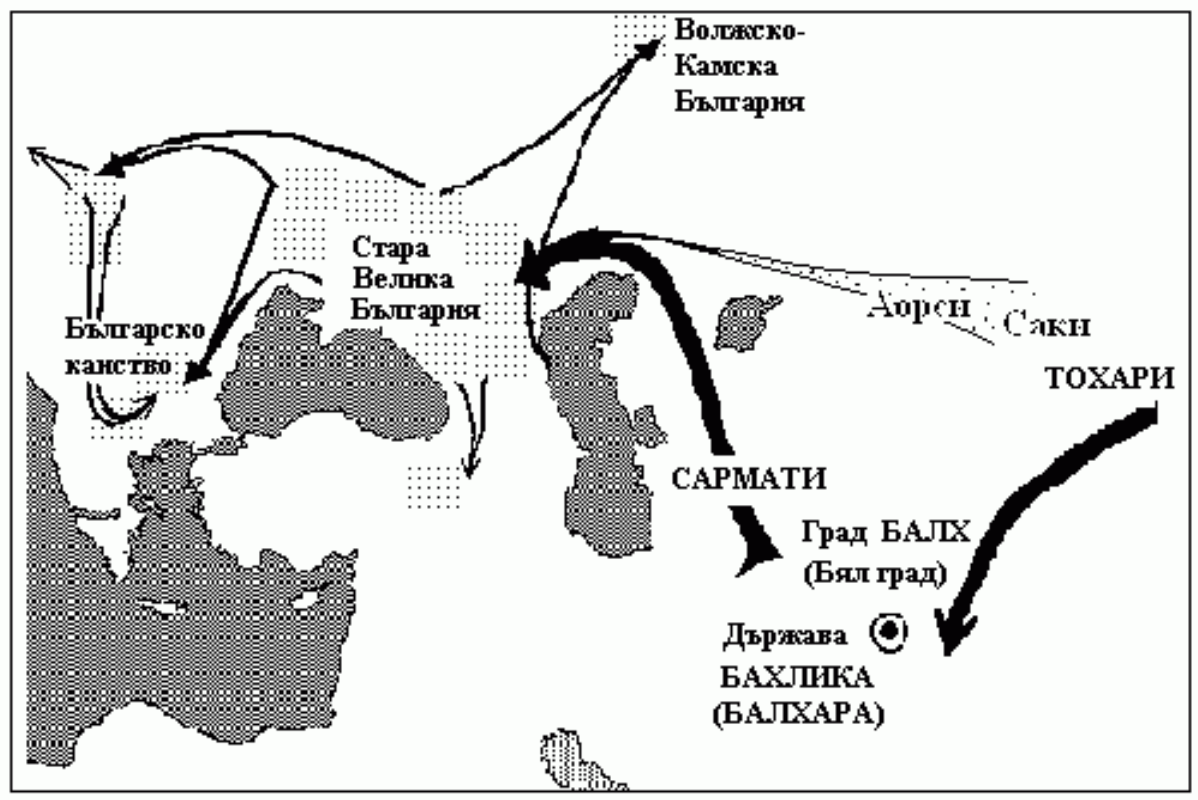
The Persian word, sanjan, in Chinese is Xinjiang (Tarim Basin), which was once part of Khorasan, which may explain the town of Agni (Sanskrit god of fire) in Yanqi. There is a town of Sanjan in Khorasan, in Gujarat, and there are towns of Sangan in Afghanistan and Pakistan. Sanjan in Gujarat is specifically linked with a Parsee Atash Behram fire in the Zoroastrian tradition. Hence, the paths of Silk roads (figures 647, 656), which linked China via the Tarim basin with the shores of the Mediterranean, also connected a series of countries mainly to the North of old China, of India, and the great Persian empires. They linked Eastern Turks, Western Turks and Turkey. They covered trade routes, strategic military routes and also entailed major religions. They brought Buddhism from India to China and Japan. They brought Zoroastrianism and the Essenes to the Mediterranean. Surya and Asuyra led to Syria and Assyria, Suristan and Asuristan, seat of the Assyrian Church of the East, birthplace of Mani and Manichaeism.

8. Afghanistan, Bactria, Eastern Iran, Pakistan

Historically, one of the richest areas for such sharing of cultures and alphabets in the context of migrations and invasions is Afghanistan which, as noted above, is closely linked with the Bactria-Margiana Archaeological Complex (BMAC, §7.1) and larger areas such as Khorasan (§7.2). Archaeological evidence at sites such as Aq Kupruk[553] goes back 50,000 years.

Baktria occurs as a distinct region in the 3rd Millennium B.C.[554] By 500 B.C., this area is part of the Persian Achmaenid Empire (figure 648b).[555] Both Darius and Xerxes exiled Greeks to Bactria.[556] Alexander the Great arrived in 329 B.C. The Bactrian Empire stretched (figure 663a) from Sogdiana in the North and the Ferghana Valley in the Northeast into what is now Pakistan in the East, bordered on Gedrosia in the South and what is now Iran in the West. From 322 B.C.- 185 B.C. Bactria became part of Mauryan Empire of India under the King Ashoka, who coverted to Buddhism.

This picture changed with incursions from the North. From c. 200 B.C. to 400 A.D. the advent of Saka tribes led to an Indo-Scythian Empire (figure 670a), with N. Sakas to the North and Indo-Parthians to the West.[557] One account describes the Yuezhi moving westwards in 176 B.C. displacing the Wusun who move to Bactria by 120 B.C. and into India by 30 A.D.



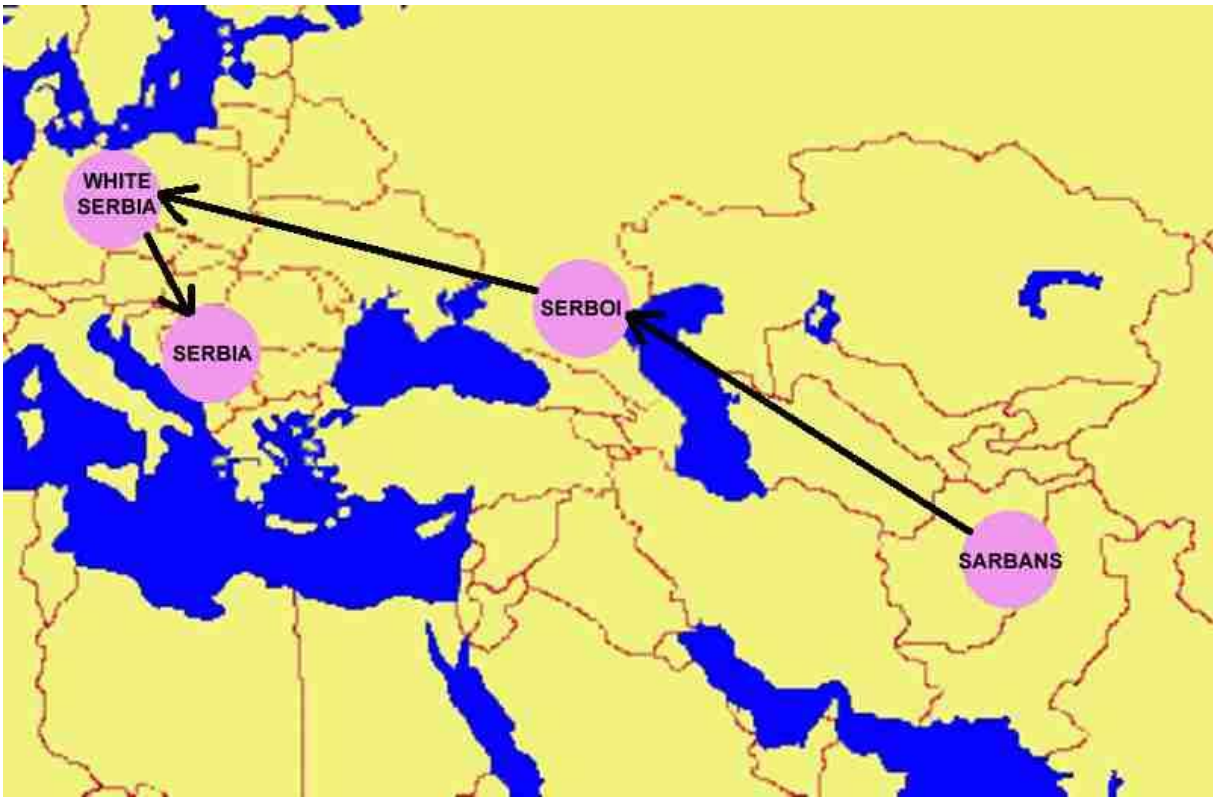


Figure 664 a. Sarmat Migrations, Sarban Migrations



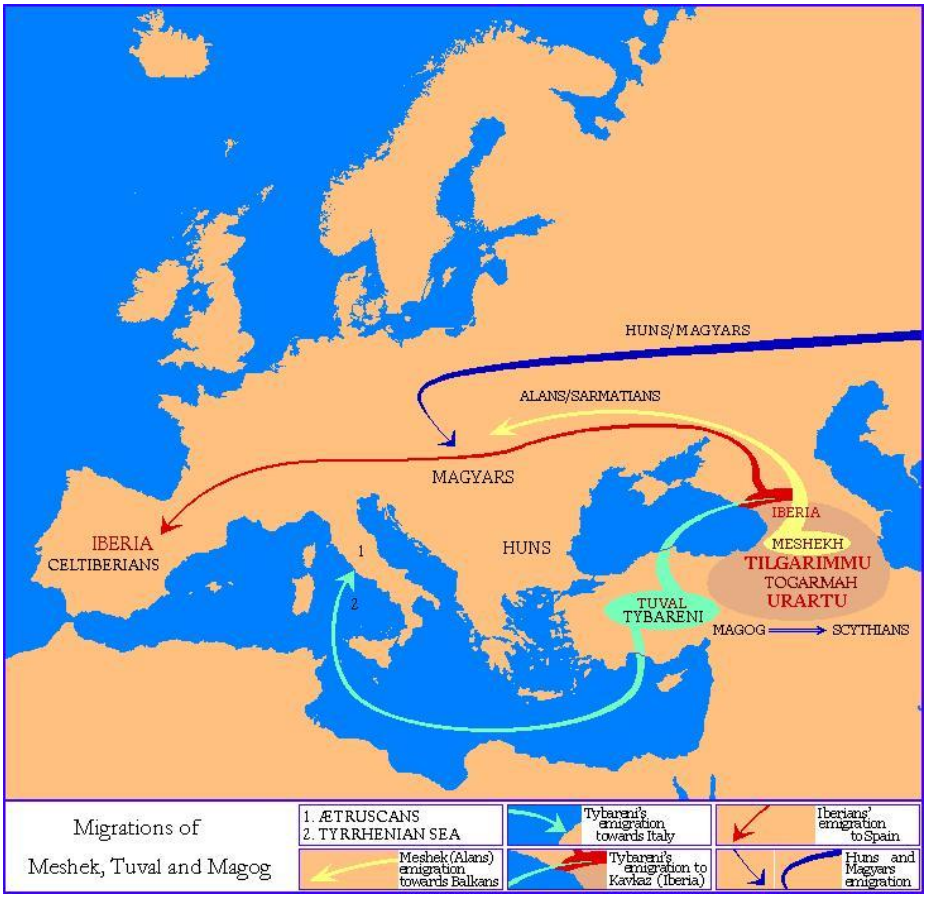


Figure 665 a. Bulgar and Croatian Migrations, b. Migrations of Meshek, Tuval and Magog



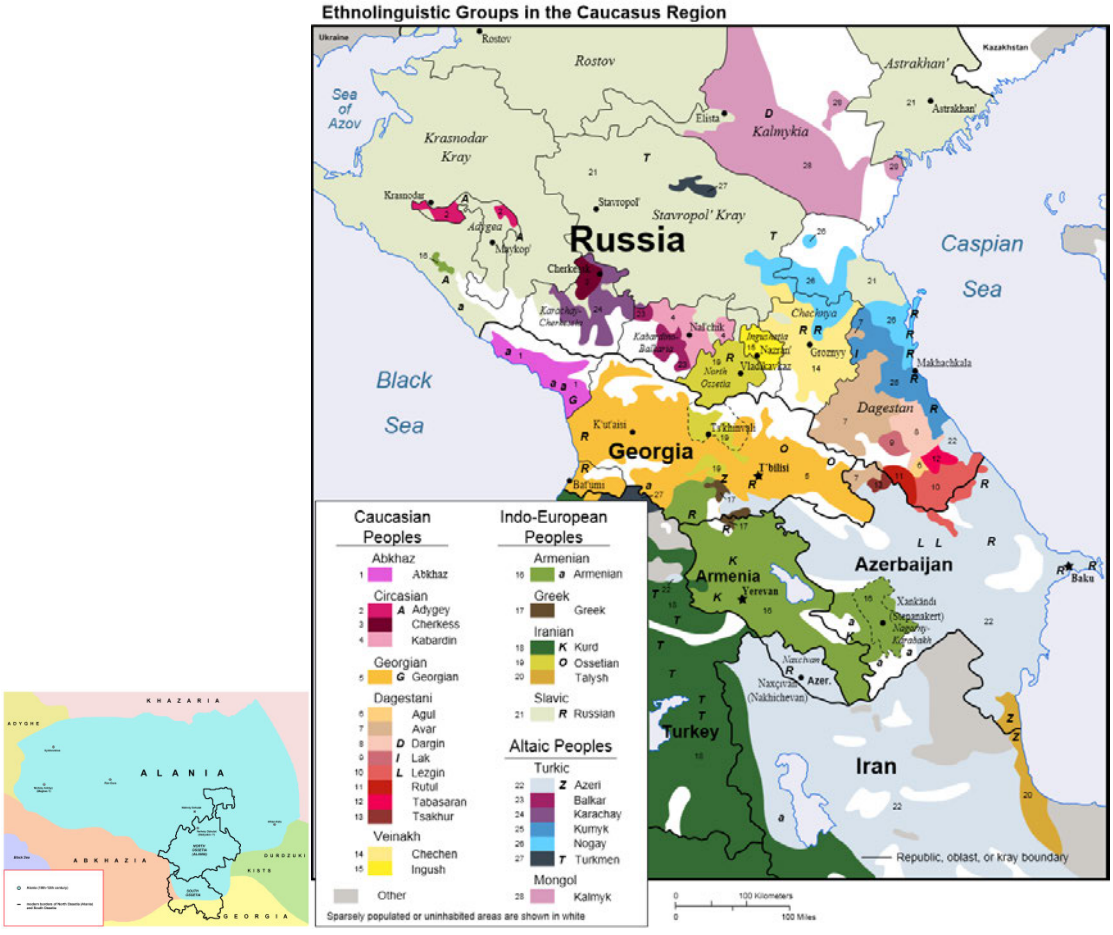


Figure 666. Sarmatia Europea and Sarmatia (Roman Province), Alania, Etholinguistic groups in Caucasus region.

(figure 658). As a result, the Northern part of Greco-Bactria is renamed Tocharistan.[558] A branch of the Yuezhi (figure 663b), the Kushans, leads to the Kushan Empire (30-375 A.D.). This brings a loss of the northern (Sogdiana) and western (Trapuria, Traxiane) limits of the earlier empire. At the same time, it brings gains in the South (Gedrosia) and the West (the whole of the Indus Valley and much of Northern India as far as Saketa (Ahodhya, capital of the solar race in the Ramayana, modern day Oude near New Delhi). In modern terms, the Kushan Empire includes a small part of Uzbekistan, a large part of Afghanistan, the whole of Pakistan and a section of India.

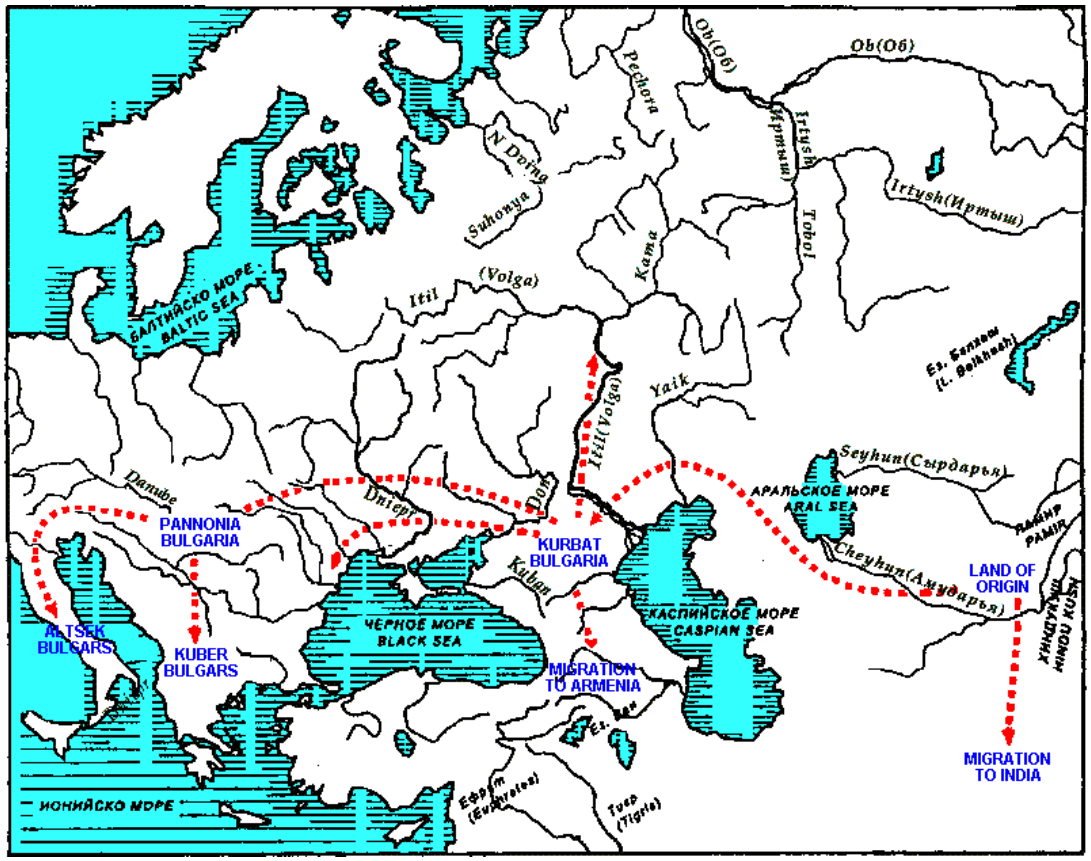
Under the Sassanid Empire (Eranshar, 224-651 A.D.), portions of Afghanistan are again under Persian rule. In the 4th and 5th centuries, the lower portions of former Bactria come under the Kushanshas (Indo-Sassanids) while the upper portion becomes the Kidarite Empire linked with the Ki clan, the Ki-To-Lo and Uar people. Next (420–567 A.D.), a nomadic confederation from North of the Great Wall, variously called the Hoa-Tun, the Hepthalites, Ephthalites and the White Huns re-unite Bactria, Sogdiana, and the Ferghana Valley. They speak an East Iranian language. By 600 A.D., a much smaller Tokharistan is under the aegis of the Hephthalites in the North. The rise of the Rashidun Caliphate (Medina, Kufa, 632-661 A.D.) introduced the Islamic period, which saw Kabul Shahi and later Hindu Shahi in charge of the area that was once Bactria.

The details of border problems are clearly not our concern. But even this summary of several millenia in almost a page offers a glimpse of how Bactria (Afghanistan) is a crossroads in every sense of the term. It linked with the South (India), East (China via Xinyiang), the West (Persia, Greece, Egypt), and the North (Sogdiana, Tian Shan, Altai and Orkhon Valley.

9. Caucasus

The various migrations are often described as if they massive invasions by barbarians rushing from Asia to Europe. Maps typically show a stop along the way. For instance, Sarmat(ian) migrations begin in Balkh, move to the Caucasus and then continue to Europe (figure 664 a ff, cf. 663c). In Pakistan and Afghanistan, a Pashtun tribe of Sarbans are said to have moved to the Caspian en route to Europe (figure 664b) becoming the Serboi and then the Serbians. Bulgar and Croatian migrations follow a similar pattern (figure 665 a). Other groups such as Meshek, Tuval and Magog are said to have begun in the Caucasus and then moved westwards (figure 665 b).

This so-called stop along the way became one of the great meeting points between sedentary and nomadic cultures. By the 5th century B.C.[559] Sarmatians had settled in the Northern Caucasus (Ciscaucasia) in what became known as Sarmatia Asiatica (figure 666, cf. 649-650). It covered the eastern Pontine steppe, the ancient lands of Colchis, Caucasian Iberia and Alabania (later Georgia). The Northern portion became Alania and subsequently Ossetia. The important role of this area in the development of tamgas and kuni hieroglyphs in relation to early alphabets was explored earlier (Appendix 1).



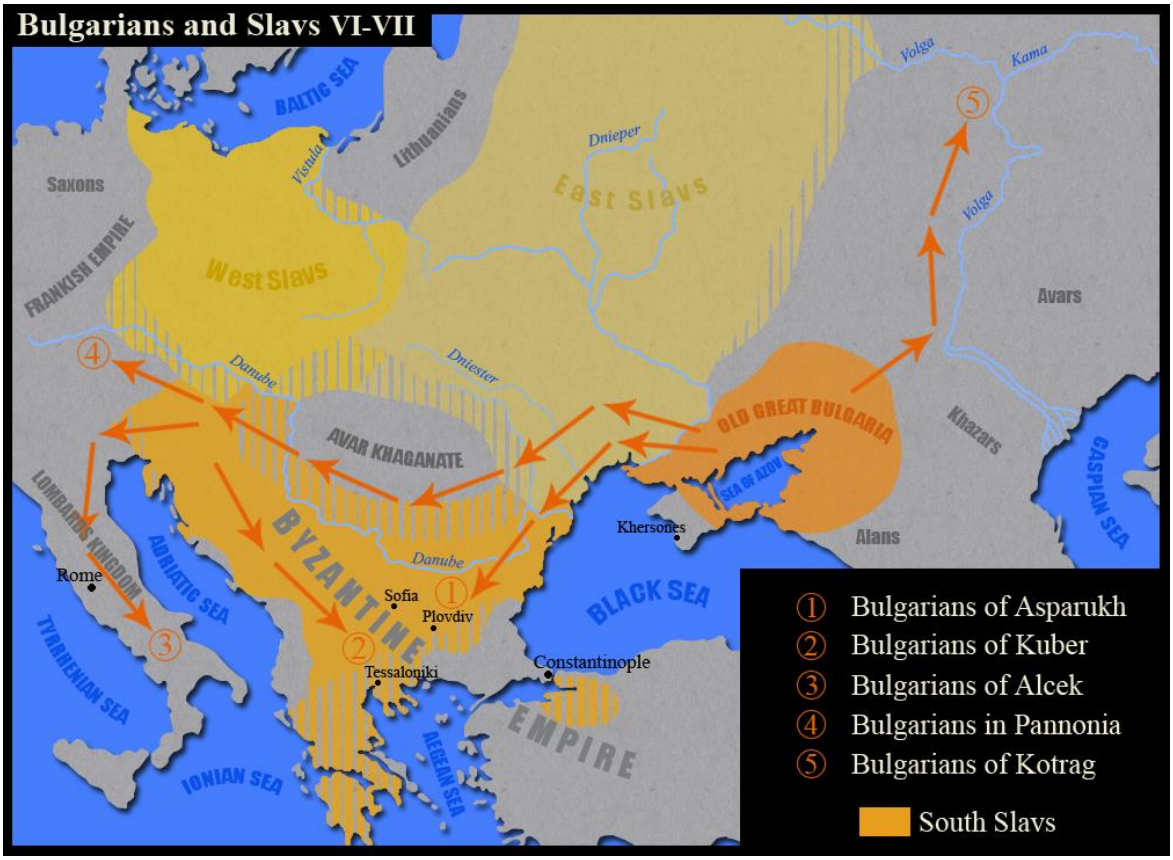


Figure 667. Bactria, Bulgarian Empires, Thracians

10. Black Sea

Many ingredients of the melting pot of cultures in Bactria (Afghanistan) recur in the Black Sea area, which plays a pivotal role in trade, exchange, meeting, sharing. Its ports link with Venice, Miletus, Ephesus, Tyre and other key cities of the Mediterranean. Its modern coastline entails Russia, Georgia, Turkey, Bulgaria, Romania (Byzantium) and the Ukraine. A brief glance at these countries and their peoples will help to understand further links in the geography and routes of languages and alphabets. Four main groups are involved: the Bulgars, Getae, Scythians and the Rus who lead to modern day Bulgaria, Romania, Ukriane and Russia respectively.

10.1.Bulgars, Bulgarian Empires, Thracians, Bulgarians

In some Christian accounts, Bulgar is simply one of the twelve sons of Japheth.[560] The names and endonyms connected with Bulgars point to at least three connections with the East.[561] One of these is China as evidenced by names such as Bu-gu, Pu–ku, and Bao-Guo.[562] A second is linked with the Orkhon valley and the Altai Mountains. Khan Khubrat (meaning Wolf) belongs to the Dulo Clan,[563] with its phoenix-like bird and has also been linked with the Turanian Onoguri.[564] A third source is a Balhara Empire with a capital in Balkh (figure 663c), which is described as the Land of Origin of the Bulgarians (figure 667a). Belendzher (Balanjar) on the Caspian Sea is also called Bulkhar-Balkh. This suggests that the journey from Balkh (Bactria) went via the Caspian[565] and also explains links with Ossetia and Alania. As evidence of these Bactrian roots, scholars have identified 2,000 words which Bulgarian shares with Afghan languages (Pushtu, Pamirian Languages and Farsi-dari).[566] They have also noted that Bulgarian kuni hieroglyphs,[567] have parallels to Sarmatian and Tengric tamgas.

"Ethnically, the Bulgars comprised Turkic and probably Scytho-Sarmatian elements."[568] This helps explain why the 132 Scytho-Sarmatian runes and 132 Bulgarian runes are effectively identical (figure 36), which leads to the proto-Bulgarian alphabet and later, via Slavic influence, the Bulgarian cyrillic alphabet. Scholars have also drawn attention to Alano-Bulgarian Runes[569] and shown connections between Alanic, Glagolitic and Cyrillic (figure 449).[570] There are Sarmato-Alanians and there is a region: North Ossetia-Alania. The Ossetians in turn claim to be descendents of the Ancient Scyths, Sarmats and Alans.[571] The Bulgarians also claim a direct link with the Scythians and with the Chuvash language[572] confirmed by links between ancient Bulgarian and Chuvash alphabets (figure 36). There are also references to Hunno-Bulgarians. Hence, the Cyrillic alphabet, linked with Cyril and Methodius in the 8th century, has more ancient roots via Jerome, Macedonians, Chuvashians, Ossetians, Alans, Huns, Scythians, and Sarmatians.

While there are the usual debates about details, the big picture of the Bulgar migrations is fairly straightforward. The Proto-Bulgars arrived in the area above the Black Sea in the 2nd century. There were Bulgar tribes linked with the Avars (Kutrigurs) and with Göktürks (Utrigurs). In 632 A.D., Khan Kubrat united these two clans, defeated the Avars and formed





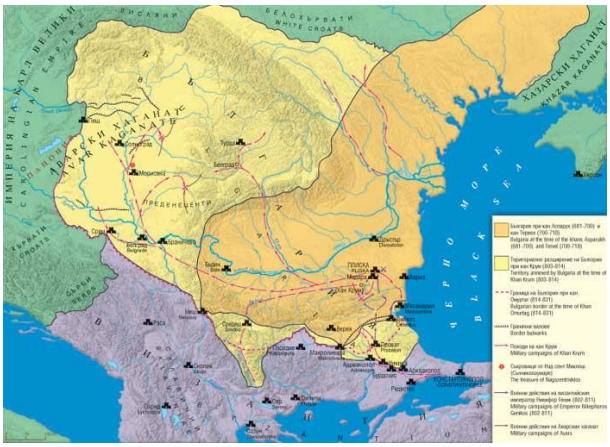






Figure 668 a . Bulgarian Khanate, First Bulgarian Empire, d. Thrace and Bulgaria.

an Onogundur-Bulgar Empire of 10 tribes, called Kubrat Bulgaria or Old Great Bulgaria. Kubrat had five sons: 1. Asparukh went South and founded what is now Bulgaria; 2. Kuber went further South to Sirmium (Sremska Mitrovica) in what is now Serbia; 3. Alcek went further westwards into Italy; 4. Batbayan went to Pannonia; Kotrag went North to the city of Bolyar, which went on to become Volga Bulgaria (figures 667b, 668).[573]

The new empire was much more than a union of foreign tribes. It brought new influences to five areas, which had well-established indigenous traditions. Already in the 5th millenium B.C., there were local Hamangia, Varna and Vinca cultures. The Vinca runes and Vinca script found on the Pliska rosette, are identical with those of the Hunno-Bulgar Oguz Kutriguri. Hence, the Bulgars may have reinforced earlier connections between indigineous cultures and Tengrism and shamanism of the Tian Shan and Altaic mountains.

Around 500 B.C., another indigenous group, the Thracians, formed the Odrysian Empire[574] including parts of modern day Romania, Bulgaria, Greece and Turkey. The Odrysian Thracians, as mercenaries for the Persians, were both threatened and influenced by the Persian Achmaenid Empire.[575] According to Herodotus, the Thracians covered an area from the Mediterranean (Northern Greece and East coast of Turkey through middle Europe to the Baltic sea (figure 669a).

In the 5th century B.C., Dacians as Thraco-Romans, linked with the Daco-Romans (Dacians and Getae), came under Roman influence. In the latter 4th century B.C. the Odrysians were subjugated by Alexander the Great, continued as both Thraco/Byzantines and Thraco/Romans. The Thracians were thus a meeting point for Persian, Greek and Roman cultures. Modern Bulgaria is thus a combination of three main tribal groups: Slavs, Bulgars and Thracians (Thraco-Romans/Thraco-Byzantines).[576]

In narrow terms, the story of the Bulgars focusses on the formation of the Bulgarian Empire, the Bulgarian Khanate, then Bulgaria linked with Thrace and Byzantium and then the Bulgarian nation as we know it today. Although Bulgaria eventually accepted Cyrillic, they have retained awareness of older traditions linked with proto-Bulgarian, Scytho-Sarmatian and Hunno-Scythicum.

In broader terms, the Bulgars play an important role in helping define boundaries and identitites of neighbouring countries. For instance, the Ak Bulgars, occupying the area east of the Black Sea, which has variously been Sindica, and is now Russia, also maintained a memory of Eastern roots. By contrast, the Kara Bulgars (Black Bulgars, figure 668a -b) occupy the area North of the Black Sea, which later becomes Khazaria, then Kievan Rus and and is now the Ukraine. It becomes the basis of the East Slavs, one of the centres of Orthodox Catholicism and a strong supporter of the Cyrillic alphabet as introduced by Saints Cyril and Methodius, often denying older roots which the Bulgarians have maintained. In this context, the West Slavs are notably Poles, Czechs, Slovaks.

Meanwhile, the Volga Bulgars, occupy an empire that runs parallel to Kievan Rus. As Russia, expands, the area East of Moscow, becomes the East Slavs in a new sense and the East Slavs of the Rus states now become the West Slavs in the Russian Federation.[577]





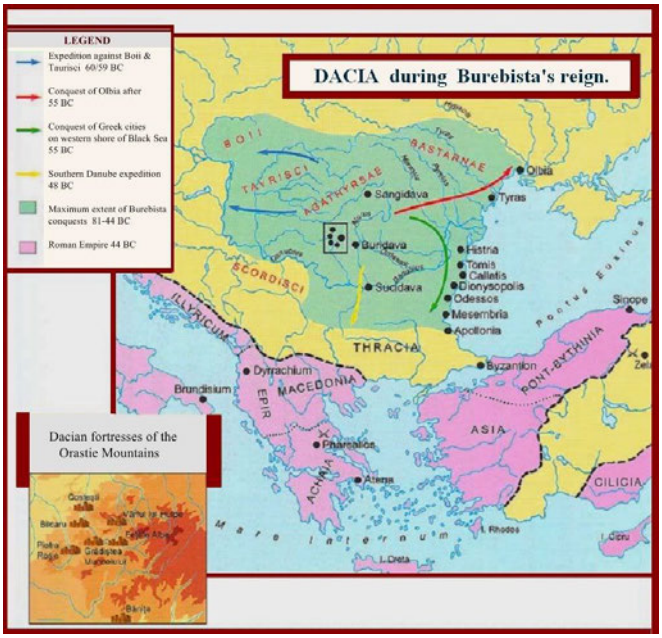






Figure 669. Thracians, Getae , Dacians and Romania.

9.2. Getae, Dacians, Byzantium, and Romania

In the 5th century B.C., Thracia stretched from the Mediterranean to the Baltic. Subsequently it was divided into three areas: "southeastern Bulgaria (Northern Thrace), northeastern Greece (Western Thrace), and the European part of Turkey (Eastern Thrace)."[578] By the 2nd century B.C. it was a small country along the south western coast of the Black sea (figures 669 a-b). Today it is Bulgaria. Above Bulgaria, in the area now covered by Romania, were the Getae and the Dacians. Some maps distinguish between the Daci and the Daci Roxolani (figure 669c). Other maps refer to Sarmatae Roxolani in nearly the same area (figure 669 d).

Among the Greek tribes of the Dacians and Thracians, are the Thracian-Scythians (Agathyrsi, forest people),[579] who are also linked with Romania. The "Dacians were in part Sarmatians and the Getians were mostly Scythians."[580] Others claim that an ancient Daco-Indian was the basis of the Romanian language.[581] Some have linked the Dacians with the Daxia or the Da-Xia tribe in what is now Afghanistan and with Dak-Sha as in Daksha Prajapati, an Indian God of Creation.[582] Accordingly, wolf-headed dragons, called Dracones, become standards of the Dacians and Thracians. Some versions are called Sus and reflect the two principles of Persia (figures 148a). In all these claims, the Dacians are a link between Asia and Europe.

Mansion (1931) claimed that the Scythians and Cimmerians were tribes of Israel.[583] Others link the Dacians with nomadic peoples such as the Cimmerians, Scythians and Sarmatians.[584] The Scythians and Sarmatians are associated with the Getae, the Massagetae, the Sauromatae, and later the Alans, Avars and Huns.[585] There are references to Geto-Dacians,[586] Daco-Thracians, Thraco-Illyrians, Dacian-Sarmatians, Daco-Scythians, and Daco-Bactrians.[587] Scholars have noted that historically such names were often used rather loosely.[588] There are also Sinaia lead plates which some link with a Romanian royal horde. Although their authenticity is contested, they entail an Alphabet Get with 22 Letters, which has been compared with runic scripts at Tartaria (4,000 B.C.), the Sumerian alphabet (3,200 B.C.)[589] and Geticum. The Romanians thus retain links with Eurasian alphabets.

In the 3rd century, Romania became the Eastern Roman Empire (Βασιλεία Ῥωμαίων, Basileia Rhōmaiōn, Imperium Romanum, Romania) and in the 14th century it became the Ottoman Empire. In the North,Varangian connections link Uppsala in Sweden via the Dvina and Dnieper rivers and the Black Sea with Constantinople (cf § 9.3.4). Hence, there are Balto-Slavic cultures and languages.[590] While, Thracians, Dacians and Bulgars play a role in this interchange of cultures, languages and alphabets, Scythians probably play the most significant role.

Sakas and Scythians

The Scythian heritage is complex and were discussed elsewhere (cf. Appendix 1). Their roots are said to go back tens of thousands of years.[591] Their presence around the Black Sea goes back to c.1000 B.C. on territory now called the Ukraine (figures 670-671). Yet the Ukrainians typically deny a direct link between their alphabet and Scythian alphabets.[592]

Archaeological evidence is clearly traceable to c. 900 B.C. The Indo-Scythians or Saka



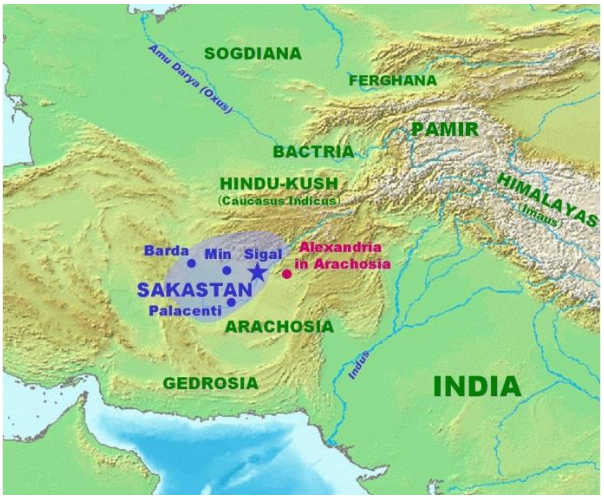








Figure 670 a. Scythians in Middle Asia. b. Indo Scythians, c Scythian and Parthian Empire, d. Scythians- Sarmatians.

appear in the 2nd c. B.C. (675a) European sources claim that the Scythians and Saka are identical.[593] Zoroastrian sources claim that they are fundamentally separate.[594] Some claim that the Scythians did not know writing.[595] This ignores the evidence of Scytho-Sarmatian (figure 36) and Hunno-Scythian alphabets (figure 542).[596] Others link Scythian with a form of Iranian Sanskrit.[597]

Sarmatians

Linked with the Scythians are the Sarmats or Sarmatians, described as an Iranic people (figure 670c). There are debates whether Sarmats and Sauromatae are synoymous or distinct.[598] They were originally North of the Aral Sea. By the 6th c. B.C. there was a province of Sarmathia north of what is now Georgia.[599] From the 3rd to the 1st c. B.C. there were waves of Sarmatians who occupied the area north of the Black sea. On the lower west coast of the Black Sea were the Sarmatae Roxolani in what is now Bulgaria. (figure 671c- e). In the 17th century Russia was described as Sarmatian Europe.[600]

At its height, the Scythian Empire, ranged from Asia to the boundaries of Europe (figure 670c). Some idea of the vastness of the area covered is given by Scythic burial places in Pazyryk in the Altai Mountains, Saka tribes (Dahae) between the Aral and the Caspian Sea and Scythians north of the Black Sea. The Scythians are of great interest for our story because they may be a key for explaining a) the passage from Siberia (where they are Sakas) southwards to India and b) in understanding runic links between Middle Asia, Europe and the Celtic peoples of the British Isles. There were, for instance, Keltoscythai.[601] In any case, their name is directly connected with a series of Eastern European languages that have links with the Indian subcontinent (table 164). The Sakas are also linked with Buddha Sakyamuni.

There were a number of Scythian tribes. Four are often mentioned.[602] The group that came South from the Pamir mountains in Tajikistan were called Amyrgian Scythians or "haoma-worshipping Scythians" (Saka haumavarga): i.e. they worshipped the haoma, called soma in Sanskrit, connected with moon (Soma) and the elixir of immortality (amrita), generally agreed to be some form of hallucinogenic substance (cf. Appendix 2). Some connect this group with the Massagetae located on the the eastern shores of the Caspian Sea[603] and around the Aral Sea (also called Saka Tigraxauda).[604] In North-Western India, there was a group called the Indo-Scythians (figure 670a) who, between the 2nd c. B.C. to the 4th c. A.D. had an empire that included much of Pakistan and Afghanistan. In eastern Iran, there was Sakastan[605]

Scythian	Pashto, Ossetian		
Scythian, Sarmatian	Scytho-Sarmatian, Chuvash	Proto-Bulgarian	Bulgarian
Scythian,Sarmatian,Getian		Dacian	Romanian
Daco-Indian		Dacian	Romanian
Thracian-Scythian	Agathyrsi	Thracian	Romanian
Hunno-Scythian		Szekely Runes	Hungarian
Scythian, Getian, Thracian	Massageticum, Geticum	Gothicum, Gothic	German[606]

Table 164. Some links between Scythian and other languages.











Figure 671 a. Scythians around the Black Sea, b. Scythian Invasions, c. Khazaria, d. Ukraine, e. Sindica.

also called Sistan described on maps c. 100 B.C. (figure 670b). North of the Achamaenid Empire and beyond Sogdia, there was a large territory connecting East and West, including Indo-Iranic people and Iranic people (figure 670c), especially the Yuezhi (Kushan), Sarmatians and Scythians (Sakas).

9.3.1. Scythians beyond the Sea

Directly North of the Black Sea[607] are the Scythians beyond the Sea (saka paradraya). A detailed map (figure 671a) reveals that these include at least four subdivisions: Royal Scythians in the South, Scythian nomads above them, Scythian farmers in the North and Scythian ploughmen in the West. The Scythian nomads travelled south to Assyria, Babylonia, Mesopotamia, Palestine and Egypt via Vladikavkaz in what is today North Ossetia-Alania (figure 671b). This area above the Black sea later becomes Khazaria[608] and corresponds to present day Ukraine (figure 671 c-d).

The area around the Black Sea thus entails a series of intermingling tribes and cultures. The South Coast was linked with Bythnia and Pontus. There was a Venetian colony at Paphlagonia. Today it is part of Turkey. The East coast, was the Greek province of Sindica. In the Roman Empire it was occupied by the Maeotai, Aorsi, Siraci and Alani.[609] It was subsequently part of Khazaria.[610] By 800, there were Ak Bulgars. By 1000, it had become part of the Volga Bulgars. Today it is part of Russia.

The North coast includes Taurica now the Crimea. The mainland was occupied by Scythians and Sarmatians, became Old Great Bulgaria, Khazaria, the place of the Kara Bulgars and is now the Ukraine. The West coast, initially Thracian became linked with Dacia, Moesia, Balkans and Thrace. The area became Greek colonies c. 500 B.C.[611] The Costoboci and Carpi tribes had Iranic influence. It was then the area of the Bulgarian Khanate and is now Romania and Bulgaria. In the Middle Ages, some of the peoples who lived North of the Black Sea such as the White Croatians and White Serbs move South to what later becomes Crotia, Serbia, and Yugoslavia. Thus the Black sea peoples and Mediterranean sea peoples again interact.

The details of shifting boundaries are not our concern. Striking are parallels between names in the East and the West. Kush in Africa is paralleled by Hindu Kush in India. The Caucasus in Europe are matched by the Caucasus Indicus (Hindu-Kush). The Balkan Mountains in Europe are matched by the Balkan Mountains of Turkmenistan. Iberia, now associated with Spain was also a state East of Colchis between the Black Sea and Caspian owned by Georgia, sometimes called Caucasian Iberia. Albania in the Balkans was paralelled by the Kingdom of Albania (Albaniya or Caucasian Albania) east of Armenia.[612] There were not only routes linking East and West: there were also names of cities (e.g. Alexandria), mountains, provinces and even countries connecting East and West.

Hence, there emerges a coherent pattern of ever new combinations of tribes, languages and alphabets. The trends that brought a Greek presence in Bactria and environs, first via Cyrus (e.g. Cyropolis) and later via Alexander the Great, entail Sindhis (Hindus), Thracians, Dacians, Bulgars, Sakas and Scythians, who later form key provinces and countries around the Black Sea: namely, Sindica, Thracia, Dacia, Ukraine, Romania and Bulgaria and Russia.



Figure 672 a. Varangian Trade Route, b. Rus States, c. Volga Bulgarian Empire

9.3.4. Rus States

The so-called steppe routes linked with the Volga and Varangian trade routes (figure 672a-b). These Northern routes connect the Scythians, Sarmatians, Massagetae, Getae, Alans and Avars with Europe. They also linked Asia, via the Mediterranean and the Black Sea to the Slavic and Baltic worlds.

Western accounts (figure 672a)[613] of the Rus' people typically describe the early history of the area in terms of Varangian influence whereby Vikings, mainly from Sweden (Upssala) moved southwards from Ladoga, and Novgorod to Kiev, the Black Sea and Constantinople (today's Istanbul). In this version, the civilizing movement comes from a Scandinavian North. Byzantium almost certainly played an equal role in this process. The North-South axis is simultaneously a South-North axis.

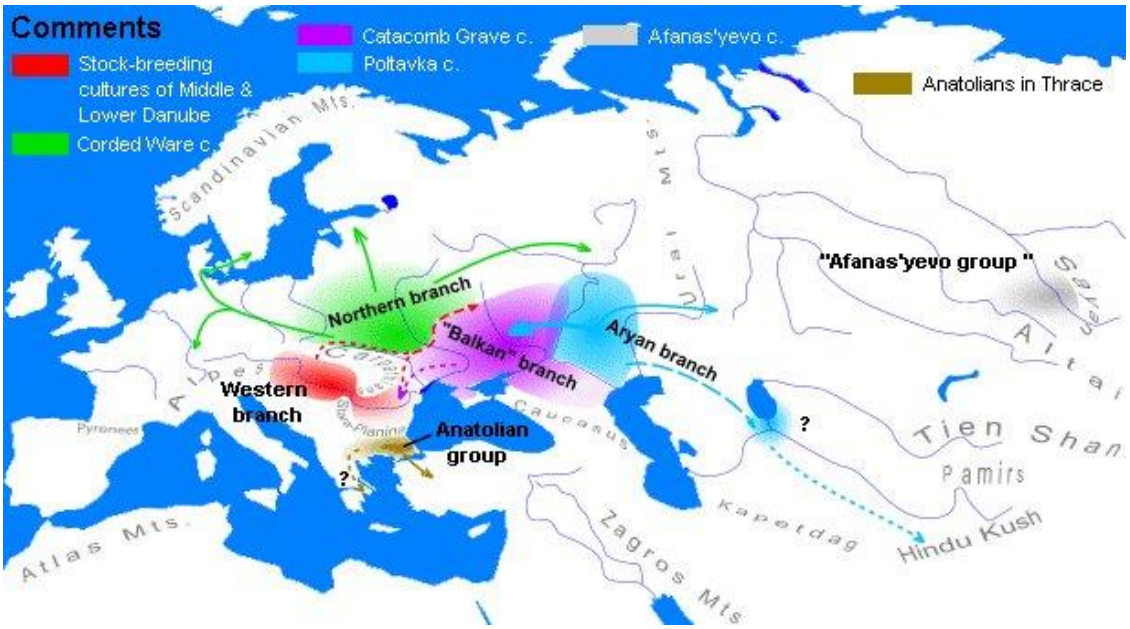
These are parts of a more complex story. A closer look at mediaeval accounts reveals that there were movements from Poland in the West (1015), by Cumans from the East (1055) and a Northern movement from Polotsk[614] to Pshkov (1065) and to Novgorod (1066): i.e. in the same years that the Normans moved northwards from France to England. If Kievan Rus[615] is influenced by Vikings from the North, it also influenced and gradually inspired the Northern Rus' states to define their own regional and later national identities.

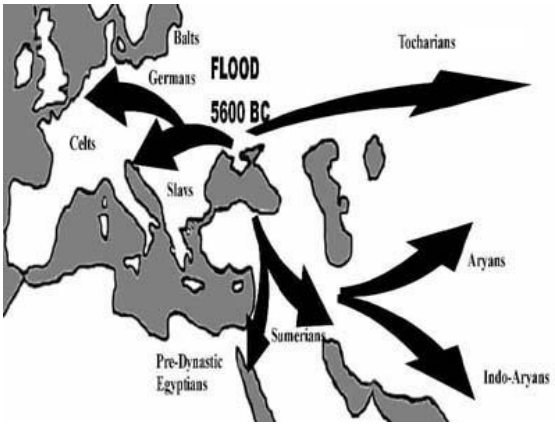
From this emerge multiple Russian identities. One is Kievan Rus which began by integrating three earlier tribes: the Venedi, Sclaveni and the Antes.[616] At its height, Kievan Rus stretched from the White Sea in the north to the Black Sea in the South. In the 5th c. B.C., the Thracians had occupied the same area from the Baltic to the Black seas (figures 669, cf. 671a). From the 13th to the 15th centuries this area is incorporated in the Lithuanian State.[617] Later Kievan Rus "shrinks" to the Ukraine and above this are the Northern Rus'States (the principalities of Smolensk, Potolsk, Pshkov and Novgorod). Later still, these become part of Russia, while Potolsk becomes part of Belarus. The area to the East was once the Khanate of the Volga Bulgars. In the greater Russian picture, what had been the eastern Slavs become the Western Russians and the former Volga Bulgars become a starting point for Eastern Russians.

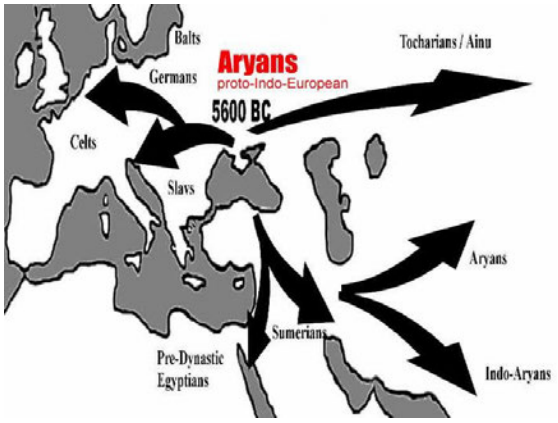
With the celebration of the 1150th anniversary of the Russian State (2012) there was renewed enthusiasm for discovering the roots of Russia and Rus. The recent version of this story clearly begins with the founding of Izborsk and Smolensk in 863. But there are older roots linked with discussions of a Slavic Homeland. These are also affected by nationalism such that Ukrainians, Bulgarians, Russians and Belorussians have their own versions. For the neolithic period, they entail a number of branches: Western, Northern, Balkan, Aryan branches as well as Anatolian and Afanas'yevo groups in Thrace and Siberia.

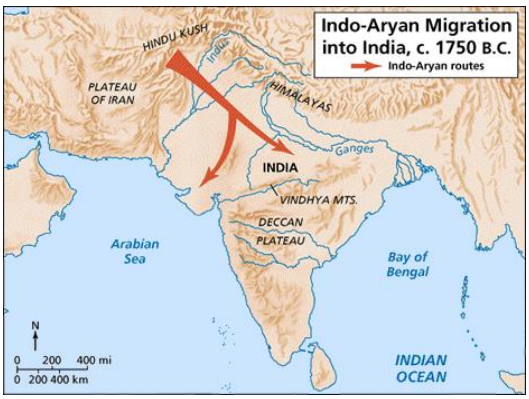
In addition, they entail a series of cultures: Catacomb Grave, Cernavoda, Corded Ware, Globular Amphora, Poltavka, and Stock-breeding cultures of Middle & Lower Danube as well as various culture hypotheses: e.g. Chernoles, Danube, Lusatian and Milograd (figure 673a).[618]

The Slavic homeland is part of larger discussions of Indo-European homelands and quests for









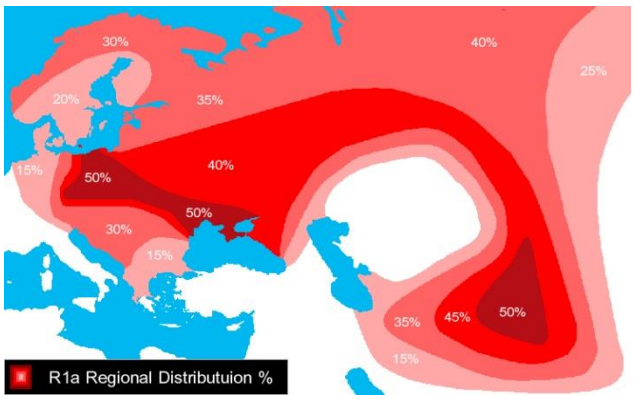


Figure 673 a Neolithic cultures and branches, b-c. Flood and Aryans, d. c. Indo-Aryan Migration c.1750 B.C., R1a Regional distribution.

an original homeland (Urheimat) and Proto-Indo European theories. Simplified versions link the year 5,600 B.C. with Aryan migrations and proto-Indo European and link the same year with a great flood.[619] This is supposed to have led to Indo-Aryan migration into India c. 1750 B.C. (figures 673 b-d), which supposedly brought civilization to the area.

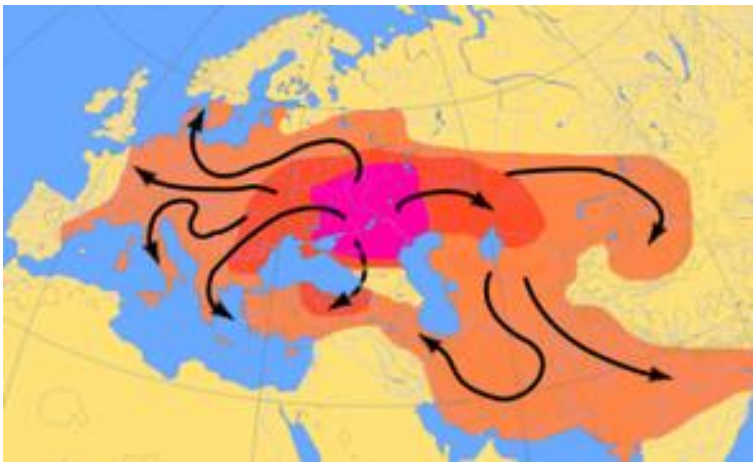
There are three fundamental problems with this theory. First, Haplogroup frequencies of R1a, which are meant to confirm the theory (figure 673e), do not show India.[620] They show a 50% concentration in two places: one in Iran linked with Aryans (Aria, Ariana) and Scythians (Sistan, Sakastan), the other above the Black Sea also linked with Scythians. Second, the Indus culture had reached a level of high civilization by 7,000 B.C.: i.e. 1,400 years before this purported European flood and Aryans.[621] Third, the Indians have their own account of the Indo-Europeans with a completely different timeframe:

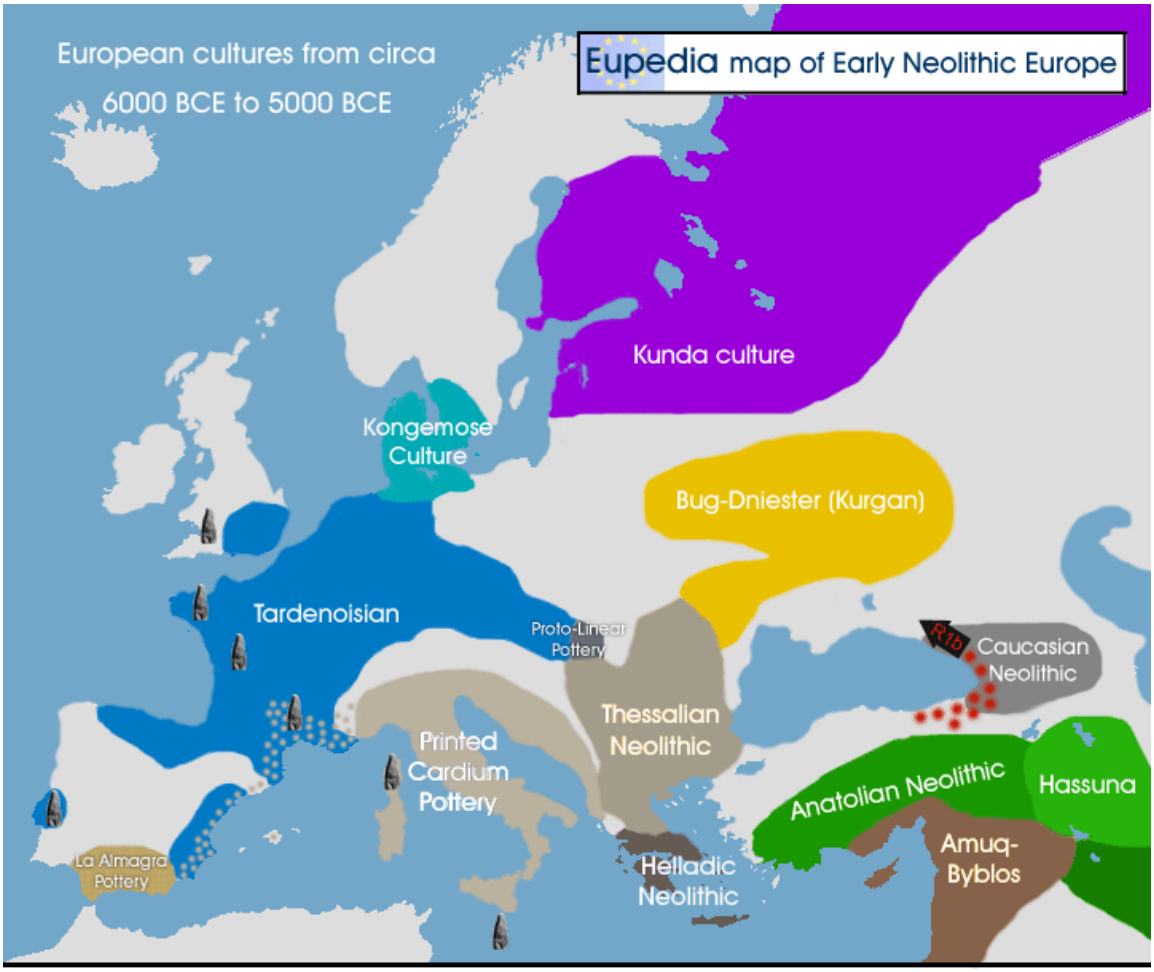
> 120 million years ago Kasyapa Muni became the father of the Indo-Europeans. Some of these Indo-Europeans migrated to the West and to the East. Kasyapa Muni himself meditated near the Caspian Sea, which is named after him…..
>
> According to the purana's, the history-books of the Veda and the upapurana's (smaller purana's) around 11,000 B.C., there were floods, at the end of the glacial age. Thanks to their boat, Vaivasvata Manu (Noah) and his family, were virtually the only survivors. Following twelve great wars between the deva's (godly people) and the asura's (godless people), the land to the east of the Caucasus was given to the deva's and that to the west of the Caucasus was given to the asura's.[622]

More detailed versions of the European Aryan claims concerning Proto-Indo European (PIE) are linked with a Kurgan hypothesis (figures 676-677),[623] the rise of corded ware and of Yamna culture[624] (ritual burying of the dead, also called Pit Grave culture). In the version of Maria Gimbutas (figure 674a), the time frame is claimed to be in three phases: early (4,000 - 3,500 B.C.); middle (3,500 – 3,000 B.C.) and late PIE (3,000-2,500). Aryan invasions are also used to explain developments in the Near East.[625]

Genetic studies have tried to link Neolithic cultures with Y-DNA groups. These indicate a Bug-Dniester (Kurgan)[626] culture in the area roughly corresponding to Smolensk principality from 6000-5000 B.C. in the early Neolithic and refer to a Northern and Southern Yamna culture in the region between 4000 and 3500 B.C. (late Neolithic, figures 674-675).[627] Even with these earlier dates the kurgan hypothesis still postdates high-culture in the Indus valley by 1500 years. It also overlooks that, etymologically, yamna or yamnaya culture is suspiciously close to the Sanskrit Yama, god of death and the underworld and Hindu name of the first man, yama.

The exact position of kurgan culture and/or of the Indo-European homeland is almost as nomadic as the tribes who supposedly brought it about. In some versions, it is closer to Moscow. In others, it becomes the Baltic-Pontic(-Caspian), Pontic(-Caspian), Central-European (Baltic), or the Armenian Homeland. Mallory has explored and assessed these versions which range from Germany in the West to Lake Balhkash (Kazakhstan) in the East (figure 676d).[628] More recent studies have linked the yamnaya cultures around the Volga river





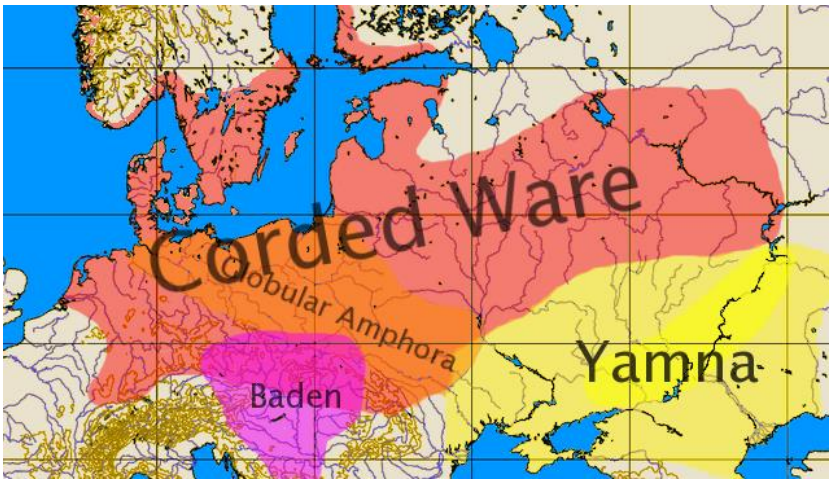
Suggested associations of early Neolithic cultures with Y-DNA haplogroups

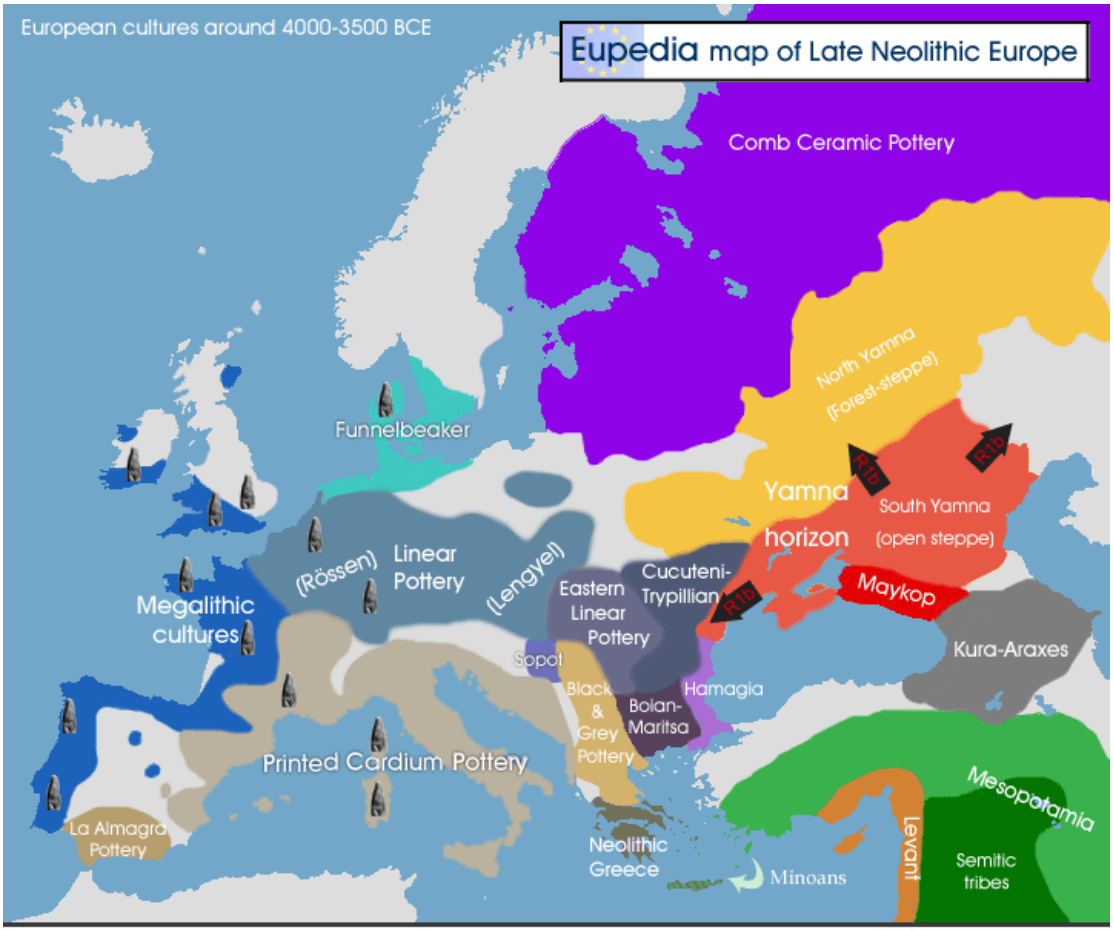
Kongemose culture : Pre-I1, I1
Tardenoisian culture: I, I2, I2b
Printed Cardium Pottery : G2a, I2a, E-V13, (J1), (T)
Thessalian Neolithic : G2a, I2a, (J1), (T)
Helladic Greece : E-V13, G2a, I2, I2a, (J1), (T)
La Almagra Pottery : E-M78, E-M81, G2a

Comb Ceramic Pottery : N1c1
Bud-Dniester culture : R1a1a, (I2)
Caucasian Neolithic : G2a, R1b1b, (I)
Anatolian Neolithic: G2a, J1, J2, R1b1b, T, (I)
Hassuna : G, J1, J2, R1b1b, T
Amuq-Byblos: G, E-M78, T, R1b1, (I)

Minor or less likely haplogroups are in brackets

Figure 674. a Indo European Expansion, b. Neolithic Culltures with Y-DNA Haplogroups.





Suggested associations of Late Neolithic cultures with Y-DNA haplogroups

Funnelbeaker culture : I1, pre-I1
Megalithic cultures : I2a, I2b, G2a, E1b1b
Rössen & Lengyel cultures : G2a, I2, I2b, (J1), (T)
Printed Cardium Pottery : G2a I2, I2a, E-V13, (J1), (T)
Eastern Linear Pottery : G2a, I2, I2a, (J1), (T)
Neolithic Greece & Balkans : E-V13, G2a, I2a, (J1), (T)
La Almagra Pottery : E-M78, E-M81, G2a, (J1), (T)

Comb Ceramic Pottery : N1c1
North Yamna culture : R1a1a, (I2), (R1b1b), (G2a3b)
South Yamna culture : R1b1b, (G2a3b)
Cucuteni-Trypillian culture : G2a, I2, I2a
Maykop culture : R1b1b, G2a3
Kura-Araxes : G2a, R1b1b, (I)
Mesopotamia: J2, J1, T, G, R1b1b, (I)
Levant : G, E-M78, T, R1b1, (I)

Minor or less likely haplogroups are in brackets

Figure 675. Late Neolithic Cultures, Corded Ware

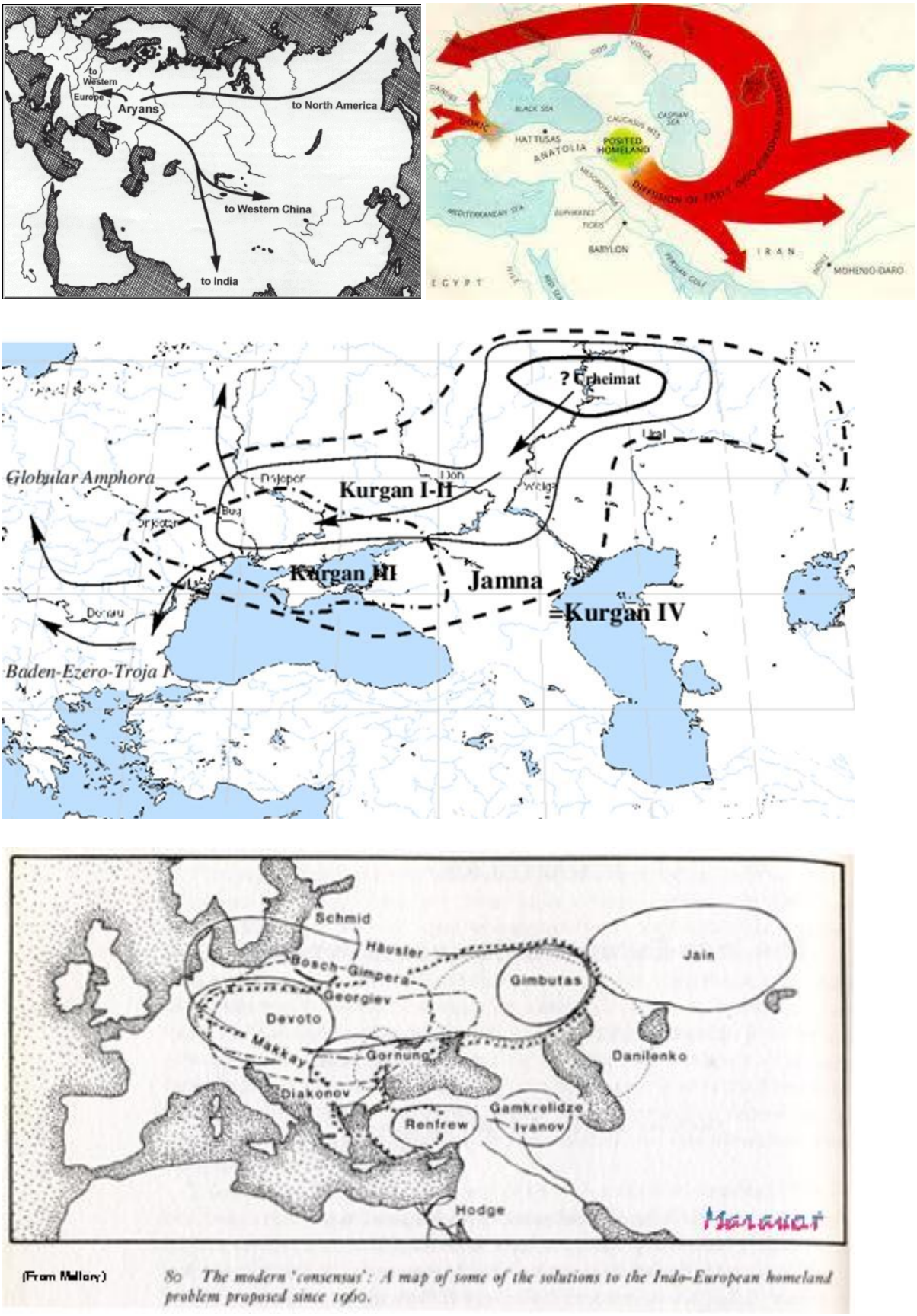


Figure 676 a. Kurgan Theory, b. Armenian Highland, c. Map of Middle Asia, d. Homeland 10,000 B.C.

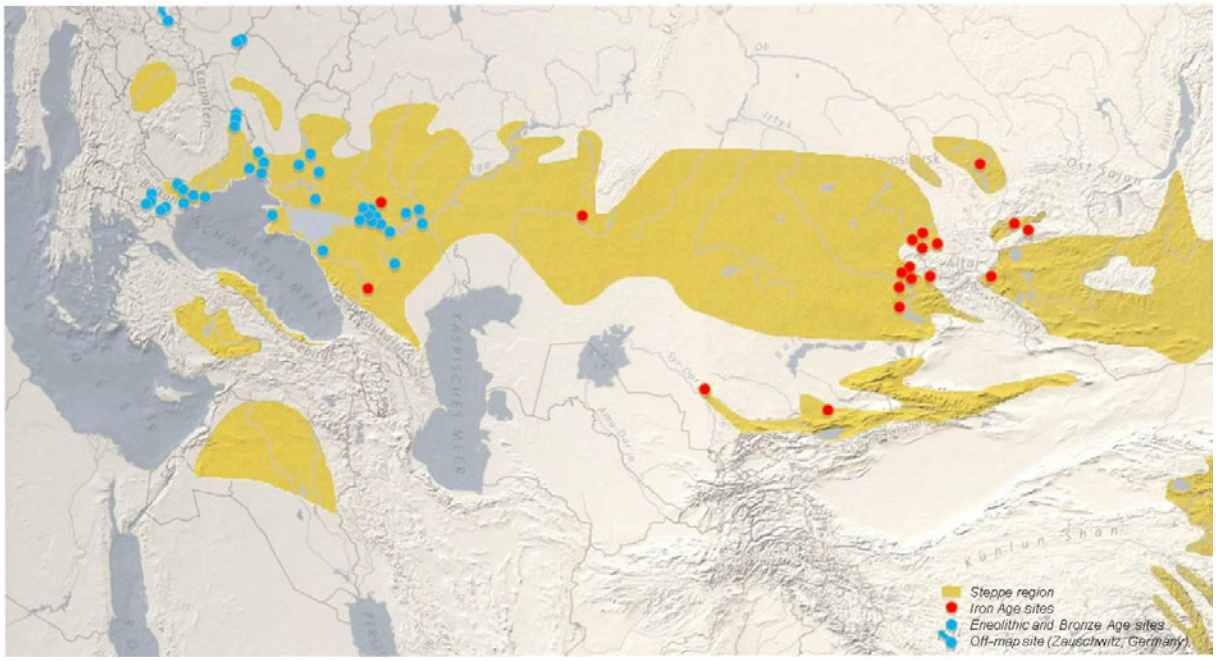




Figure 677 a. Distribution of Yamnaya Culture, b. Yamnaya Culture- Scythian Steppe Nomads, c. Yamnaya –Afanasievo.





Figure 678 a-b. Neolithic Europe with Scythian Steppe cultures of Afanasievo in the Altai mountains and suggested that the influence went from West to East (figure 662),[629] detail from Europa Polyglotta (cf. figure 313).

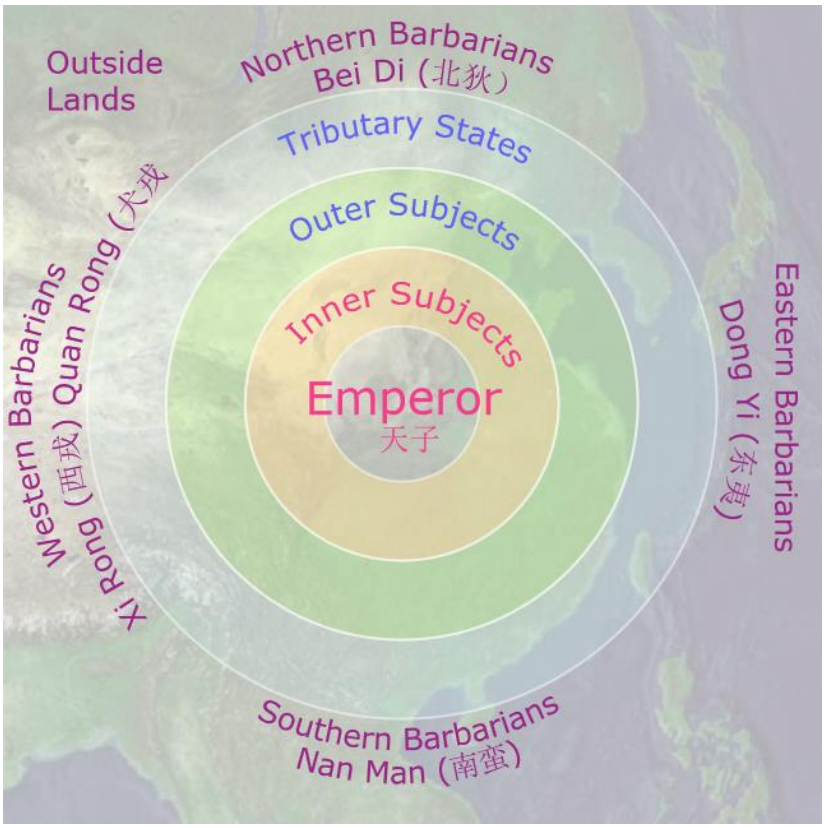
Meanwhile, archaeological evidence points to a rather different picture. In 6000 B.C., the area around Tripolye was associated with Cuceteni-Trypyllian culture.[630] Etymologically, Tripolye is linked with Tripoli (i.e. Greek tri-polis and Sanskrit tri-pura, three cities). While some maps show this as separate from the Starcevo culture that stretched from Greece in the South to North of the Danube basin (figure 678a), others speak of a Starcevo-Cris culture that links the Starcevo and Dniester-Bug area.[631] The sites of Tartaria, Vinca and Lepensky Vir (figure 678b), each of which is linked with European proto-alphabets (cf. figure 100) have also been linked with Cucuteni. Turdash-Vinca is also linked with the Pelasgians[632] from whom the Phoenicians are said to have acquired their alphabet. These cities on the Danube, Dnieper and Volga rivers probably had contact via sea routes in the Black Sea and the Mediterranean.[633]

Hence, long before the rise of Northern Rus' states, and before the Dacians, Mediterranean cultures were connected with Slavic cultures. In terms of modern countries and boundaries, these connections include Macedonia, Albania, Serbia, Hungary, Romania, Bulgaria and Russia. Some old maps such as Europa Polyglotta still reflect this as Illyrico Sclavonica[634] connecting the Illyrian coast with Russia and stretching to Tartary in the East (figure 313).

Some have claimed that the Tartaria tablets from the town of Tartaria, Romania, were part of a Vincea-Turdas Carpatho-Danubian culture, which was supposedly a starting point for Sumer and the whole of writing.[635] The Europa Polyglotta map (figures 678c, cf. 313) also marks the area north of the Black Sea as Tartaria with a mixture of Teutonic and Slavonic words (vocibus teutonicis et sclavonicis mixta).[636] Above this is the area Tartarica, suggesting that the Romanian Tartaria is etymologically linked with the Tartars or Tatars a nomadic tribe with roots near Lake Baikal and associated with Tataristan in Russia.

In the 1950s, archaeologists found one of the earliest known examples of homo sapiens at Sungir[637] near Vladimir. At the time, the dating of the remains was estimated to be 25,000 - 30,000 years old.[638] More recent studies[639] have linked Sungir with Orel (which called itself the centre of the world)[640] and with the Zharkutanskie Runes (Жаркутанские руны), which are now said to back to 68,000 B.C. These connections become the more significant and striking since the etymology of Rus has been linked with RU, Run, Perun, Russia and Runes ("РУ", "РУН" - Перун, Русь, Руны).[641] Indeed, there are connections between 33 sacred Slavic syllables (cf. 33 letters of Sanskrit) and 33 Slavic Gods. One of the Zharkutanskie runes is also the symbol of Tengri, the Supreme Being of Tengrism, a shamanic religion with its sources in the Tian Shan (Heavenly Mountains) and the Altai mountains. If there was indeed an "aryan" migration, it happened tens of thousands of years before the kurgan hypothesis and in all likelihood it went East to West rather than West to East.

In any case, the roots of Rus entail at least three time frames. In terms of Russian statehood there is a relatively recent history that goes back to 872 A.D. and entails the Northern Rus' states: the principalities of Smolensk, Potolsk, Pskov and Novgorod. An older Rus takes us back to the Neolithic age (c. 6,000 B.C.), when there were connections linking Cucuteni-Tripyllian culture with the Black Sea, Danubian, Starcevo and Mediterranean cultures.



	North Black Huns kara	
West White Huns ak		East Celestial Huns gök
	South Red Huns hara al	
	North White Russia Bel	
West Red Russia Chervona		East Green Russia Zelenyj Klyn
	South Black Russia Chornaya	

Figure 679 a. Directions and 4 kinds of Barbarians; Table 165. 4 kinds of Huns, c. 4 kinds of Russia.

	West,	South,	North
Mongolian	ak,	hara,	kara
Turkic	ak,	kizil,	kara
	ak,	al,	kara
Turkish:	ak,	kırmızı,	siyah
Kyrgz:	ak,	qyzyl,	qara
Croatian	bijela,	crvena,	crna
Russian:	белый,	красный,	черный
	Bela,	Cherven,	Chorna
	Belo,	Krasno,	Cherno

Table 166. White, Red, Black directions and colours.

A still older version of Rus, claimed to go back to 68,000 B.C., takes us to Sungir, near Vladimir, southeast of Moscow, and points to roots in mountains of present day Kyrgyzstan, Kazakhstan, Tajikistan and China. The seeds of a Russian Federation that stretches from Europe to the Pacific began many millennia before the 1150 year old Russian state.

11. Cardinal Directions and Coloured Races

There have been various attempts to link races, colours and places. For instance, Ham, Shem, Japheth have been associated with Africa, Europe, Asia; peasants, priests, warriors; carnal, natural, spiritual; physical, spiritual, intellectual. In terms of the body, this can be seen as respiration, digestion, elimination, corresponding to the three burners (san jiao) of Chinese philosophy. Seen geographically these could correspond to White Sea,[642] Black Sea and Red Sea and white, black, red symbolism.

Simple combinations of red - white representing the physical - the spiritual, courage - purity; blood, joy, life force, health - light, purity, truth are found on the flag of Indonesia, and in sacred strings and threads of Slavic Martenitsa and Romanian Mărțișor, linked with prav- jav, spring, and the rebirth of nature. In magic, white, red, and black candles are linked with maiden, woman and crone of the Triple goddess. Symbolically the white, red and black threads of Maya and Kali represent creation, preservation and destruction. There are also white, red and black forms of tantrism. In mythology, white, red, black are linked with sky, space, earth; Manannan, Danu, Dagda; white horses, red bull, black serpent.

The three colours of creation of the triple goddess, with red, white and black threads, thus become the colours of peoples, flags and countries: e.g. White, Red and Black Ruthenians and Croats. The same principle applies to cities. Hence, Belo, Cherno, Krasno generates Belogorsk, Chernogorsk (cf. Chernobyl), Krasnogorsk. Indeed, once we recognize the pattern (cf. table 166), it becomes a source for generating names. For instance, sand is Kum. Combined with ak, kizil, and kara, this becomes ak-kum, kizilkum and karakum. Koram is gravel, which leads to akkoram, kizilkoram, karakoram. As we go West, the sounds shift: Hence, Kizilkum and Karakum, recur as Garagum and Qyzylkum on some maps (figure 662b).

The sequence of the colours offers hints about the orientation of the of the peoples using them. For example, the white, red, black of the 3 threads of the triple goddess suggests a

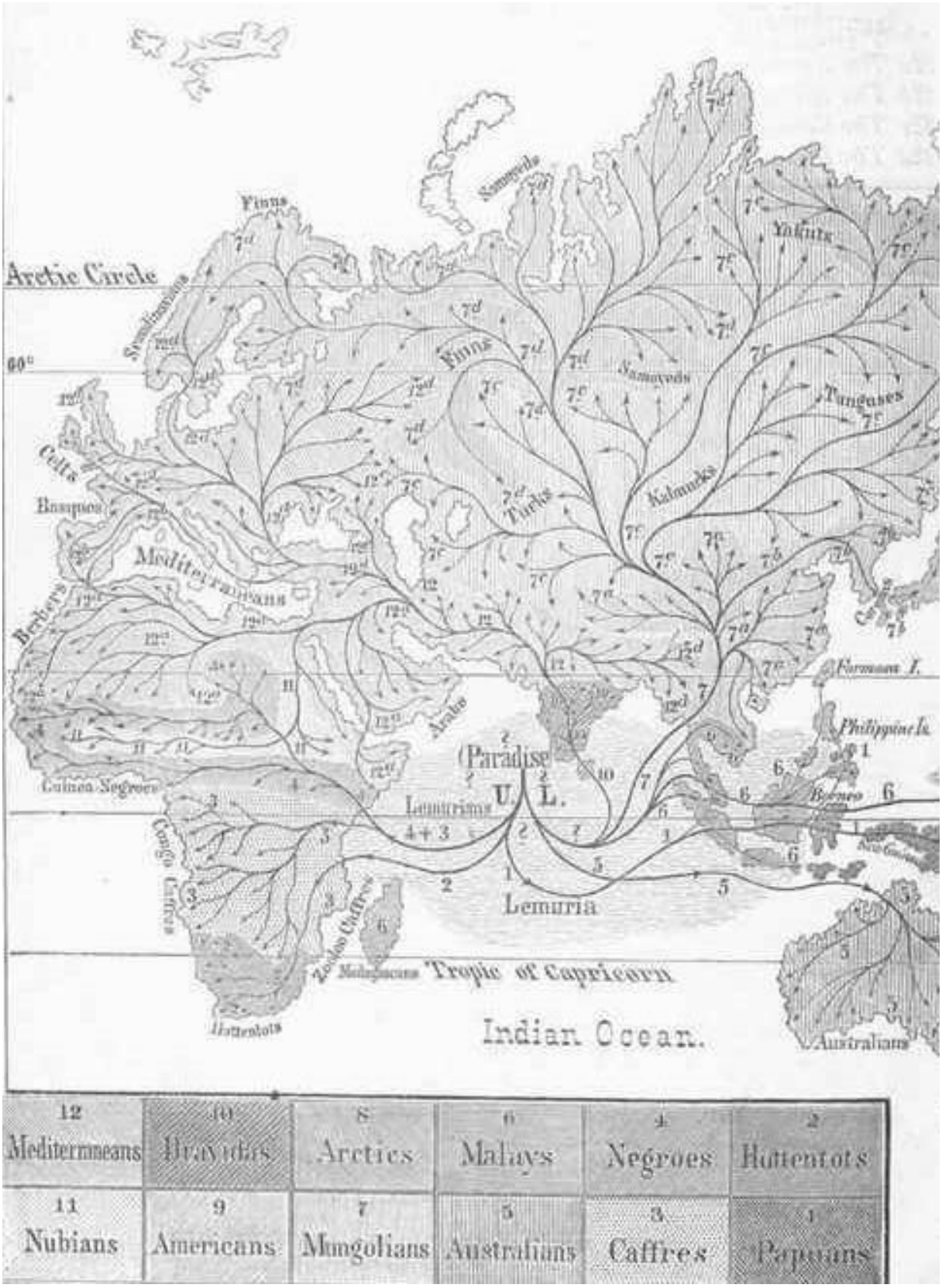


Figure 680. Lemuria.

model beginning with the equinox (East), passing through the Summer Solstice corresponding to the midday sun (at the top in South up calendars) and ending in the West (the black of earth and night). Red, white, black sequences assume a model which has the summer solstice as the beginning of the year (as in Egypt). Black, red, white or green, red, white, implies beginning with the earth in spring, moving via the summer solstice (red in the south), to the purity of heaven (white in the West).

In India, white, red, yellow, black are linked with the four cardinal points, North, South, East, West; 4 gods, Agni, Indra, Visvadeva, Pusa; 4 guardians, Kuvera, Yama, Indra, Varuna and 4 castes, Brahman, Kshatriya, Vaisya, Shudra. In the Old Testament, there are 4 horses of the Apocalypse linked with 4 colours, and 4 planets.

In Nepal, Tibet and China this system becomes fivefold: a centre plus four cardinal points and leads to a whole cosmology. In Tibet, the 5 directions and energies of the universe linked with the YungDrung symbol are a starting point for their cosmology with 5 seed syllables, 5 deities, 5 organs, 5 colours. In China, this approach is applied to geography. In Taoism, this principle is applied to 5 sacred mountains. Or the Emperor is in the centre, surrounded by four kinds of barbarians (figure 679a): Northern Barbarians, Southern Barbarians, Eastern Barbarians, Western Barbarians: Bei Di, Nan Man, Dong Yi, Xi Rong/QuanRong. Or the centre is assumed and the barbarians are replaced by 4 capitals. Jing as in Yi Jing (I Ching in the West) is a word for capital. Hence: Beijing, Nenjing, Xian, Xijing. Or there are there are 4 sacred mountains and 4 Buddhist Mountains.

The great wall of China is built to keep out the barbarians, but the barbarians use the same organisational principles. There are Northern Huna, Southern Huna, Western Huna, Eastern Huna also known as the Black Huns, Red Huns, White Huns, Celestial Huns or kara huna, hara huna, ak huna and gök huna (table 165).

This seemingly simple configuration of the Huns seems to parallel principles associated with the Sanskrit alphabet[643] For instance, Sanskrit consonants 1 and 26 are ka and ya. Together the two consonants make the word kaya, which is the word for body, as in kaya, vac, citta (body, speech, mind, cf. thought, word, deed). Kaya becomes a starting point for philosophy. Buddhism has 4 dharmakayas.[644] Jainism has 6 kayas linked with 6 dharma realms.[645] The kayasthas become the first dual caste brahmans (as priest-warrior, also linked with a scribal caste and the origins of writing).[646] In Siberia, kaya becomes a word for mountain. Hence, the four colours black red, white, celestial (kara, kizil, ak, gök) generate black mountain, red mountain, white mountain, celestial mountain (Kara-Kaya, Kizil-Kaya, Ak-Kaya, Gök-Kaya).

In Moscow (and elsewhere), kayas make their way into streets names: e.g. Nikitskaya, Povarskaya, Tverskaya Streets. Among the Turks, north, south, west, east become ak, al, kara, gök, which leads to White, Red, Black and Blue Turks. In other Turkish traditions, the cardinal directions become black, red, yellow (white) and green (never ending fields and deserts),[647] or they are linked with northern, southern, western, eastern quarters, (Kara Kapi, Kizil Kapi, Ak Kapi, Gok Kapi, cf. Topkapi, gate of cannons), with different coloured doors

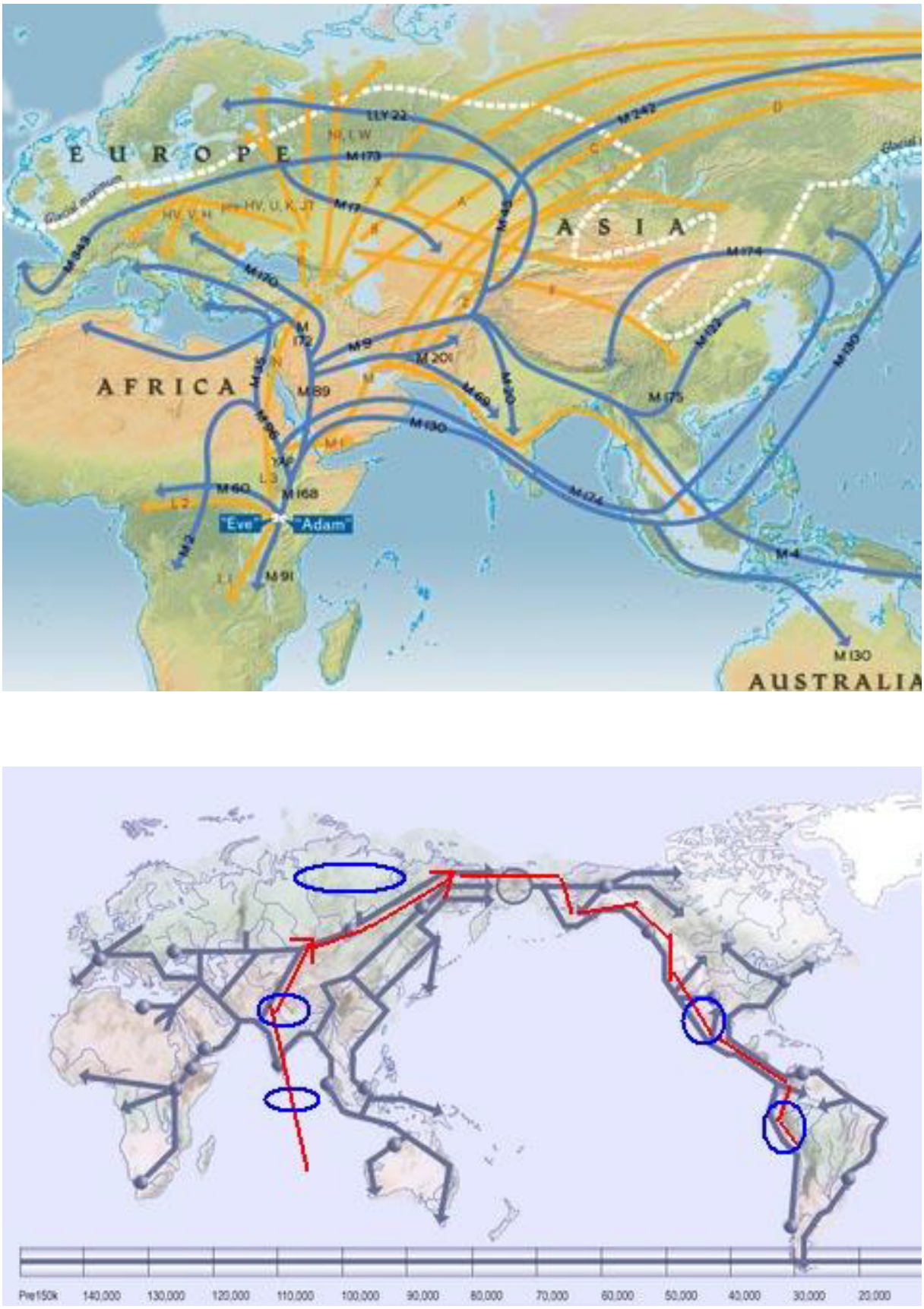


Figure 681. Out of Africa vs. Out of India

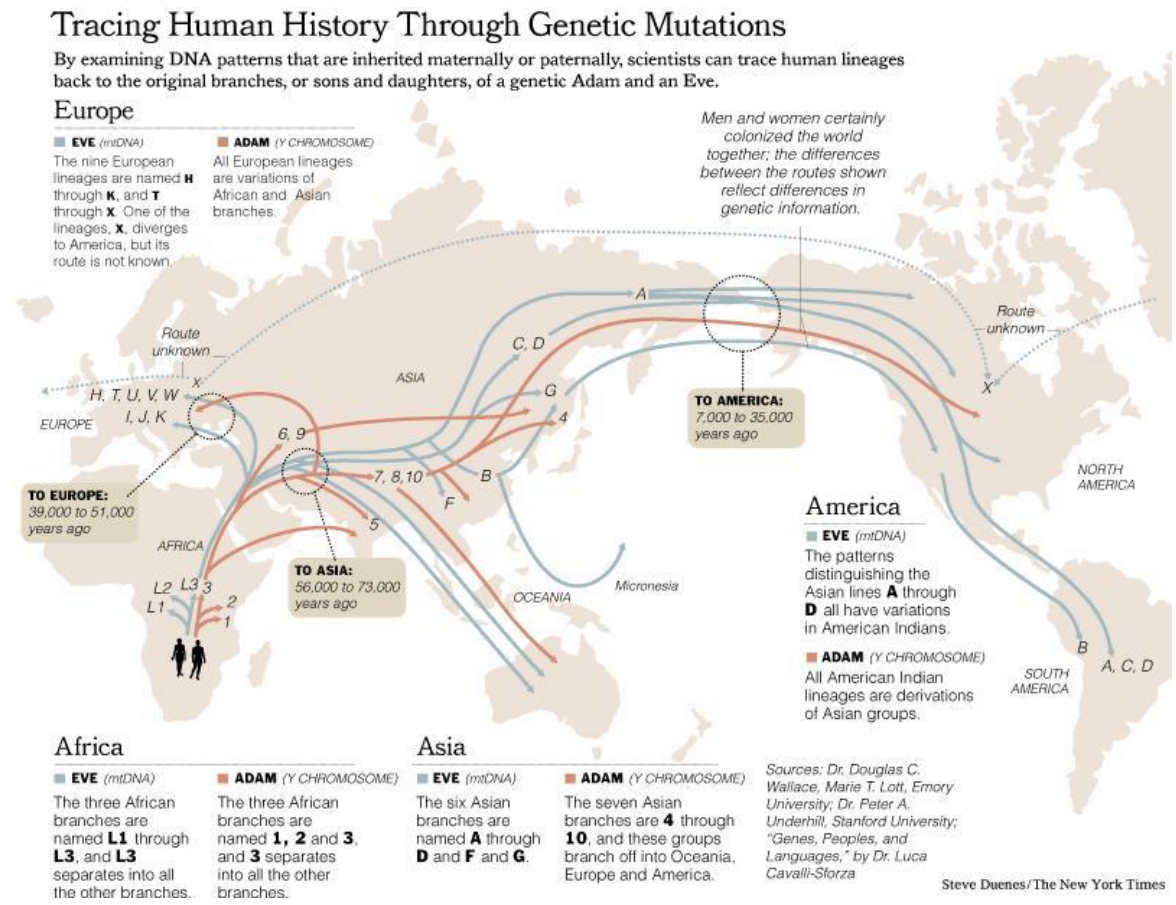




Figure 682 a. Tracing Human History through genetic migrations; b. School textbook view of Migrations .



Figure 683a. Slavic Map of the 4 Races,b. The Ancestral Homeland and Uttara Kuru.

corresponding to different peoples (Turkish, Indian, Jewish, Chinese).[648] Tintin's Chinese adventures with the Blue Lotus have a history.

This coloured approach is paralleled by a four coloured model of Russia: White Russia, Red Russia, Black Russia, Green Russia which, in theory, is linked with the 4 heads of the god Sventovit. The sequence is also the reverse of the Chinese scheme for the 4 guardians of the heavens: Green Dragon, Black Warrior, White Tiger, Red Bird which in turn reflects the green star, black star, red star, white star, associated with Harappan civilization.[649] Some associations are coloured by racism, but many colours of races, cultures, countries, flags reflect links with stories of life and cosmology and attest to awareness of bigger pictures of travels and routes with shared symbolism that began long before recent migrations.

10.2.Multiple Paradises

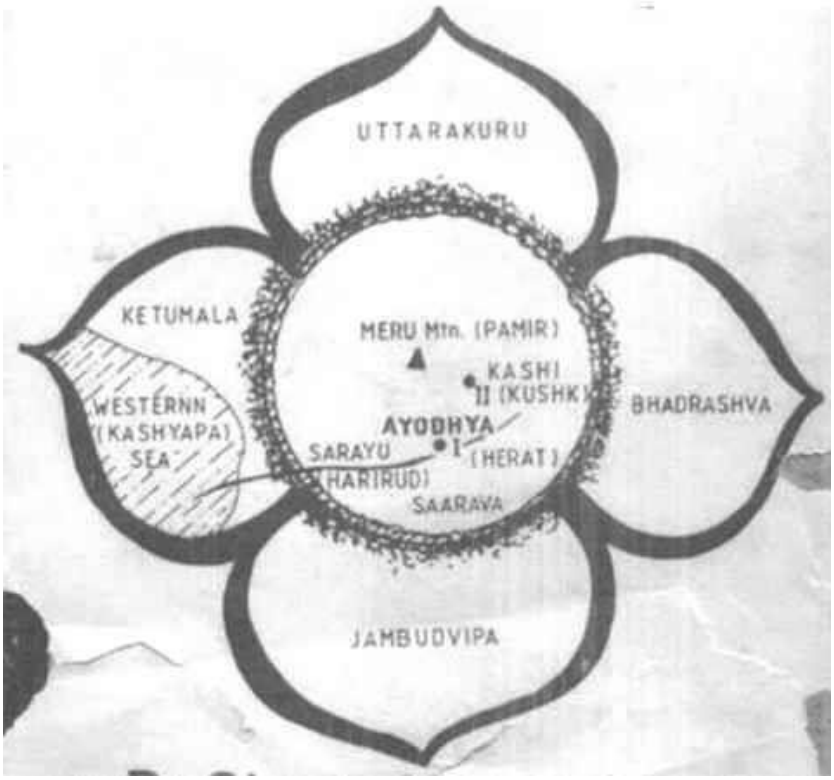
The textbooks typically speak of a single paradise or garden of Eden. Some sources speak of 3 paradises: a first in India, a second in Egypt and a third in Babylon.[650] Alternatively there is a claim of Adam and Eve in Ethiopia.[651] Iran has a city called Mianab (which means Paradise). Others speak of a paradise in terms of a lost civilization called Lemuria located South of India (figure 680) or off the coast of Madagascar.[652] Alternatively the lost civiization is called MU and positioned in the South Pacific that may have begun 800,000 B.C. and sank c.50,000 B.C.[653] The existence of Adam's Peak in Sri Lanka as a sacred place revered by Hindus, Christians, and Muslims again points to an older story than the chronology of the Bible where the world begins in 4004 B.C.

11.1. Urheimat

In theory, this older chronology would have come through a search for an original Homeland (Urheimat), connected with discussions of a proto-Indo-European language.[654] Proto-Indo-European Urheimat hypotheses,[655] typically range between the 7th and 4th millenium B.C. Alternative theories about an original homeland in Africa, China, and Siberia, are often ignored by Eurocentrics. Wiki has a list of oldest cities of continuous habitation[656] going back to 9,000 B.C., including Arbil[657] which, it claims, goes back to at least 6,000 B.C. In this picture, Göbekli Tepe (Southern Anatolia), is credited with being the world's oldest temple (10,000 B.C).[658] Meanwhile, new archeological research of the last decades has also begun to unearth evidence of high civilization at Arbila going back to c.148,000 B.C.[659]

11.3. Conflicting Dates

There is a striking conflict in chronology and dates. Text books continue to highlight the contributions of Babylon, Egypt, Greece and Rome, but there were clearly other and much earlier cultures. Indeed, there is a marked contrast between an Atlas of Human history that begins in 5,000 B.C., while the Indus Valley cultures go back to at least 7,000 B.C. Similarly, there are serious contrasts between the 60,000 year time frame used by the Atlas of Human History; Russian claims that Homo erectus left Africa 2 million years ago; that the Denisova cave people left Africa 1 million years ago and Neanderthals left Africa c.500,000 B.C.[660]



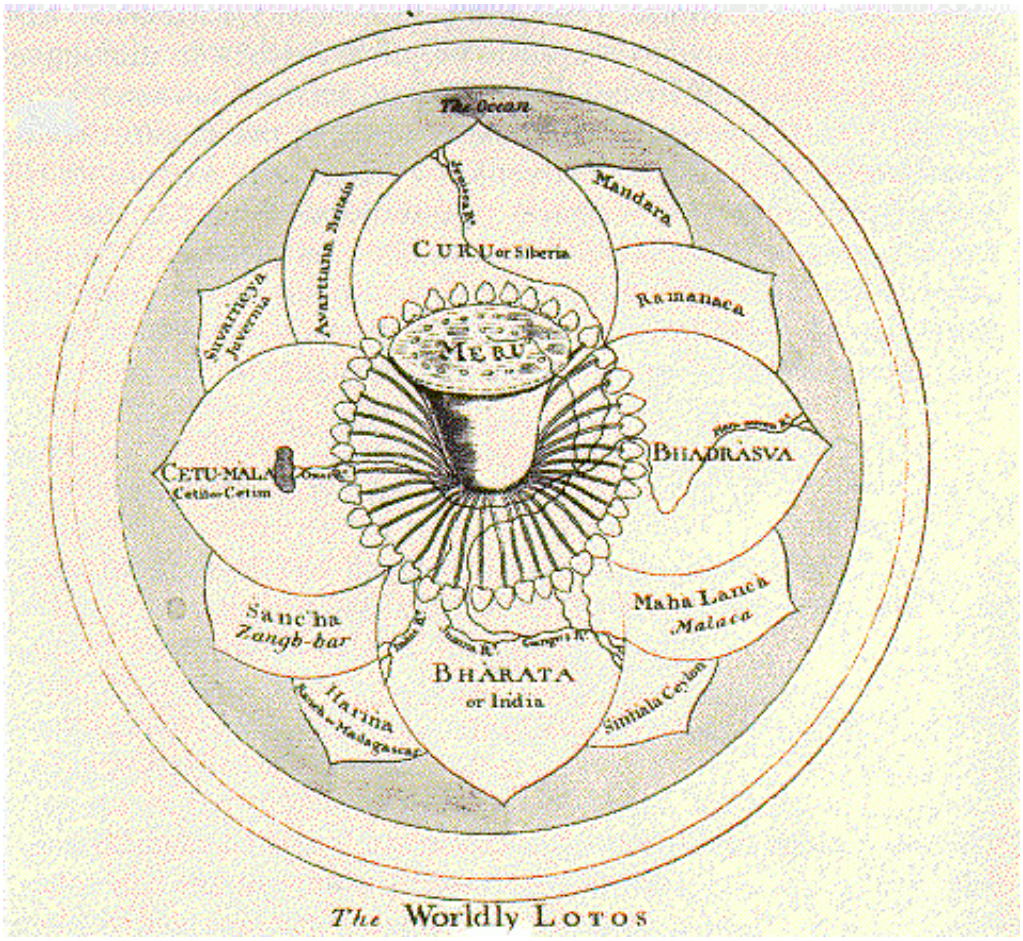


Figure 684. Mount Meru as 4 petalled and 8 petalled lotus.

Thus the chronology of human migrations remains highly problematic with at least three completely different timeframes. Those of the Urheimat focus on a timeframe of seven to twelve thousand years. The genographic project uses a timeframe of 60,000 years, whereas genetics research has a timeframe from 100,000 to 3 million years. Slavic accounts of an original homeland go back to 600,000 B.C. and Hindu accounts of creation go back to 4,320,000,000 B.C. This was also treated in Appendix 6.

12. Slavic and Indian Pre-History

Our story began in prehistory. Chapter one outlined early Slavic-Aryan alphabets linked with accounts of an ancestral homeland in Siberia, which are as Utopian as they are realistic, ranging from circular cities surrounded by water, to ancient ice-bound cities where mastodons serve as transport. The Russian sources, outlined at the end of chapter 4 (§4.7), are precise in their claims. The persons in the far North invented crypto-hieroglyphic letters called da'Ariyskie Tragi (Да'Арийские Тьраги) as one of six main forms of early Slavic writing.

A second group, near Lake Baikal, introduced another form of Slavic writing, kh'Ariyskaya Karuna (cf. figures 123-124). So there were two early centres: one in Siberia, the other around Lake Baikal. Indian maps refer to Northen Russia as Deva Country and associate Lake Baikal with the Uttaru Kurus (figure 683b), the Northern branch of Kurus, who are protagonists in the epic of the Mahabharata. So both Russian and Indic sources refer to the same two very early centres.[661]

Other Russian sources link the tribe that was once in Northern Siberia with Scythians and claim that they moved southwards due to an ice age.[662] In 2006, members of the Genographic project supported by National Geographic, linked the Scythians with a group having roots in the Pamir Mountains of Tajikistan going back almost 40,000 years. Hence, Tajikistan is a third centre in pre-history. From there the Scythians moved southwards into Afghanistan, Pakistan and India. The Genographic project claims that the Scythians brought Sanskrit to India.[663] The shamans in the Altai claim to have played a role in the development of Sanskrit.

Others refer specifically to the Saka Scythians, their links with Pashto and Ossetic and their distant relation to Germanic people via Indo-European languages.[664] Was it possibly a subset of the 256 letter kh'Áriskaya Karuna that inspired Sanskrit? More research is needed. One thing is clear. The possible Aryan and/or Saka/Scythian migration is something much older than the recent Urheimat hypotheses suggest. These connections must have happened tens of thousands of years ago and may well go back much further.

Hints of older and largely forgotten routes are found on two Worldly Lotus "maps" (figure 6849 a-b). A four petalled map shows Mount Meru in the Pamir Mountains. To the right is Kashi (a name for Kashgar as well as Varinasi). Below is Ayodhya, an old capital of the solar race. Below this are Herat and Harirud (the Hari River or Sarayu River). In the left petal is the Western (Kasyapa) Sea: i.e. the Caspian Sea.

An eight petalled worldy lotus shows additional features. In addition to Siberia, and obviously



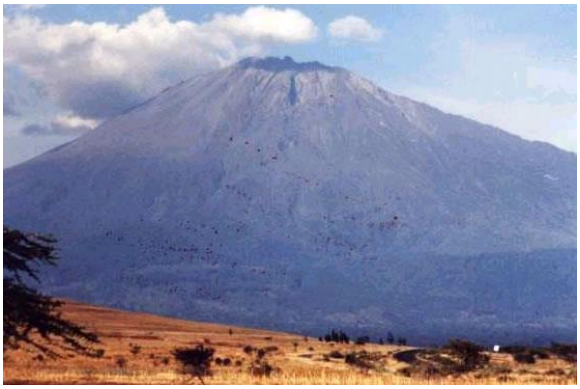




Figure 685 a-c. Mount Meru as Sumeru (Java), Meru (Africa), Kailash Tibet).

India, there is mention of Bhadrasva, which scholars identify as Eastern Bihar, Bengal and Assam.[665] In the lower right, there is Maha Lanca,[666] Mala(c)ca and Ceylon. The upper left contains Aavarttana (Britain) and Suvarneya or Juvarnia, considered to be the home of the Pitris or Pitri-stan, cf. pitricia, patricia). Scholars have identified this with Ireland and specifically with the highest mountain of the Island.[667] Below this is Cetu Mala (Chetumal),[668] which is usually associated with Western Turkestan. The lower left contains Sanc'ha, Zangb-bar (cf. Zanzibar) and Harina or Madagascar. The ancient Hindu map thus includes places in Asia, Europe, and Africa.

13.1. Meru

In the centre of the Indian world map is Mount Meru, now generally associated with Mount Kailash in Tibet (figure 685a-c). On the island of Java there is a Mount Semeru[669] inspired by the Sanskrit Sumeru.[670] In Africa, there is also a Mount Meru (4566 m.), which is called Mount Kilimanjaro's little sister.[671] It is an old volcano and may predate Kilimanjaro and the more recent Mount Kenya. The Eastern slopes of Mount Meru in Tanzania are the home of the Wameru people. The Northeast slopes of Mount Kenya also have a city Meru, 5 miles from the equator, in the centre of Meru county, home of the Ameru people. If the Out of Africa theories of evolution be true (figure 681-a) we would expect that this was the original Meru, perhaps at a time before the Himalayas had risen to their contemporary glory. In any case a Meru connection links India, Tibet, Java, and Africa (figure 670a-c). Sumeru is also reflected in Sumer and Sumeria.

Mount Meru in Africa is near the city Meru in Meru county which is also the home of Nubians and "resident traders of Indian and Pakistani descent."[672] These could well be remnants of recent colonialism, were it not that the Ameru have legends linking them with Egypt, Yemen, the Red Sea, stories of bondage and many parallels to the Old Testament. Indeed, some have suggested that they could be a lost tribe of Moses.

The Ameru are linked with stories and evidence of Indian alphabets in Africa discussed in chapter 8, which again points to routes that are much older and more widespread than those in current histories.[673] The existence of mountains, city, a county and an empire all with the same name, suggests that the routes could be as old as the hills in a higher sense.

In Siberia, the highest peak, Mount Belukha, has many names, among them Three Peaks (Uch Sumer). Here, the word Sumer as in Sumeru meaning summit or peak is also connected with the notion of three peaks. In Tibet, Mount Kailash is also connected as one of 3 peaks (Mount Kailasha, Mount Tsari, Mount Kawakarpo) linked with 3 Dakinis and 3 palaces (body, speech, mind) and also linked with 24 sacred places in the world.

These same three concepts of body, speech, mid (kaya, vac, citta), are connected with the triple goddess linked with 3 colours of thread or string (white, red and black), 3 phases of the day, 3 phases of the moon, 3 phases of life, which are connected with the names of peoples, countries, rivers, mountains. In China and Japan three mountains, linked with 3 directions, 3 kings, 3 kingdoms, 3 empires, 3 seasons, 3 epochs. Hence, on different continents, sacred mountains have 3 peaks (3 holy peaks, 3 sacred peaks) linked with a threefold god (trimurti)



Figure 686 a. Khan Tengri, Bogda Shan

and triple goddess (fig. 181, cf. plan of universal causes: figure 204, table 25).

Bogdo Feng in the Tian Shan, is Sacred Mountain, Holy Mountain, Soul Mountain, Fortune and Longevity Mountain. Bogdo is also etymologically connected with the Cyrillic word for god (figure 686b). In the Slavic world, this becomes Mount Triglav, linked with the triglav symbol for linear space and the god Triglav, who has 3 heads corresponding to the 3 worlds, 3 phases of moon, 3 phases of year. Gradually a more northerly model introduced the idea of 4 phases of day, 4 phases of year, 4 seasons, 4 directions, 4 gods, 4 colours etc. There is no well known book or manuscript that documents exactly when this happened, but clearly it must have happened before the stories in our textbooks.

13. 2. Hidden Routes

For the past two centuries a series of explorers and mystics have reported on lost, hidden or secret groups in the mountains of Central Asia. The names vary: Agartha, Shangri La, Hunza and Shambala. There are reports of a synarchy[674] of ascended masters, of annual meetings of elect spirits.[675] These are typically related to sacred mountains especially in the Altai and Tian Shan (Heavenly Mountains) with tantalizing names and/or epithets. For instance, Mount Belukha, is "the cradle of the future civilizations." Khan Tengri is the Lord of the Sky, and the Lord of the spirits.

God, as in Bog, Bogdan, Bogomil, Bogdunov, Bohinj. Bog is reflected in two of the 72 sacred names of God (BOOG, and BOGI) and also in the Bogomils (considered heretics by the Roman Catholic church). Bogdo Feng is simultaneously Queen Mother of the West, variously called: Xi Wangmu, Divine Mother; The Primordial Ruler; Metal (Gold) Mother of Tortoise Mountain; She of the Nine Numina and the Grand Marvel and Perfected Marvel of the Western Florescence and the Ultimate Worthy of the Grotto Yin.

Bogdo Feng is a mountain and is again part of 3 Mountains in the Sea of Snow (Bogdo Feng, Mount Pageti, Mount Weiwanbieke). In other cases, 1 mountain is linked with 5 or 7 peaks and there are mysterious connections between seemingly unconnected mountains. Hence, the Tibetan counterpart of the Mother of the west is Chomo-Lunga, known in Nepal as Sagarmatha, in Europe as Mount Everest, with various translations such as Mother Goddess of the Universe; Mother Goddess of the Land; or Sister Goddess of the Earth who gives Food. Mount Everest is in turn one of five 5 Tseringma Sisters of Long Life, who killed a 5 headed dragon and are aligned with with 5 colours. Even today, these remote mountains of Asia remain difficult to reach. And yet there clearly must have been routes linking individuals who knew of them and connected them through names and symbolism, first in terms of 3, then 4, then 5.

As one final glimpse into this forgotten world: the highest peak in the Celestial Mountains is called Victory Peak which is Пик победы in Cyrillic. But the actual name in Kyrgyz is ??? ?????? Jengish Chokusu, which transcribes as Женıш чокусу Jengish Chokusu. The word khan is both a name for a mountain (as in Khan Tengri, figure 686a)) and a supreme commander: e.g. Gengis Khan. So the Khan becomes Shan, which becomes Shin linked with

the height of vigour and energy, the link between earth and heaven. The peaks of the Himalayas inspire the hills linked with Perun and mountains linked with Saint Elias and Saint Michael.

14. Conclusions

The sharing between East and West occurred at multiple levels. The Northern corridor (chapter 1) links Scythians, Sarmatians, Getae, Dacians, Slavs, Bulgarians, Romanians, Ukrainians and Hungarians. This corridor via nomadic steppe cultures, brought migrations from the east in the form of invading hordes. They also brought connections with Shaman traditions.

The sea routes link Austronesia and India with Africa and Egypt (chapters 7, 8)[676] and offer new insights into the origins of Ethiopian, Egyptian and Hebrew. The middle and southern trade routes (chapter 8) help explain why there are links between Sanskrit, Avestan, Persian, Arabic, Babylonian, Ugarit, Phoenician, Hebrew and how Sumeria, Akkad and Babylon had an impact on the Mediterranean, Black Sea, Slavic and Baltic cultures.

Long before Cyrus the Great invented the pony express in the 6th century B.C., there were routes that served as communication routes for sharing of letters, alphabets and knowledge. This appendix has shown the locations of some of these peoples, places, routes on maps.



Figure 687 a. Four alphabets' descent from Phoenician abjad according to Wiki: English, Greek, Phoenician, Hebrew, Arabic,[677] b. Alphabetum Adami.

Appendix 8. Abjads

Wiki distinguishes between alphabets, which have vowels, and consonants and abjads "where each symbol usually stands for a consonant.[678] This reflects the claims of Daniels (1996), who describes an Abjad as an alphabet with no vowel letters, as a category in sorting scripts and languages. In this definition abjads are consonant alphabets. The idea of abjads as alphabets without vowels was discussed by Dillinger (1937, 1948).[679] As explained in chapter 10, this definition is of abjads is not accurate. The first letter, which gives Abjads their names is A, almost universally treated as a vowel. The vowels I, E, O and U also occur in a number of abjads. According to Wiki abjads are limited to the Semitic family of scripts and derive from Phoenician (figure 687):

> All known abjads belong to the Semitic family of scripts. These scripts are thought to derive from the Proto-Sinaitic alphabet (dated to about 1500 BC), which is thought to derive from Egyptian hieroglyphs[*citation needed*]. The abjad was significantly simpler than the earlier hieroglyphs. The number of distinct glyphs was reduced tremendously at the cost of increased ambiguity.
>
> The first abjad to gain widespread usage was the Phoenician abjad. Unlike other contemporary scripts, such as Cuneiform and Egyptian hieroglyphs, the Phoenician script consisted of only about two dozen symbols.[680] ….

The story is more complex. The abjad structure (cf. table 167) goes back to the Alphabetum Adami: i.e. 4004 B.C. in the conventional Christian chronology, where it was not seen as being in opposition to the alphabet. As noted in chapter 10, some elements were used by the Sumerians in the 3rd millenium before Christ.[681] Chapter 9 showed that the Alphabet Ethiopyque had an original order (H L H M), which was subsequently altered to become an abjad sequence (table 40a). In the Alphabet of the Magi (figure 539, cf. 65), the full- fledged abjad became a complex amalgam that bridged 360 and 365 day years.

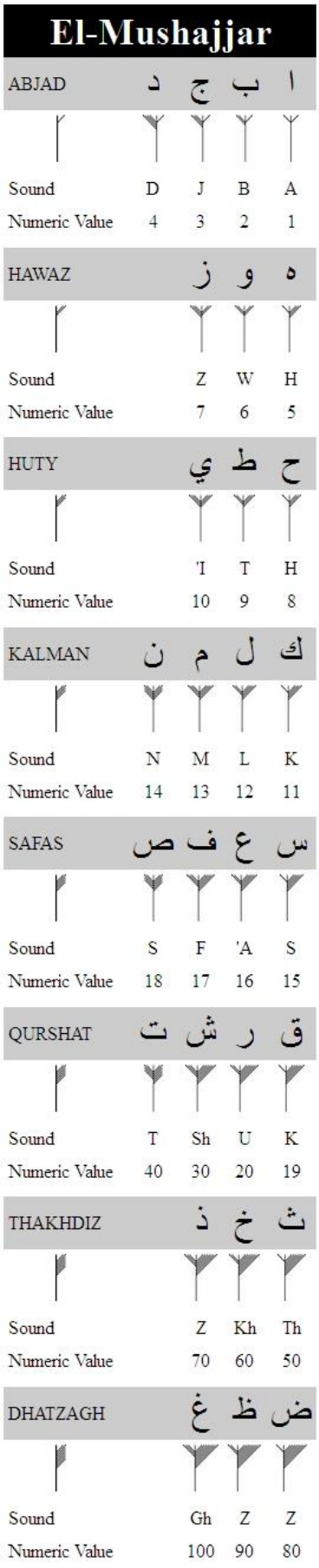
Appendix 7 offers evidence concerning abjads under five sections:

1. Abjads and Runes 673-674
2. Abjads and Astronomy 675-676
3. Abjad Associations 677
4. Abjad Alphabets 678-682
5. Abjad Divisions, Examples and Symbolism

The most comprehensive section (5) documents variations in a series of languages (tables 129 - 136). The list does not aim at being comprehensive. The purpose is simply to indicate the range of languages using the abjad approach, and the variety in ways of writing the basic letters. While many abjads are associated with the Middle East, some of their features are reflected in Hanscretanum, Georgian, Indicum, Proto-Sami, Sassanian, Scythicum, Sogdian, Tajik Hebrew, Turcicum, and even versions of the Vinca Script, hence an area that covers most of middle Asia. Some basic symbolism for each section is also recorded.

1 2 3 4	A B G D
5 6 7	H W Z
8 9 10	H T Y
11 12 13 14	K L M N
15 16 17 18	S ' F A S
19 20 21 22	Q R S T
23 24 25 26	T Th Kh Dh
27 28 29	D Tz Gh

Table 167. Basic Structure of Abjads



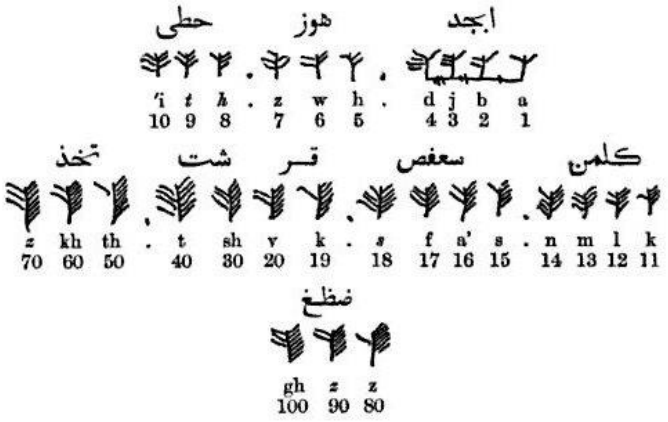


Figure 688a. El-Mushaggar, b. Runic Abjad

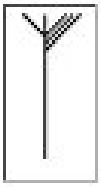
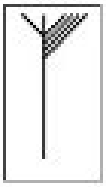
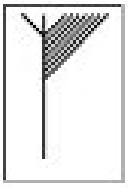
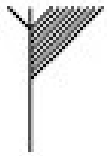
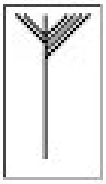
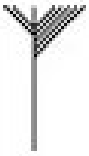
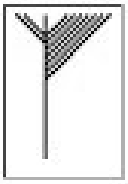
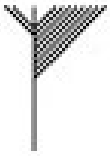
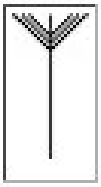
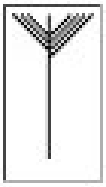
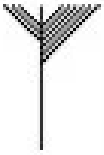
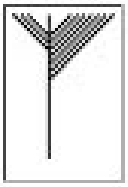
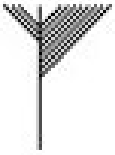
Freyr's Aett	ᚠ	ᚢ	ᚦ	ᚨ	ᚱ	ᚲ	ᚷ	ᚹ
Sound	F	U	Th	A	R	K	G	W
Hahalrun								
Decimal Value	1	2	3	4	5	6	7	8
Hagal's Aett	ᚺ	ᚾ	ᛁ	ᛃ	ᛇ	ᛈ	ᛉ	ᛊ
Sound	H	N	I	J	EI	P	Z	S
Hahalrun								
Decimal Value	9	10	11	12	13	14	15	16
Tyr's Aett	ᛏ	ᛒ	ᛖ	ᛗ	ᛚ	ᛜ	ᛞ	ᛟ
Sound	T	B	E	M	L	Ng	D	O
Hahalrun								
Decimal Value	17	18	19	20	21	22	23	24

Figure 689. Runic Abjad: Hahalrun



Figure 690. Alphabet of Cancer, Saint Yves D'Alveydre

LETRA			VALOR	RUNA	ASTRO	ARCANO	GEMA	COLOR-OLOR	NOTA
א	Aleph	A	1			El Mago		Brillantes	
ב	Beth	B	2			La Sacerdotisa	Cristal	Cristalino	
ג	Gímel	G	3			La Emperatriz	Plomo	Blanco	
ד	Daleth	D	4			El Emperador	Estaño	Violado	SI
ה	Hé	E	5			El Jerarca	Hierro	Añil	LA
ו	Vau	V-U-W	6			El Enamorado	Oro	Azul	SOL
ז	Zaín	Z	7			El Triunfo	Cobre	Verde	FA
ח	Cheth	H-CH	8			La Justicia	Mercurio	Amarillo	MI
ט	Theth	T	9			El Ermitaño	Plata	Anaranjado	RE
י	Iod	I-J-K	10			La Fortuna		Rojo	DO
כ	Khaph	K-C	20			La Persuasión	Sardónica	Clavel Clavo	
ל	Lamed	L	30			El Sacrificio	Topacio	Lila Muguet	

LETRA			VALOR	RUNA	ASTRO	ARCANO	GEMA	PERFUME
מ	Mem	M	40			La Muerte	Carbunclo	Alhucema Canela
נ	Num	N	50			La Temperancia	Esmeralda	Azahar Díamela
ס	Samech	X	60			La Pasión	Zafiro	Heliotropo Ambar Gris
ע	Hain	O	70			La Fragilidad	Diamante	Tomillo Jacinto
פ	Phe	F-P-Ph	80			La Esperanza	Rubí	Rosa Violeta
צ	Tzad	Sh-Sch-Ts-Tz	90			El Crepúsculo	Ágata	Cedrón Geranio Rojo
ק	Qop	Q	100			La Inspiración	Amatista	Jazmín Acacia
ר	Resch	R	200			La Resurrección	Berilo	Romero Almizcle
ש	Shin	S	300			El Regreso	Onix	Mirto Mimosa
ת	Thau	Th	400			El Mundo	Jazpe	Narciso Benjuí

Figure 691. Futhark, Hebrew, Runes and Zodiac

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number.	1 ا	2 ب	3 ج	4 د	5 ه
The Special Attributes or Names of God.	الله *Allāh.*	باقي *Bāqi.*	جامع *Jāmi'.*	ديان *Dayyān.*	هادي *Hādi.*
The Number of the Attribute.	66	113	114	65	20
The Meaning of the Attribute.	God.	Eternal.	Assembler.	Reckoner.	Guide.
The Class of the Attribute.	Terrible	Amiable.	Terrible & Amiable combined.	Terrible.	Amiable
The Quality, Vice, or Virtue of the Letter.	Friendship.	Love.	Love.	Enmity	Enmity
The Elements. (*Arba'ah 'Anāṣir.*)	Fire.	Air.	Water.	Earth.	Fire.
The Perfume of the Letter.	Black Aloes	Sugar.	Cinnamon.	Red Sandal.	White Sandal
The Signs of the Zodiac. (*Burūj.*)	*Ḥamal.* Ram.	*Jauzā'* Twins.	*Saraṭān.* Crab.	*Ṣaur.* Bull.	*Ḥamal.* Ram.
The Planets. (*Kawākib.*)	*Zuḥal.* Saturn.	*Mushtarī.* Jupiter.	*Mirrikh.* Mars.	*Shams.* Sun.	*Zuhrah* Venus.
The Genii. (*Jinn.*)	Qayupūsh.	Danūsh.	Nulūsh.	Twayūsh.	Hūsb.
The Guardian Angels. (*Muwakkil.*)	Isrāfil.	Jibrā'il.	Kalkā'il.	Dardā'il.	Durbā'i

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number	6 و	7 ز	8 ح	9 ط	10 ي
The Special Attributes or Names of God.	ولي *Wali*	زكي *Zaki.*	حق *Haqq.*	طاهر *Ṭāhir.*	ياسين *Yāsīn.*
The Number of the Attribute.	46	37	108	215	130
The Meaning of the Attribute.	Friend.	Purifier.	Truth.	Holy.	Chief.
The Class of the Attribute	Amiable.	Combined.	Combined.	Terrible.	Amiable.
The Quality, Vice, or Virtue of the Letter.	Love.	Love.	Hatred.	Desire.	Attraction.
The Elements. (*Arba'ah 'Anāṣir.*)	Air.	Water.	Earth.	Fire.	Air.
The Perfume of the Letter.	Camphor.	Honey.	Saffron.	Musk.	Rose Leaves
The Signs of the Zodiac. (*Burūj.*)	*Jauzā'.* Twins.	*Saraṭān.* Crab.	*Jady.* Goat.	*Ḥamal.* Ram.	*Mīzān.* Scales.
The Planets. (*Kawākib.*)	*'Uṭārid.* Mercury.	*Qamar.* Moon.	*Zuḥal.* Saturn.	*Mushtarī.* Jupiter.	*Mirrīkh.* Mars.
The Genii. (*Jinn.*)	Puyūsh.	Kapūsh.	'Ayūsh.	Badyūsh.	Shahbūsh.
The Guardian Angel. (*Muwakkil.*)	Raftmā'īl.	Sharkā'īl.	Tankafīl.	Tshmā'īl.	Sarakīkā'īl.

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number.	20 ك	30 ل	40 م	50 ن	60 س
The Special Attributes or Names of God.	كافي *Kāfi.*	لطيف *Laṭif.*	ملك *Malik.*	نور *Nūr.*	سميع *Samī'.*
The Number of the Attribute.	111	129	90	256	180
The Meaning of the Attribute.	Sufficient	Benignant.	King.	Light.	Hearer.
The Class of the Attribute.	Amiable.	Amiable.	Terrible.	Amiable.	Combined.
The Quality, Vice, or Virtue of the Letter.	Love.	Separation.	Love.	Hatred.	Desire.
The Elements. (*'Arba'ah 'Anāsir.*)	Water.	Earth.	Fire.	Air.	Water.
The Perfume of the Letter.	White rose leaves.	Apples.	Quince.	Hyacinth	Different kinds of Scents.
The Signs of the Zodiac (*Burūj.*)	*'Aqrab.* Scorpion.	*Saur.* Bull.	*Asad.* Lion.	*Mīzān.* Scales.	*Qaus.* Archer.
The Planets. (*Kawākib.*)	*Shams.* Sun.	*Zuhrah.* Venus.	*'Utarid.* Mercury.	*Qamar.* Moon.	*Zuḥal.* Saturn.
The Genii. (*Jinn.*)	Kadyūsh.	'Adyūsh.	Majbush.	Damalyūsh	Fa'yūsh.
The Guardian Angels. (*Muwakkil.*)	Kharurā'īl.	Taṭā'īl.	Rūyā'īl.	Hūlā'īl.	Hasmākīl

Figure 692a-b. Abjad Associations

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number.	70 ع	80 ف	90 ص	100 ق	200 ر
The Special Attributes or Names of God.	علي *Alī*	فتاح *Fattāh*	صمد *Samad*	قادر *Qādir.*	رب *Rabb.*
The Number of the Attribute	110	489	134	305	202
The Meaning of the Attribute.	Exalted.	Opener.	Esta-blished.	Powerful.	Lord.
The Class of the Attribute.	Terrible.	Amiable.	Terrible.	Combined.	Terrible.
The Quality, Vice, or Virtue of the Letter.	Riches	Enmity.	Intimacy	Desire.	Friend-ship.
The Elements. (*Arbʻah ʻAnāsir*)	Earth.	Fire	Air.	Water.	Earth.
The Perfume of the Letter	White Pepper	Walnut	Nutmeg.	Orange.	Rosewater.
The Signs of the Zodiac. (*Burāj.*)	*Sumbulah.* Virgin.	*Asad* Lion	*Mizān.* Scales.	*Hūt.* Fish.	*Sumbulah.* Virgin.
The Planets. (*Kawākib.*)	*Mushtari.* Jupiter.	*Mirrikh.* Mars.	*Shams.* Sun.	*Zuhrah.* Venus	*ʻUtārid.* Mercury.
The Genii. (*Jinn.*)	Kashpūsh.	Latyūsh.	Kalapūsh.	Shamyūsh.	Rahūsh.
The Guardian Angels. (*Muwakkil.*)	Lumā'il.	Surhmā'il.	Ahjnā'il	Itrā'il	Amwakil.

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number	300 ش	400 ت	500 ث	600 خ
The Special Attributes or Names of God.	شفيع *Shafi*	توّاب *Tawwāb.*	ثابت *Ṣābit.*	خالق *Khaliq.*
The Number of the Attribute.	460	409	903	731
The Meaning of the Attribute.	Accepter.	Forgiver.	Stable.	Creator.
The Class of the Attribute.	Amiable.	Amiable.	Terrible.	Combined.
The Quality, Vice, or Virtue of the Letter.	Enmity.	Sleepless-ness.	Hatred.	Love.
The Elements. (*Arbʻah ʻAnāsir.*)	Fire.	Air.	Water	Earth
The Perfume of the Letter.	White Aloes.	Amber.	White Aloes	Violet.
The Signs of the Zodiac. (*Burāj.*)	*ʻAqrab.* Scorpion.	*Dalw.* Watering Pot.	*Hūt.* Fish.	*Jady* Goat.
The Planets. (*Kawākib.*)	*Qamar.* Moon.	*Zuhal.* Saturn	*Mushtari* Jupiter.	*Mirrikh.* Mars.
The Genii. (*Jinn.*)	Tashyūsh.	Latyūsh.	Twahyūsh	Dālayūsh.
The Guardian Angels. (*Muwakkil.*)	Amrā'il.	Azrā'īl.	Mīkā'il.	Mahkā'il.

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number.	700 ذ	800 ض	900 ظ	100
The Special Attributes or Names of God.	ذاكر *Zākir.*	ضار *Ẓārr.*	ظاهر *Ẓāhir.*	G
The Number of the Attribute.	921	1001	1106	
The Meaning of the Attribute.	Remembrer.	Punisher.	Evident.	F
The Class of the Attribute.	Combined.	Terrible.	Terrible.	A
The Quality, Vice, or Virtue of the Letter.	Hatred.	Hatred.	Enmity.	C le
The Elements. (*Arba'ah 'Anāsir.*)	Fire.	Air.	Water.	
The Perfume of the Letter.	Sweet Basil.	Laburnam.	Jasmine.	C
The Signs of the Zodiac. (*Burūj.*)	*Qaus.* Archer.	*Dalw.* Watering Pot.	*Hūt.* Fish.	
The Planets. (*Kawākib.*)	*Shams.* Sun.	*Zuhrah.* Venus.	*'Uṭārid.* Mercury.	C
The Genii. (*Jinn.*)	Twakapūsh.	Ghayūsh.	Ghafooush.	'A
The Guardian Angel. (*Muwakkil.*)	Harṭa'īl.	Atā'īl.	Nurā'īl.	N

Figure 692. c –d: Abjad Associations



Umschrift	Alte paläst. Buchstaben-schrift	Hebräische Kursive 6. Jh. v. Chr.	Aramäisch Hadad 8. Jh. v. Chr.	Aramäisch Taima' 5. Jh. v. Chr.	Aramäisch Elephantine 5. Jh. v. Chr.	Nabatäisch
ʾ	K ⊀ ⊀	⊀ ⊀	⊀	⊀	⊀ ⊀	⊀ ⊀ ⊀ ⊀
b	9 9 9	9 9	9	9	9 9	9 9 9 ⊥
g	1 ⌃ 1	⌃	⌃	⌃	⌃ ⌃	⌃ ⌃ ⊥
d	◁ △ △	△ △	◁	◁	9 9	⌃ ⌃ ⌃
h	∃ ∃	∃ ∃	∃	∩	∩ ∩	∩ ∩ ∩ ∩ ∩ ⊀
w	Y Y Y	Y Y	Y	⌉	⌉ ⌉	⌉ ⌉ ⌉ ⌉
z	I I I	⊀ ⊀	I	Z	⌇ ⌇	⌇
ḥ	日 日 日	日 日	日	⌂	⌂ ⌂	⌂ ⌂ ⌂ ⌂
ṭ	⊕ ⊗	⊙ ⊙	⊗	⊃	⊙ ⊙	⊙ ⊙ ⊙ ⊙ ⊙ ⊙
y	2 2 2	⌃ ⌃ ⌃	2	2	⌃ ⌃	⌃ ⌃ ⌃ ⌃ ⌃ ⌃ ⌃ ⌃
k	⋎ ⋎	⋎ ⋎	⋎	⋎	⋎ ⋎	⋎ ⋎ ⋎
l	6 6 6	6	6	6	6 6	6 6 6 ⌋
m	⌇ ⌇ ⌇	⌇ ⌇ ⌇	⌇	⌇	⌇ ⌇	⌇ ⌇ ⌇ ⌇ ⌇ ⌇
n	⌇ ⌇	⌇ ⌇ ⌇	⌇	⌇	⌇ ⌇	⌇ ⌇ ⌇
s	⌆ ⌆ ⌆	⌆ ⌆ ⌆	⌆	⌆	⌆ ⌆	⌆ ⌆ ⌆ ⌆
ʿ	○ ○ ○	○	○	∪	∪ ∪	⌄ ⌄ ⌄ ⌄
p	⌐ ⌐ ⌐	⌐ ⌐	⌐	⌐	⌐ ⌐	⌐ ⌐ ⌐
ṣ	⊢ ⊬	⊬ ⊢	⊬	⊬	⊬ ⊬	⌃ ⌃ ⌃
q	⌽ ⌽	⌽ ⌽	⌽	⌽	⌽ ⌽	⌽ ⌽ ⌽ ⌽ ⌽
r	4 4 4	4 4	4	4	⌃ ⌃	⌐ ⌐ ⌐ ⌐
š	W W W	W W	W	⌄	⌄ ⌄	⌃ ⌃ ⌃ ⌃
t	+ ⊀ X	X	X	⊓	⊓ ⊓	⊓ ⊓ ⊓ ⊓ ⊓ ⊓

Figure 693a.Nabatean



Figure 693 b. Nabataean

TABLE OF ALPHABETS

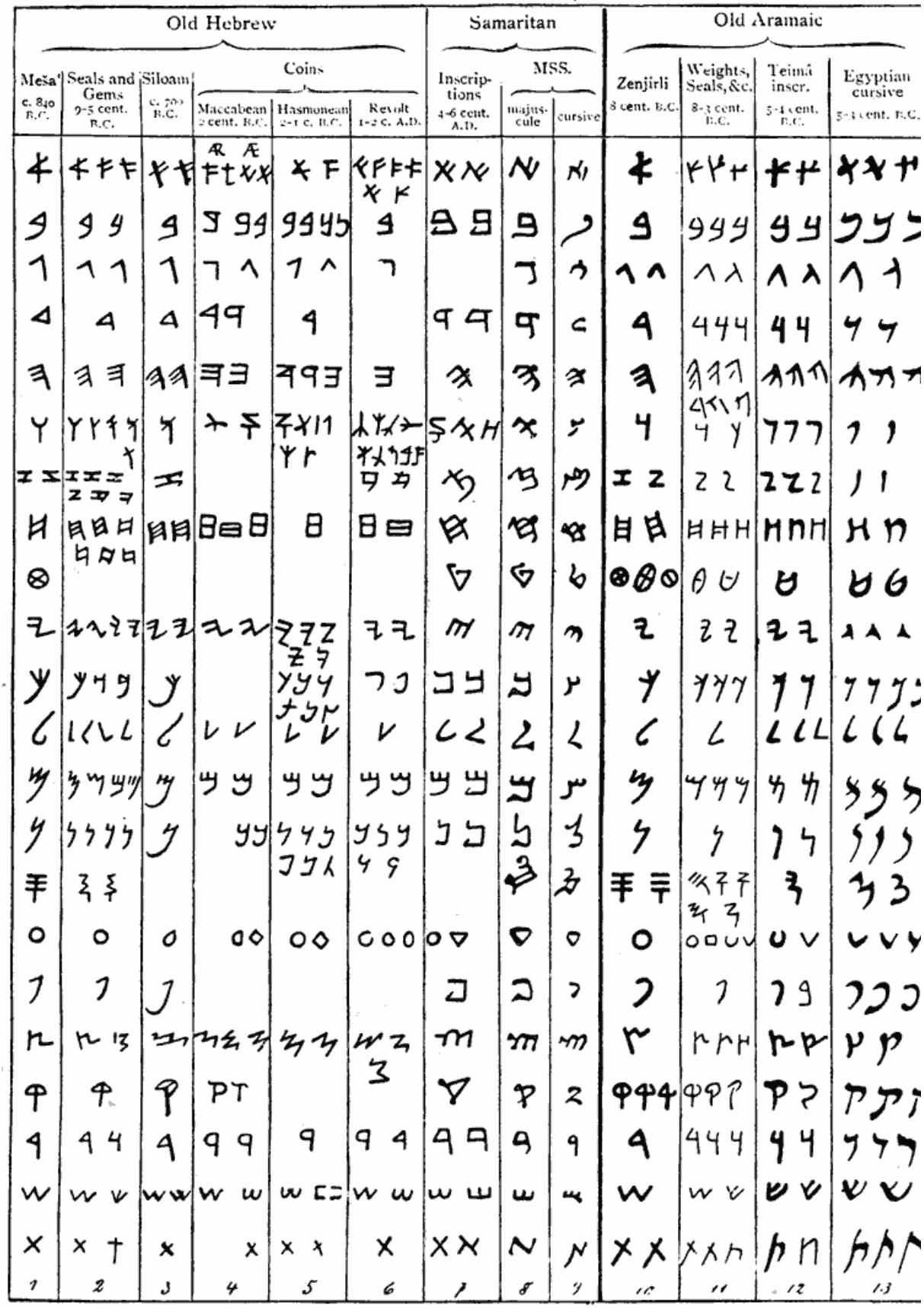




Figure 694 a-b. Table of Alphabets: Gesenius, Hebrew Grammar, 1974.

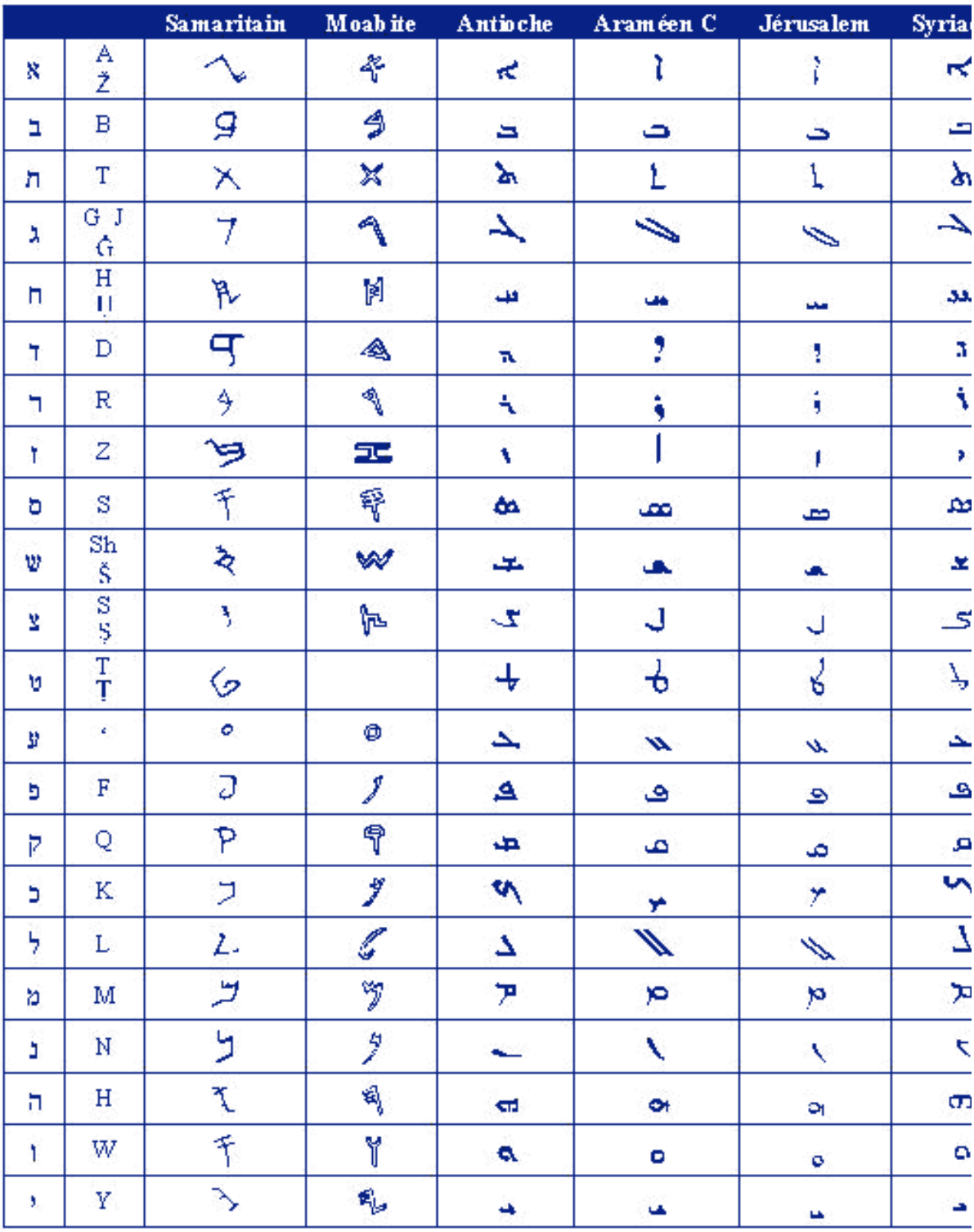


Figure 695. Alphabets of the Near East

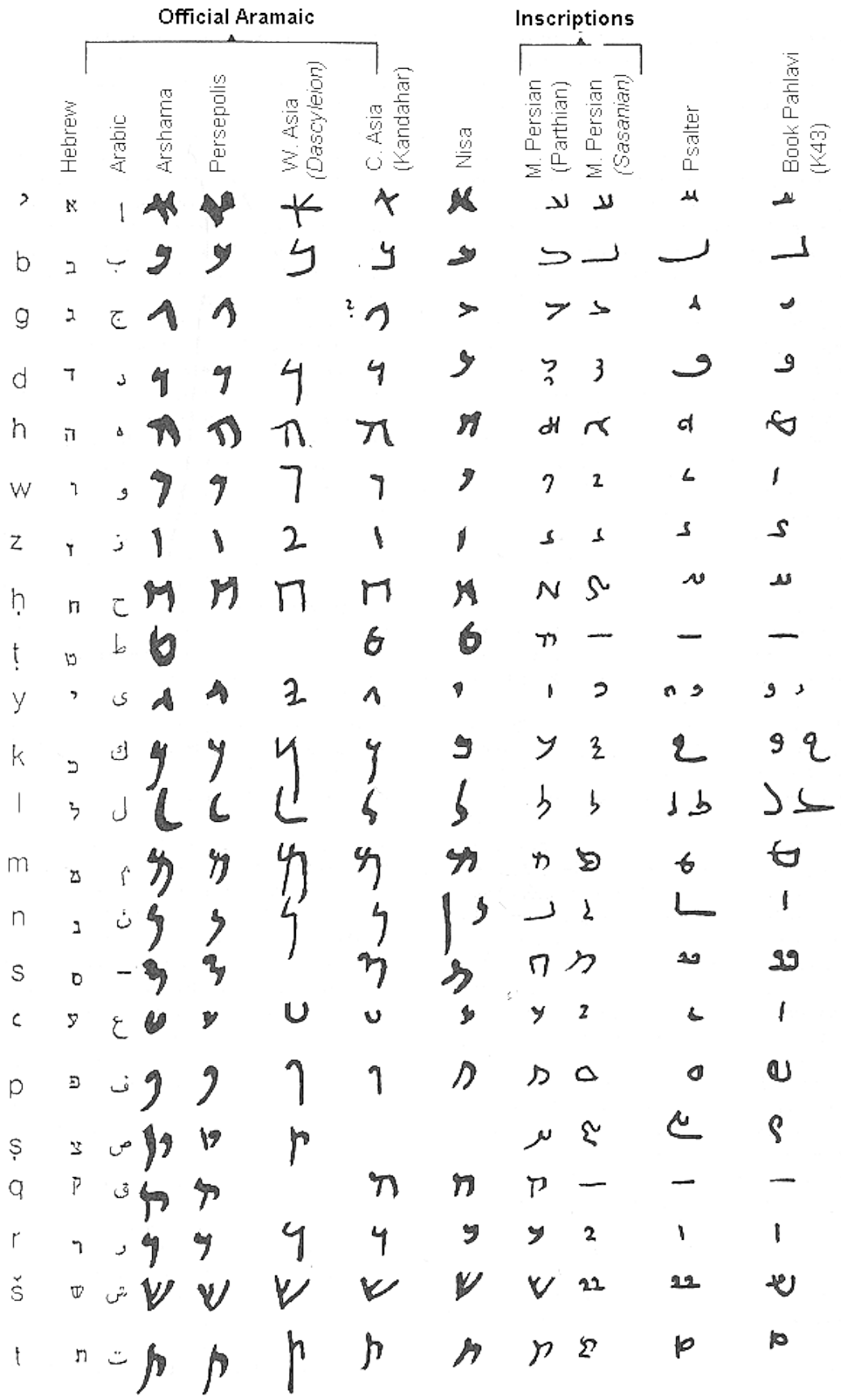


Figure 696. Official Aramaic.

THE NUMERICAL/ ABJAD VALUE (BASED ON ALPHABET ORDER)

NO	LETTERS			NUMERICAL VALUES
1	ا	'Alif	a	1
2	ب	Bã'	b	2
3	ت	Tã'	t	400
4	ث	Tsã'	ts	500
5	ج	JÏm	j	3
6	ح	Hã'	h	8
7	خ	khã'	kh	600
8	د	dãl	d	4
9	ذ	dzãl	dz	700
10	ر	rã'	r	200
11	ز	zai	z	7
12	س	sïn	s	60
13	ش	syïn	sy	300

THE NUMERICAL/ ABJAD VALUE (BASED ON ABJAD VALUE ORDER)

NO	LETTERS			NUMERICAL VALUES
1	ا	'Alif	a	1
2	ب	Bã'	b	2
3	ج	JÏm	j	3
4	د	dãl	d	4
5	ه	hã'	h	5
6	و	waw	w	6
7	ز	zai	z	7
8	ح	Hã'	h	8
9	ط	thã'	th	9
10	ى	yã'	y	10
11	ك	kãf	k	20
12	ل	lãm	l	30
13	م	mïm	m	40

14	ص	shãd	sh	90	14	ن	nün	n	50
15	ض	dhãd	dh	800	15	س	sïn	s	60
16	ط	thã'	th	9	16	ع	'ain	'a	70
17	ظ	zhã'	zh	900	17	ف	fã'	f	80
18	ع	'ain	'a	70	18	ص	shãd	sh	90
19	غ	ghain	gh	1000	19	ق	qãf	q	100
20	ف	fã'	f	80	20	ر	rã'	r	200
21	ق	Qãf	q	100	21	ش	syïn	sy	300
22	ك	Kãf	k	20	22	ت	Tã'	t	400
23	ل	Lãm	l	30	23	ث	Tsã'	ts	500
24	م	Mïm	m	40	24	خ	khã'	kh	600
25	ن	nün	n	50	25	ذ	dzãl	dz	700
26	ه	hã'	H	5	26	ض	dhãd	dh	800
27	و	waw	W	6	27	ظ	zhã'	zh	900
28	ي	yã'	Y	10	28	غ	ghain	gh	1000

Figure 697a –b. Numerical abjad value based on alphabet order and based on abjad value order.

A B G D

Terms	Language
(halqa), ba, ga, da	Mandaic
A, B/V, G/Gh, D	Paleo Hebrew
A B G D	Armenian
A B G D DH	Ugarit
Alap, Beth, Gamal, Daleth	Aramaic
Alaph, Beth, Gamal, Dalath	Imperial Aramaic
Aleph, Bet, Geml, Dent	Aethiopicum
Aleph,Beth,Ghimel,Daleth	Magi
Aleph, Beth, Gimel, Daleth	Hebrew
Aleph, Beth, Gimel, Daleth	Adami
Alif, Bet, Geml, Dent	Ethiopian
Allap, Beet, Gammal, Dallat	Assyrian
Alpha, Beta, Gamma, Delta	Coptic, Greek
Athoïm,Beïnthin, Gomor, Dinaïn	Magi (Cagliostro)
Elpha, Vath, Gau, Dau	Chaldaicum
O (A) Ba Ga Da	Mandaic
Olaf, Beth, Gomal, Dolath	Estrangelo, Nestorian
Olaph, Beth, Gomal, Dolath	Syriacum
a, b, g, j, d	Ugarit
a,ā b,w g,y d,y	Pahlavi
a ba gha dha	Brahmi
a b g d	Ancient Greek
a b g d	Punic
a b g d	Ugarit
a b g d h d	Ugarit
a b v g d	Bulgarian
a e u bi gi da	Accadian
ahsa, abirkan, giba, dags	Wulfila
aleph, beth, gimmel, daleth	Proto-Sinaitic
alpha, bida, gamma, dalda	Coptic
an, ban, gan, don	Georgian
ani, bani, gani, doni	Georgian
a o e u i e v b g ʁ tʃ dʒ d	Tajik Hebrew
A B Γ Δ	Greek
А Ъ В Г Д	Glagolitic
‘, b, g, d	Sogdian
‘alep, bet, gimel, dalet	Samaritan
‘ b g d	Sassanian

Table 168a. Variants on letters 1 2 3 4, abgd (abjad) in different languages.

682
4 Gods
4 Principles
Ace, Two, Three, Four
Buddhi, Ahamkara, Manas, Citta
Eagle, crane, throne, hand
Highest,Father,Gabriel,Way
Letters 1 2 3 4
The Creator, The Intellect, Soul, Nature
The First Intellect, The Universal Soul, Universal Nature, Universal Substance
Universal Intellect, Universal Soul, Universal Nature, Universal Matter
Wunderzahl 1 2 3 4
bull/cow, devil, godliness, 4 elements
ox, house, camel, door
Beyond, Potentiality, Agency, Actuality
Creation, Nourishment, Life, Death
Gabriel, Michael, Sarafiel, Azrael
King, Queen, Knight, Knave
Man, Woman, Adolescent, Adult in Transition
Sagittarius, Capricorn, Aquarius, Pisces
Sceptre, Cup, Sword, Pentacles
Sunday, Monday, Tuesday, Wednesday

Table 168 b. Symbolism of letters 1 2 3 4: a b g d

H W Z (hawwaz) Terms	Language
E V Z	Vattan
H, U/V/W, Z	Paleo Hebrew
HA. WA. ZA.	Coptic
HADY, WLY, ZKY	(Arabic)
H W D/Z	(Sinai)
H W Z	
H W Z	(Abjad)
H W Z	(Ugarit)
H W Z	(al-Ahsa'i)
Ha - (I), Wa, Za – Ziwa, Eh	(Mandaic)
Ha Wa Za	(Mandaic)
Haa, Waw, Zay	(Old Arabic)
Haut, Waw, Zai	(Ethiopian)
Hay, Vav, Zayin	(Hebrew)
He, Waw, Zain	(Imperial Aramaic), Hee, Waw, Zein (Assyrian),
He, Waw, Zayin	(Phoenician)
Heh, Vau, Zain	(Hebrew), Heh, Vav, Zayin (Hebrew)
Heh, Waw, Zain	(Aramaic)
Hoi, Vau, Zai	(Aethiopicum)
Hê, Vau, Zen	(Syriac)
e/ē z	(Ancient Greek)
ei, zeta	(Ancient Greek)
e j dz	(Archaic Romanian)
h, r, r	(Pahlavi)
h, w, z	(Sogdian)
h, w, z	(Ugarit)
h, w/u, z	(Mandaic)
h, w/v/ú, z	
h1 w z	(Sheikh Bakri)
ha, waaw, yaa	
ha w za	(English, Arabic, Hebrew, Sabaen, Lihyanite, Thamudic, Safaitic)
he wa za	(Akkadian)
h e z	(Latinograecum)
ho, wo, zeta	(Ugaritic)
h p z p	(Aethiopicum)
h u z	(Abraham)
h v s	(Scythian)
h v z ʒ	(Tajik Hebrew)
h w x	(Punic)
h w z	(Babylonian)
h w z	(Nabataean)
h w z	(Sassanian

h w z (Ugarit)
hē, waw, zai (Proto Sami)
Э Ж S З (Glagolitic)
‘ v z (Indicum)

H W Z Symbolism
Aries, Taurus, Gemini
Creator in relation to what is below Him, Intellect in relation to what is below it, Soul in relation to what is below it
Emperor, Hierophant, Lovers
Hierophant, Lovers, Chariot
Hiia rba (Hibil Ziwa), Weyli (Wailh), Ziwa
Letters 5 6 7
Life, Alas, Radiance
The Great Life, Woe to him who listens not to the language of light, Radiance splendid and active light
The One Who Calls Forth, The One Who Possesses Sublime Degrees, The Living
Thursday, Friday, Saturday
Virgo, Libra, Scorpio
Zodiac Signs 1 2 3
ether, offering, balance
maeander, cerastes, duck
window, hook, weapon
window, nail, sword

Table 130 a-b. Variants and symbolism of letters 5 6 7: h w z.

H U I/ H W I/ H W J[683]
Tifinagh waw ya, w x y z z Académie Berbère

1. I Yu/IU Ya/IA
Kyrgyz i e yu ya [684]
Cyrillic y e ju ja

2. W ‘ Y
Arabic (Khorasan) waw, alif, ya

3. V H Y [685]
Ottoman Turkish: v h y
Persian: vav, he havaz, ye, v/u h y/i
Sindhi: vao, he, do chasmi he, ye
Urdu: va’o, choti he, do chasmi he, choti he, badi ye
Devanagari: v/u/o, h, j/i/e

4. W V H Y A
Jawi: wau, va, ha/heh, ya/yeh, nya, A (Jawi Name)

5. V H J
Arabic: v/u/o, h, j/i/e
Farsi: vav, he (havaz), ye
Devanagari: v/u/o,h,j/i/e

6. W H Y
Pashto: Waw, He, Ye Maleyin, Ye Maruf, Ye Majhul, ye Tanis-or/Saqila

7. H W Y
Pashto: he, wa, ye, saxta ye, pasta ye, xadzeena ye, feliya ye [686]

8. H W Y hamza
Arabic: ha wa ya hamza
Arabic hija’i h w y c

9. H V Y[687]
Sanskrit: ha va ya (Sanskrit letters 33, 29, 26)
Hebrew: Havaya, Havayah (most sacred of all of God's Names)

10. Y V H
Ya va ha
Sanskrit ya va ha (Sanskrit letters 26 29 33)
Hebrew root YVH (the letters YHWH comes from the word HYA [היה]: He was; Howey [הוה]: He is; and W'Y'hiye [היהי]: He will be).688

Table. 170. Variations on the sequences H W Y and H V Y mainly at the end of alphabets.

.HA TA YA. (Coptic)
AI TH I (Coptic)
Ch, T, I/Y/J (Paleo Hebrew)
Ch Th i (Scythian)
Eh, T’a, Ya (Mandaic)
HA, TA, YA (Moroccan Arabic)
H H T/Z Y (Canaan)
H T I (Asomtavruli)
H T Y (Arabic)
H T Y (Ugarit)
H T Y (al-Ahsa'i)
Heletha, Théla, Ioïthi (Cagliostro)
Heth, Teth, Yod (Magi)
Heth, Teth, Yodh (Phoenician)
Heth, Teth, Yud (Estrangelo)
Heth, Teth, Yudh (Aramaic)
H θ i (Chaldaicum)
Kheit, Teit, Yood (Assyrian)
ch, t, y (Ugarit)
eta, theta, iota (Ancient Greek)
h, t, y/i
h, x t.,y ĕ ŭ j (Pahlavi)
h, x t y,e u (Parthian)
h., y (Sogdian)
h. t. y (Adami)
h. t. y (Babylonian)
h. t. y (Old Hebrew)
h. t. y (Ugarit)
h2 t. y (Sheikh Bakri)
hata, thita, iota (Coptic)
ha ti ya (Accadian)
hh th i (Chaldean 2)
hh t i (Abraham)
h kh th dh ya (Sabaen)
hota, tet, yod (Ugaritic)
h t y (Nabataean)
h t y (Ugarit)
h Þ i (Gothic)
hēt, tēt, yod (Proto-Sami)
h θ i
h θ i (Brachmanicum)
h θ i (Enochaeum)
h θ i (Indicum)
h ṭ y (Punic)
ita, hita, jauta (Coptic)
i th i (Ancient Greek)
i ĭ (Archaic Romanian)
t h (Chaldaicum)
ħ t j χ (Tajik Hebrew)
ī i d’y (Glagolitic)
I Ї И Ћ (Glagolitic)

Table 171a. Variants on Letters 8 91 0: h t y.

H T Y Symbolism

231 231 195
ALR (S.14) –ALR (S.15) – KHYOS (S.19)
Footstool, Zodiac, Mansions
H T Y
Nature in relation to what is below it; Material world, having no relation to anything below it; Plan of the Creator
Thankful, Wealthy, Powerful

Table 171 b. Symbolism of letters 8 9 10: h.t.y

Caf, Lawi, Mai, Nabas (Ethiopian)
Caïtha, Luzain, Mataloth, Naïn (Magi Cagliostro)
F K C L M N (Arabic Shapes)
KAF, LAM, MYM, NWN (Moroccan Arabic)
KAF. LAM. MIM. NUN. (Coptic)
K L M N (Abjad)
K L M N (Akkadian)
K L M N (Arabi)
K L M N (Arabic)
K L M N (Asomtavruli)
K L M N (Azerbaijani)
K L M N (Chorasmian)
K L M N (Coptic)
K L M N (Egyptian)
K L M N (Egyptian Hieroglyphs)
K L M N (English)
K L M N (Etruscan)
K L M N (Gaelic)
K L M N (Kufikum)
K L M N (Musnad)
K L M N (Oldest Hebrew)
K L M N (Ossetic)
K L M N (Pelasgian)
K L M N (Quran)
K L M N (Rune Alphabet)
K L M N (Teutonic)
K L M N (Ugarit)
K L M N (Ukrainian)
K L M N (Vinca)
K L M N N (Egyptian)
Ka - (I) Klila, La - (I) Lishan, Ma - Mana Rba Kabira, Na – Nhura (Mandaic)
Kalo, Liudi, Mislete, Nase (Illyricum)
Kap, Lamadh, Meem, Noon (Aramaic)
Kaph, Lamadh, Mim, Nun (Imperial Aramaic)
Kappa, Labda, My, Ny (Copticum)
Karthi, Lechinti, Melatil, Nabelot (Saracenorum)
Kef, Lam, Mim, Nun (Arabicum)
Ki Li Mi Ni (Bantu)
Kof, Lomadh, Mim, Nun (Estrangelo)
aK daK L LY M N (Magyar)
k' l m n (Georgian)
k, k, ly l, m, n ny (Hunnorum)
k, l, m, n (Sumerian)
kaaf, laam, miim, nuun (Arabic)
kaaf, laam, miim, nuun (Persian)
kaf, lamd, mem, nun (Proto-Sami)
kaf, lām, mīm, nūn (Farsi)
kaf lam mim nun (Arabic)
kako, ljudije, mūslite, naši (Early Cyrillic)
ka la ma na (Brahmi)
ka lu ma na (Akkadian)
k g l m n (Persian)

k g l m n (Yezidi)
k k l m n (Aphricanum)
k ky kw l m n ng ngw ngy (Hopi)
k l m n
k l m n (Adamaeum, Adamic, Aegyptiacum, Ancient Greek, Archaic Etruscan, Brachmanicum, Bulgarian)
k l m n (Chaldaicum, Chaldean 5)
k l m n (Dalecarlian, English, Glagolitic, Gothic, Gothicum, Illyricarum)
k l m n (Indicum)
k l m n (Ionicum)
k l m n (Latinograecum)
k l m n (Laz)
k l m n (Nabataean)
k l m n (Osmanya)
k l m n (Palmyran)
k l m n (Punic)
k l m n (Ruthenian)
k l m n (Sabaen)
k l m n (Sassanian)
k l m n (Scythicum)
k l m n (Tajik Hebrew)
k l m n (Turcicum)
k l m n (Umbrian)
k l m n (Wulfila)
k l m n (runes)
kusma, lagus, manna, nauths (Wulfila)
k'an, las, man, nar (Georgian)
K Λ M N (Greek)
К Л М Н Н. (Tatar)
к л м н (Proto-Glagolitic)
к қ л м н (Tajik Cyrillic)

KL M N Symbolism
14 109 69 109
20 30 40 50
879 700 100 700
KAF, LAM, MYM, NWN
KAFY, LTYF, MLK, NWR
K L M N
Lord, Omniscient, Victorious, Light
Saturn, Jupiter, Mars, Sun
Sufficient, Benevolent, King, Light
TH (S.20) – TSM (S.26) – TS (S.27) - TSM (S.28)
The Grateful, The Victorious, The One Who Gathers, The Light
Truth, God, Mind, Light
Truth, Tongue, Mind, Light
Wheel of Fortune, Justice, Hanged Man, Death
bad luck, organic growth, tree, Hecate
bowl, lioness, owl, water

Table 172a-b. Variants on letters 11 12 13 14: K L M N and symbolism.

S, Aa, P/Ph, Tz (Paleo Hebrew)
S C, P S (Ugarit)
S O F S (Abjad)
SYN, OYN, FA, SAD (Moroccan Arabic)
Sa, Ain, Fa, Shin (Moroccan Arabic)
Sa - Simat Hiia, ` - Ain, Pa - Pira anat Haiy, S'a - S'auta abar qadmaiia (Mandaic)
Saat, Ain, Af, Tsadai (Ethiopian)
Samekh, Ayin, Pe, Tsadi (Celestial)
Samekh, Ayin, Pe, Tzaddi
Samekh, Ayin, Pe, Tzaddi (Dead Sea)
Samekh, Ayin, Peh, Sade (Phoenician)
Samekh, Ayin, Peh, Sadeh
Samekh, Ayin, Peh, Tzaddi (Hebrew)
Samekh, Ayin, Phe, Tzaddi (Magi)
Semchat, Ae, Pe, Zode (Syriacum)
Semkath, ‘E, Pe, Sadhe (Imperial Aramaic)
Semkath, ’Ĕ, Pe, Sodhe (Estrangelo)
Simkat, Ei, Pee, Sadi (Assyrian)
Sin, Ayn, Ghayn, Fa, Sad (Old Arabic)
Sinkath, Ain, Payin, Tsade (Aramaic)
Xi, Omega, Pi, Psi
Xirön, Olélath, Pilôn, Tsadi (Magi Cagliostro)
jer, urus, pairthra, - (Wulfila)
p f (Chaldaicum)
s,h w.r p,b,f w,r čĵz (Pahlavi)
s3 f ' ' (Old Yemeni)
s Aa gha F Sa dh (Sabaen)
samek, ayin, pe, tsade
samekh, ‘ayin, pe, tsade (Proto-Sinaitic)
sa ‘(Ain) pa ṣa (Mandaic)
semk, ‘ayn, pē, ṣādē (Proto- Sami)
s gh f zz (Abraham)
sin ayn fe sad (Arabic)
s o p p p ts t (Brachmanicum)
s ʔ f p s (Tajik Hebrew)
s ‘ (Punic)
s ‘, p, s. (Sassanian)
s ‘, p, s. (Sogdian)
s ‘ p s. (Old Hebrew)
x - p ts (Adamaeum)
xei, ou, pei (Ancient Greek)
z, s, gh, p, ts (Ugarit)

Table 173a. Variants on letters 15 16 17 18: S ‘ P S

60 70 80 90
Mother, Eye, Tree, Sound
Mother of all Life, The Eye or Fountain, Thou art the Tree of Life, Thou art the first Voice (Sound)
SYN, OYN, FA, SAD
Shaper, Reckoner, Elucidator, Grasper
Venus, Mercury, Moon, Sphere of Ether
sa`fas
support, eye, mouth, fishhook
Temperance, Devil, Tower, Star

Table 173 b.Symbolism of letters 15 16 17 18: S ‘ P S

Coph, Res, Sin, Tau (Adami)
Inthoath, Raty, Salaty, Tothin (Saracenorum)
K R SH TH (Vattan)
Kaf, Rees, Psa, Sat, Tau (Aethiopicum)
Khon, Rehit, Suhil, Tac (Marcomannic)
Kof,Rees,Saut,Tawi (Ethiopian)
Kof, Resh, Shin, Taf (Nuragic)
Koph, Res, Schin, Tau (Passing the River)
Koph, Risch, Schin, Tau (Syriacum)
Koppa, Ro, Sigma, Tau (Copticum)
Kuf, Resh, Shin, Sin, Taf, Taf (Hebrew)
Kuff, Resh, Schin, Tau (Passing the River)
OQ, R, ESIS, IT (Glozel)
Q, R Sh, Th (Paleo Hebrew)
QAF, RA, ShYN, TA (Moroccan Arabic)
QAF. RA. SHIN. TA (Coptic)
Q R S/Z SH/CH T TH (Egyptian)
Q R S T (Abjad)
Q R ST (Canaanite)
Q R S T (Egyptian)
Q R S T (English)
Q R S T (Linear A)
Q R S T (Oldest Hebrew)
Q R S T (Persian)
Q R S T (al-Ahsa'i)
Q R Sh T (Arabic)
Q R Sh T (Phoenician)
Q R Sh T (Ugarit)
Q R rr S Ṣ T (North Zaza)
Q R rr S Ṣ T (Zazaki)
Qa/Qi, Ra/Ri, Si(g), Si(l), Sa/Śa, Ta(r), Ti(l) (Sumerian)
Qof, Resh, Shin, Tav (Hebrew)
Qof, Rish, Shin, Tau (Estrangelo)
Qope, Reish, Sheen, Tav (Assyrian)
Qoph, Resh, Sheen, Taw (Aramaic)
Qoph, Resh, Shin, Tau (Aramaic)
Qoph, Resh, Shin, Tau (Dead Sea)
Qoph, Resh, Shin, Taw (Phoenician)
Qoppa, Rho, Sigma, Tau (Greek)
Qq Rr Ss Tt (Maltese)
Q r Sh ta tha (English, Arabic, Hebrew, Sabaen, Lihyanite, Thamudic, Safaitic)
Quitolath, Rasith, Sichen, Thoth (Magi Cagliostro)
Quoph,Res,Shin,Taw (Magi)
k.q r s T - (Scythian)

kaf, re, sin, ta (Arabic)
kaf re şin te (Arabic)
kha ra śa ta (Brahmi)
p q qw r s t ts (Hopi)
q, r, sh, g, t (Ugarit)
qa, ra, sa, ta (Mandaic)
qaf, ra, shin, ta (Arabic)
qaf, ra', shin, ta' (Arabi)
qa ur ra sa su ti (Akkadian)
qof, roş, şin, taw (Proto-Sami)
qop, res, šin, taw (Samaritan)
qopa, rasha, taana (Ugarit)
qopa, rasha, taana, gain, to (Ugaritic)
qoph, res, sin, taw (Proto-Sinaitic)
q r sc th (Abraham)
q r sh t (Chaldaicum)
q r s t (Adamaeum),q r s t (Adamic)
q r s t (Aethiopicum)
q r s t (Archaic Etruscan)
q r s t (Egyptian 7)
q r s t (Faliscan)
q r s t (Geticum)
q r s t (Gothicum)
q r s t (Indicum)
q r s t (Massageticum)
q r s t (Nabataean)
q r s t (Phoenicum)
q r s t (Scythicum)
q r t g t (Ugarit)
q r š t (Babylonian)
q r š t (Mandaean)
q r š t (Old Hebrew)
q r š t (Punic)
q r š t (Samaritan)
q r ʃ t (Tajik Hebrew)
q s r m k (Chaldaicum)
q w,' š t,d (Pahlavi)
r s t (Ancient Greek)

Q R S T Symbolism (Letters 19 20 21 22)

70 90 48 48
100 200 300 400
1030 50 606 606

Cry, -, Sun, Penitence
Living, Reviver, Taker of Life, Mighty
Moon, Sun, Judgement, World
Sphere of Air, Sphere of Water, Sphere of Earth, Mineral
angle, mouth, inundated garden, lasso
back of head, head, tooth, cross
monkey, head, tooth, mark
share, snow, dance, you, cheerful, god

Table 174 a-b. Variants on letters 19 20 21 22: Q R S T and symbolism

T Th Kh Dh
ThABT, KhALQ, ThAKR
Th Kh Dh
GHAY. ZA. DAD. DHAL. KHA. THA. TA.

thakhidh Symbolism (Letters 23 24 25)
23 24 25
278 48 48
500 600 700
1026 606 606
HM OSQ (S.42) – HM (S.43) –HM (S.44)
Stable, Creator, He who remembers
The One Who Nourishes, The Wise, The One Who Humbles

DAD, TzA, GhYN
D Tz Gh
d. z. gh

d.az.agh Symbolism (Letters 26 27 28)
26 27 28
48 48 100
606 606 300
800 900 1000
HM (S.45) – HM (S.48) – Q (S.50)
Punisher, Apparent, Indulgent
The Knowing, The Precious, The Manifest
HM (S.45) – HM (S.48) – Q (S.50) – N (S.68)

Table 175. Variants on Letters 23 24 25, 26 27 28.and their symbolism:

Appendix 9. Chaldean, Phoenician, Hebrew, Etruscan, Saracen, Syriac

Chapter 9 explored the Chaldean, Phoenician, Hebrew and Syriac traditions, noting links with Nubian, Coptic, Jacobite, Armenian, Georgian, Iranian. Appendix 9 offers a comparative overview of these alphabets.

The numbers given by Fry (Pantographia, 1799) serve as a framework for organizing the alphabets, complemented by examples from Postel (1538), De Bry (1596), Duret (1613) and some other sources. In the interests of comparison some alphabets which appeared in the main text recur here, and in few cases recur multiple times.

No attempt has been made at a comprehensive treatment. The main purpose to allow direct comparisons of alphabets which often have very different names in order to see and understand their connections. While many alphabets entail identical letters and signs, others have slight and occasionally considerable variation.

Appendix 9 is divided into seven sections:

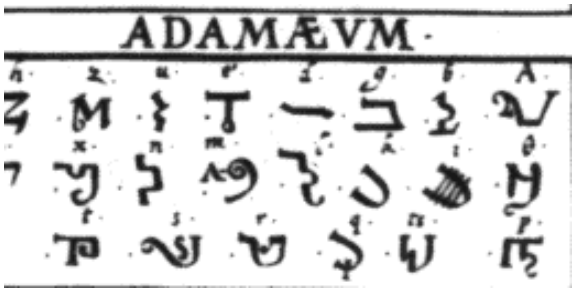
1. 485- 500. ChaldeanAlphabets
2. 501-509: Nubian, Coptic, Jacobite, Armenian, Georgian, Iranian
3. 510-514. Phoenician, Assyrian
4. 515- 518. Hebrew
5. 519-520. Etruscan, Noachicum
6. 521-522. Saracen, Phoenician
7. 523-529. Syriac, Arabic

Appendix 9.1. Chaldean Alphabets

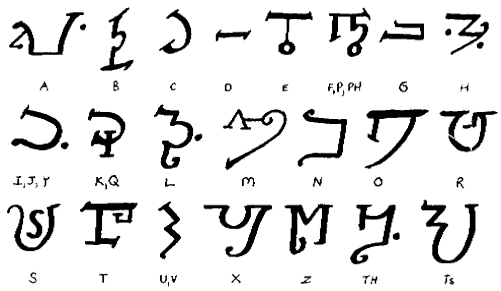


Figure 698. Chaldean 1











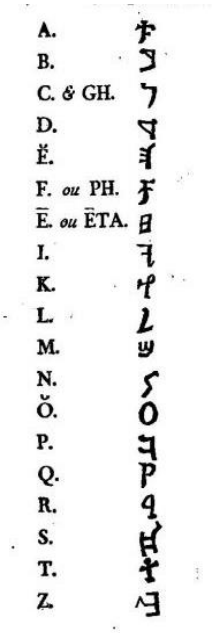


Figure 699a . Chaldean 2, b. Adamaeum, c. Characteres de l'Ange Raphael ,d. Alphabet of the Magi, e. Chaldean 3, f. Phenicien.

CHALDEAN 4.

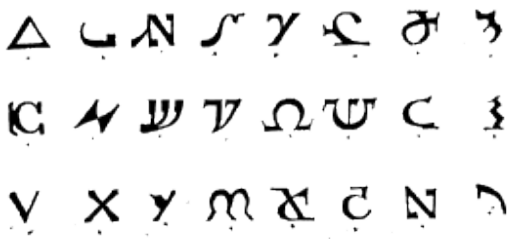








Figure 700 a . Chaldean 4, b.Portraict des characteres dÉnoch, c. Enoch,

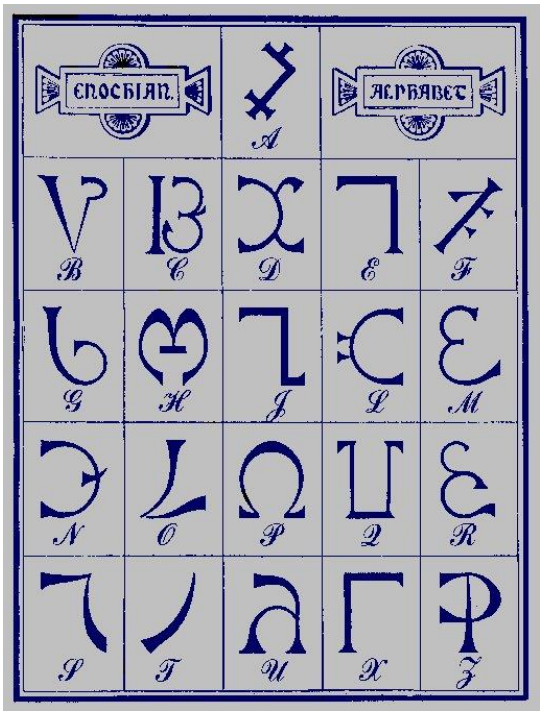




Figure 701 a. Enochian (Pantheus, Dee), b.The Enochian Alphabet.

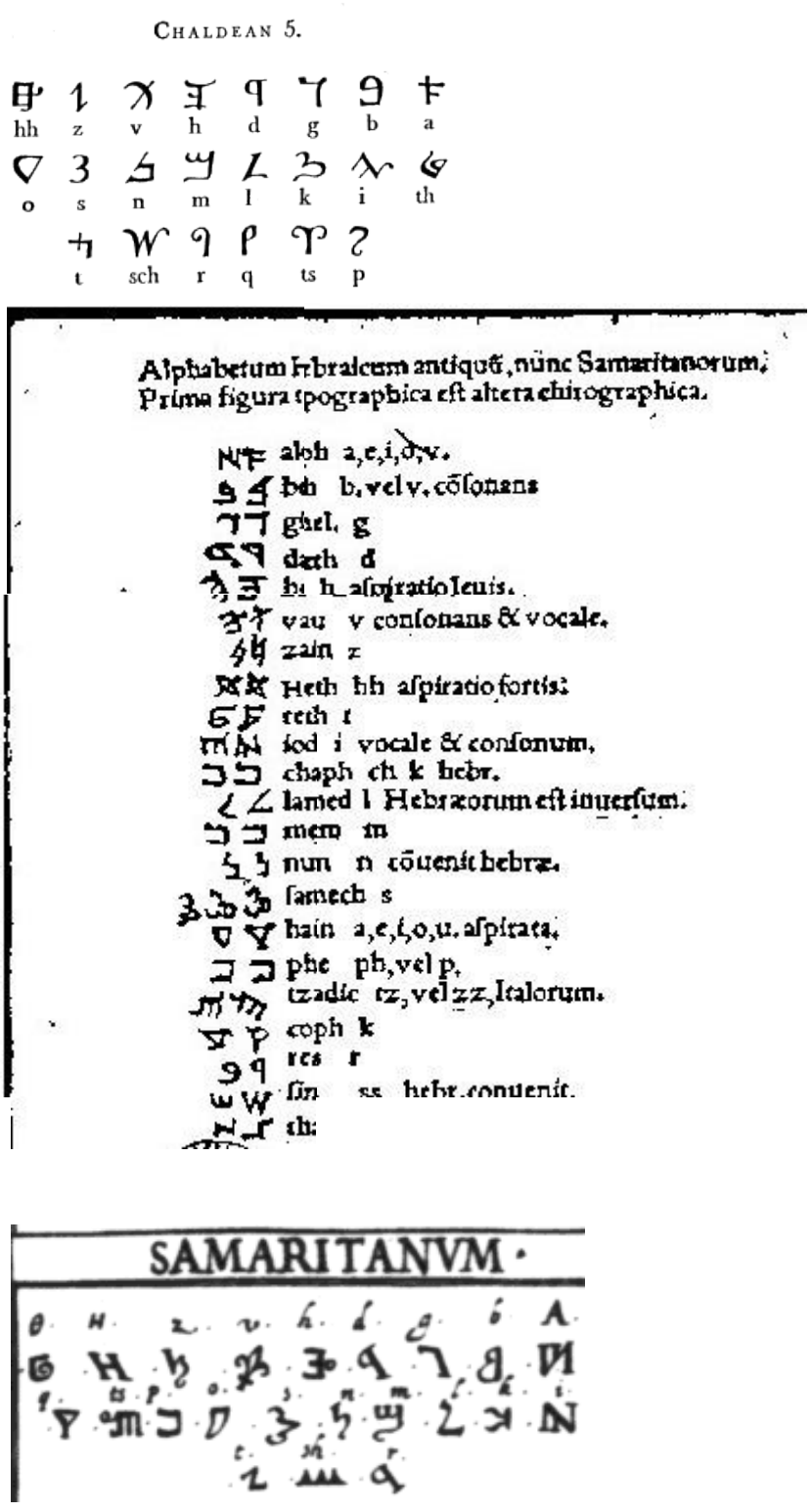
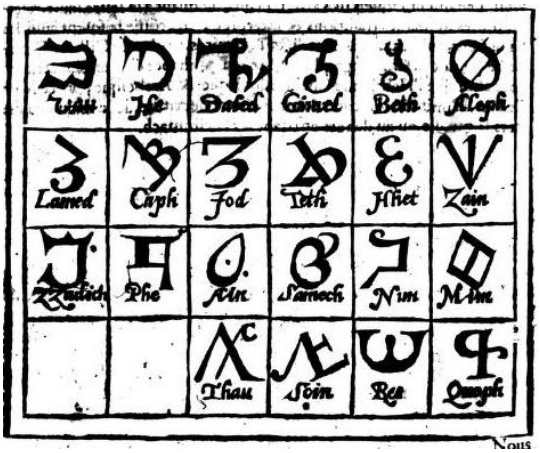
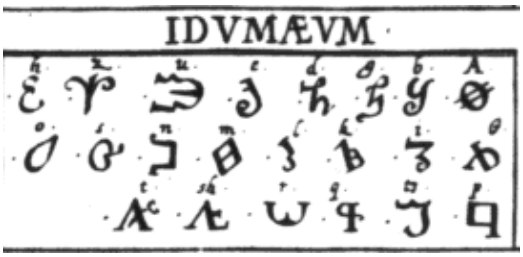
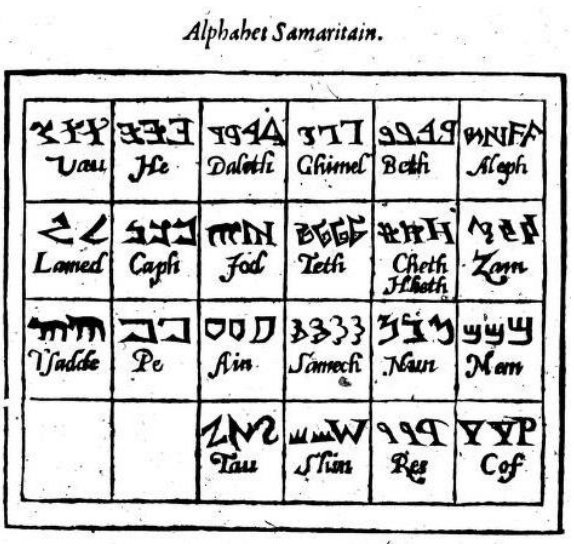


Figure 702a. Chaldean 5, b. Hebraicum antiquum nunc Samaritanarum (Postel 1538), c. Samaritanum.











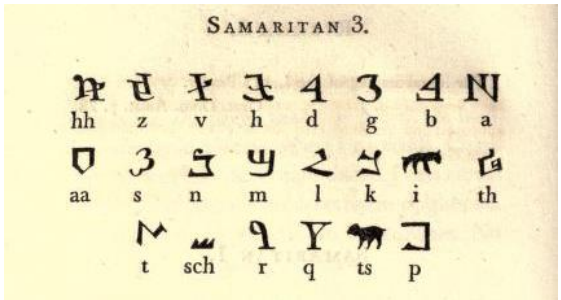


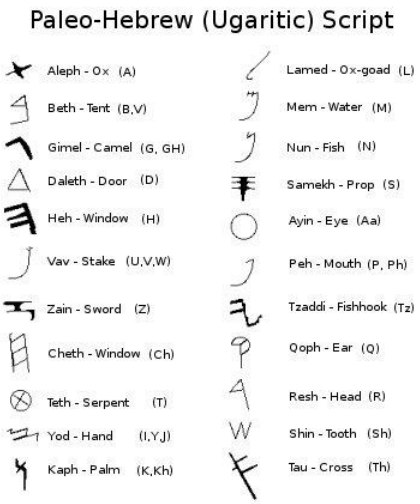


Figure 703. Samaritan 1, Aure Alphabet Samaritain, Idumaeum, Samaritain 2, Samaritain, Samitan 3, Phenicien 2.











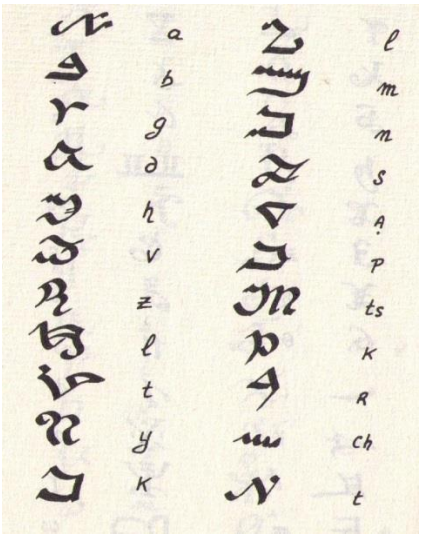
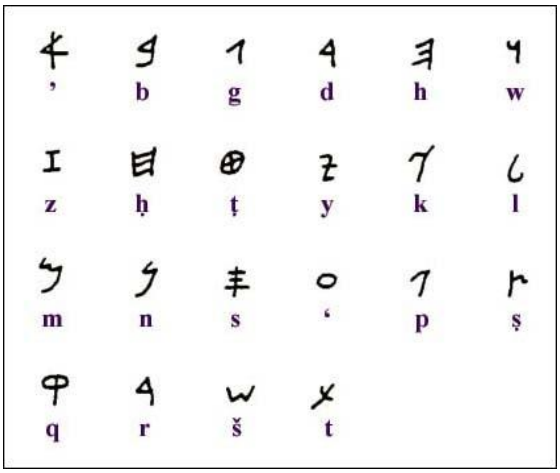
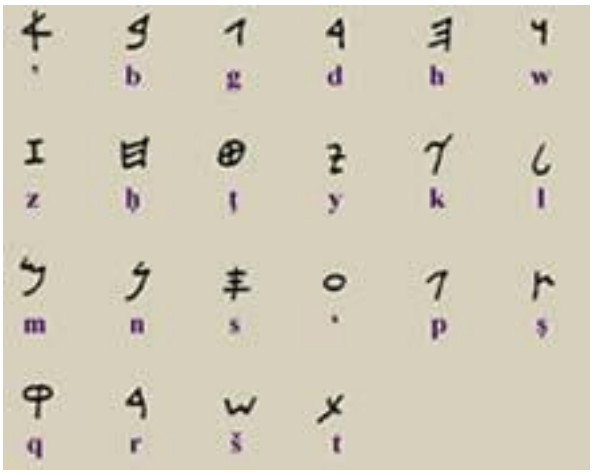


Figure 704 Babil Alfabesi, Hebrew, Samaritan, Paleo-Hebrew (Ugaritic), Cursive and Ornamental Samaritan





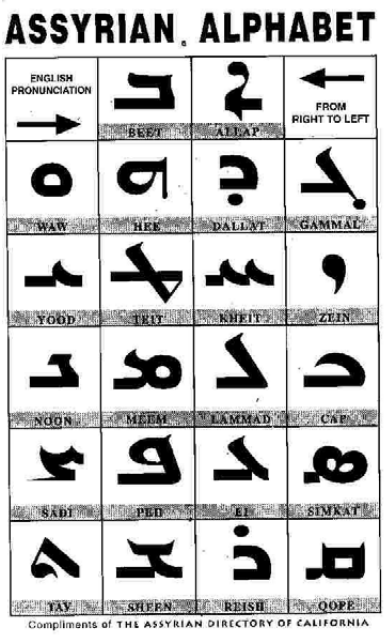
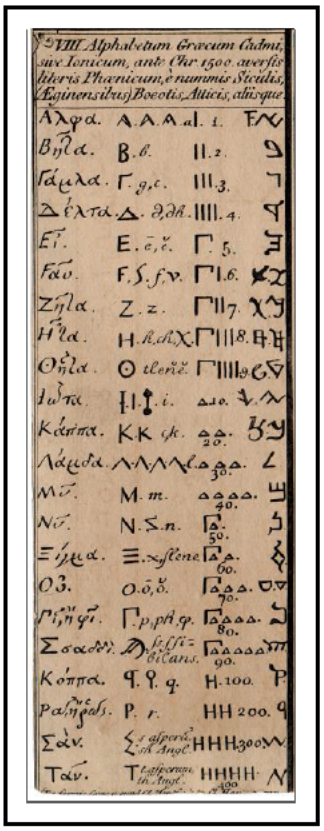




Figure 705a Imperial Aramaic, b. Assyrian Neo-Aramaic, c. Assyrian Alphabet, d. Assyrian Aramaic (Square) Script.











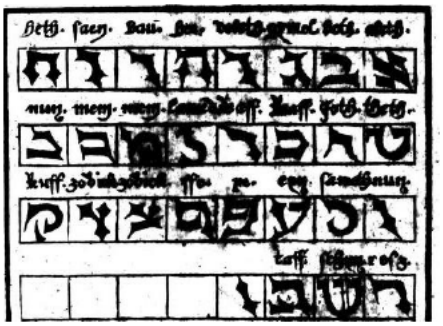


Figure 706. Chaldean 6-8

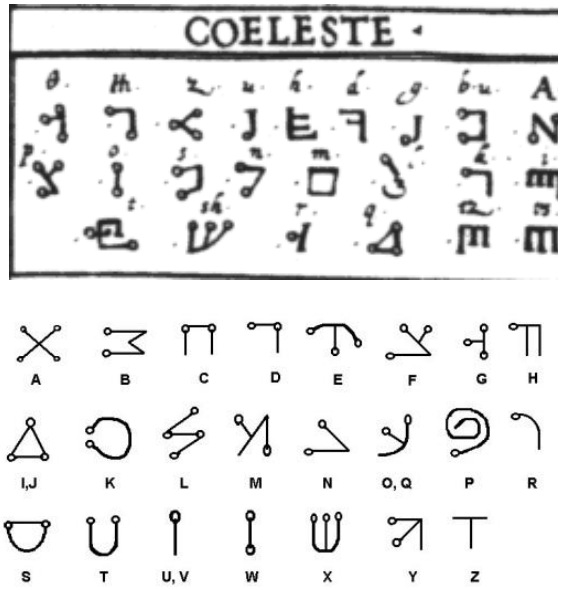


Figure 707. a. Chaldean 9, b. Seraphicum, c. Characteres des Anges, d-g. Malachim











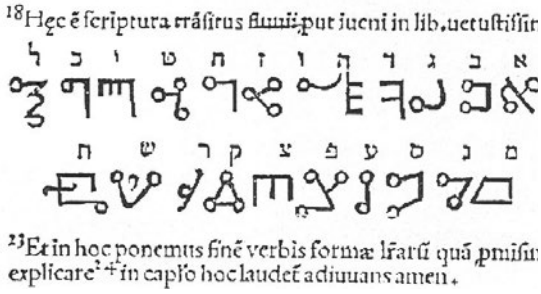


Figure 708. a. Chaldean 10, b. Passage de la Riviere, c. Angelicum, d. Coeleste, e.Hebraicum ante Esdram (Transitus fluvii), f. Celestial Alphabet, g. Transitus Fluvii

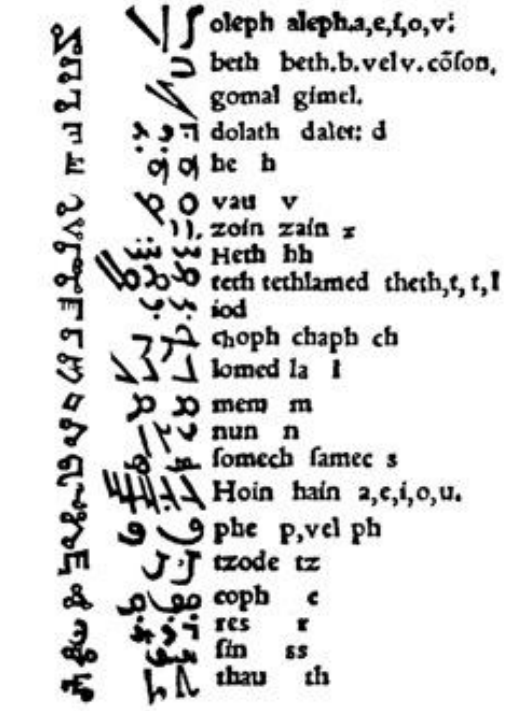




Figure 709. Chaldean 10, Transitus fluvii



Figure 710 a. Chaldean 11, b. Hebraicum c. Moyses, d. Iudaeosamaritanum, e. Chaldean 12, f. Hebrew 9.



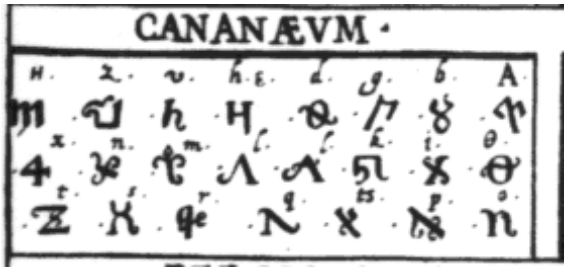










Figure 711 a. Chaldean 13, b. Cananaeum, c. Chaldean 14 d. Alphabet Judaique, e. Chaldaicum.

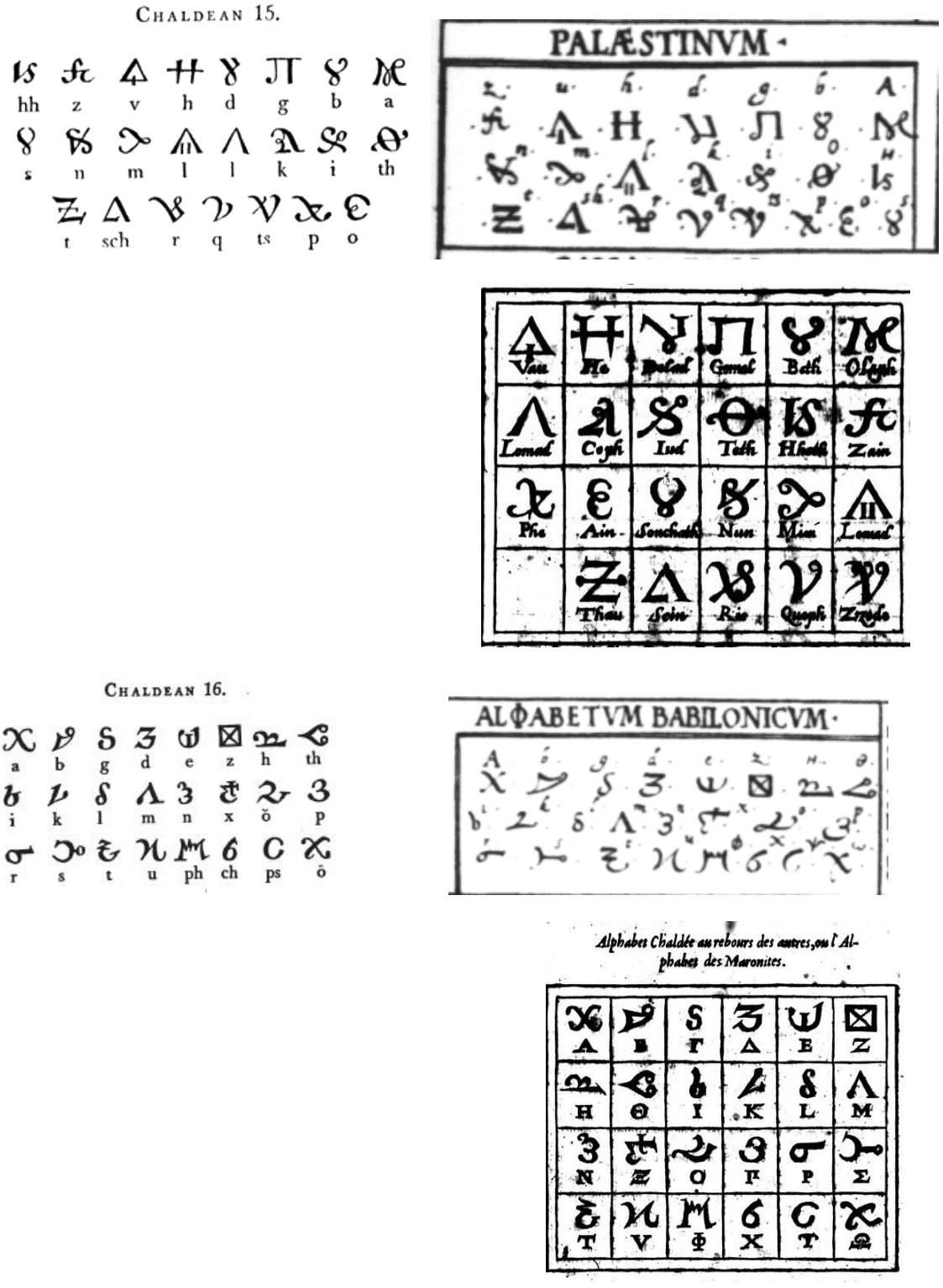


Figure 712a. Chaldean 15, b. Palaestinum, c. Autre Alphabet Chaldee, d. Chaldean 16, e. Alphabetum Babilonicum, f. Alphabet Chaldee au rebours des autres ou l'Alphabet des Maronites



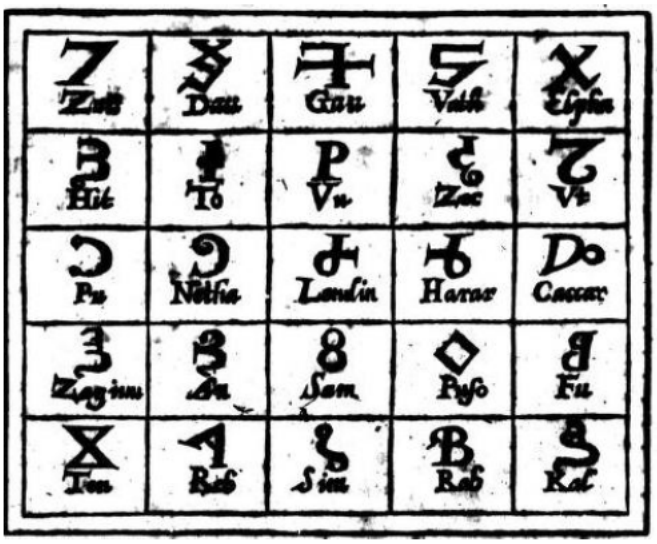


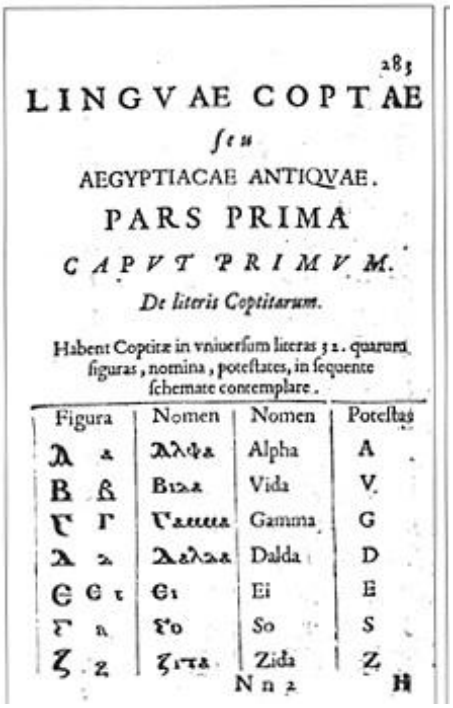


Figure 713. Chaldean 17, Chaldée Antique (Duret), Alphabetum Chaldaicum Antiquum.

Appendix 9.2. Nubian, Coptic, Jacobite, Armenian, Georgian, Iranian

جدول رقم (١)
الحروف الأبجدية النوبية كما كانت في الأصل:

الرقم	النوبية	العربية	اللاتينية
1	ⲁ	أ	Aa
2	ⲃ	ب	Bb
3	ⲅ	ج	Gg
4	ⲇ	د ض	Dd
5	ⲉ	أ مالة على السكون قصيرة	Ee
6	ⲍ	ذ،ز،ظ	Zz
7	ⲏ	أمالة على السكون طويلة	é
8	ⲑ	ث	Th
9	ⲓ	الكسرة	Ii
10	ⲕ	ك، ق	Kk
11	ⲗ	ل	Ll
12	ⲙ	م	Mm
13	ⲛ	ن	Nn
14	ⲝ	ك+س	Xx
15	ⲫ	ب+س	P+S
16	ⲟ	أ مالة على الضم قصيرة	Oo
17	ⲡ	ب	Pp
18	ⲣ	ر	Rr
19	ⲥ	س،ص	Ss
20	ⲧ	ت،ط	Tt
21	ⲩ	الضم المشدد	Uu
22	ⲫ	ف	Ph
23	ⲭ	خ	Kh



285

LINGVAE COPTAE

seu

AEGYPTIACAE ANTIQVAE.

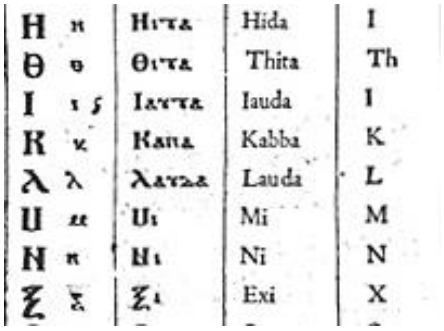
PARS PRIMA

CAPVT PRIMVM.

De literis Coptitarum.

Habent Coptitæ in vniuerſum literas 32. quarum figuras, nomina, poteſtates, in ſequente ſchemate contemplare.

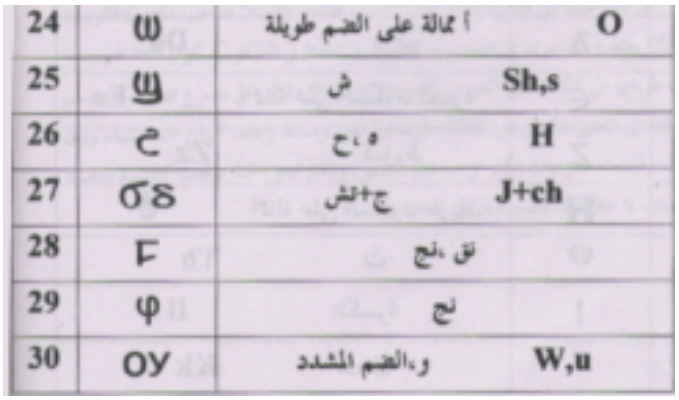
Figura	Nomen	Nomen	Poteſtas
Ⲁ ⲁ	Ⲁλφα	Alpha	A
Ⲃ ⲃ	Βιδα	Vida	V
Ⲅ ⲅ	Ⲅαμμα	Gamma	G
Ⲇ ⲇ	Ⲇαλδα	Dalda	D
Ⲉ Ⲉ ⲉ	Ⲉι	Ei	E
Ⲥ ⲥ	Ⲥο	So	S
Ⲍ ⲍ	Ⲍιτα	Zida	Z
		Nn	H



Ⲏ ⲏ	Ⲏιτα	Hida	I
Ⲑ ⲑ	Ⲑιτα	Thita	Th
Ⲓ ⲓ ϳ	Ⲓαυτα	Iauda	I
Ⲕ ⲕ	Καπα	Kabba	K
Ⲗ ⲗ	Ⲗαυδα	Lauda	L
Ⲙ ⲙ	Μι	Mi	M
Ⲛ ⲛ	Νι	Ni	N
Ⲝ ⲝ	Ⲝι	Exi	X



Ⲟ ⲟ	Ο	Ο	Ο
Ⲡ ⲡ	Πι	Bi	P
Ⲣ ⲣ	Ρο	Ro	R
Ⲥ ⲥ	Cιμα	Sima	S
Ⲧ ⲧ ⲧ	Ταυ	Dau	T
Ⲩ ⲩ	ϧε	H	E
Ⲫ ⲫ	Φι	Phi	F
Ⲭ ⲭ	Χι	Chi	Ch



24	ϖ	أ ممالة على الضم طويلة	O
25	ϣ	ش	Sh,s
26	ϩ	ه، ح	H
27	σϑ	ج+تش	J+ch
28	ϝ	نق، نج	
29	φ	نج	
30	ογ	و،الضم المشدد	W,u



ⲱ ϖ	Ⲁⲁ	O	O
Ⲯ ϣ	Ⲯⲉⲓ	Scei	Sc
Ⲫ φ	Ⲫⲉⲓ	Fei	F
Ⲭ χ	Ⲭⲉⲓ	Chei	Ch
Ϩ ϩ	Ϩⲟⲣⲓ	Hori	H
Ϫ ϫ	Ϫⲁⲛϫⲁ	Giangia	Gi
Ϭ ϭ	Ϭⲓⲙⲁ	Scima	Sc
Ⲧ ⲧ	Ⲧⲉⲓ	Dei	Di
Ⲯ ⲯ	Ⲯⲓ	Ebfi	Ps

NO	Nubian	Arabic	English / Latin
1	ⲁ	أ	Aa
2	ⲃ	ب	Bb
3	ⲅ	ج	Gg
4	ⲇ	د	Dd
5	ⲉ	أ ممالة على السكون قصيرة	Ee
6	ⲍ	ذ،ز،ظ	Z z
7	ⲏ	أممالة على السكون طويلة	é
8	ⲑ	ث	Th
9	ⲓ	الكسرة	I i
10	ⲕ	ك،ق	K k
11	ⲗ	ل	Ll
12	ⲙ	م	Mm
13	ⲛ	ن	Nn
14		ك+س	Xx
15		ب+س	P+S
16	ⲟ	أ ممالة على الضم قصيرة	Oo
17	ⲡ	ب	Pp
18	ⲣ	ر	Rr
19	ⲥ	س، ص	Ss
20	ⲧ	ت،ط	T t
21	ογ	الضم المشدد	Uu
22	ⲫ	ف	Ph
23	ⲭ	خ	Kh
24	ϖ	أ ممالة على الضم طويلة	O
25	ϣ	ش	Sh,s
26	ϩ	هـ ح	H
27	σ ϑ	ج+تش	J+ ch
28	ϝ	نق، نج	N + k
29	φ	نج	N + J
30	ογ	و،الضم المشدد	W, u

714 a – b. Old Nubian, Linguae coptae, c. Nubian -Aarabic



Figure 715 a. Alfabeto Copte T



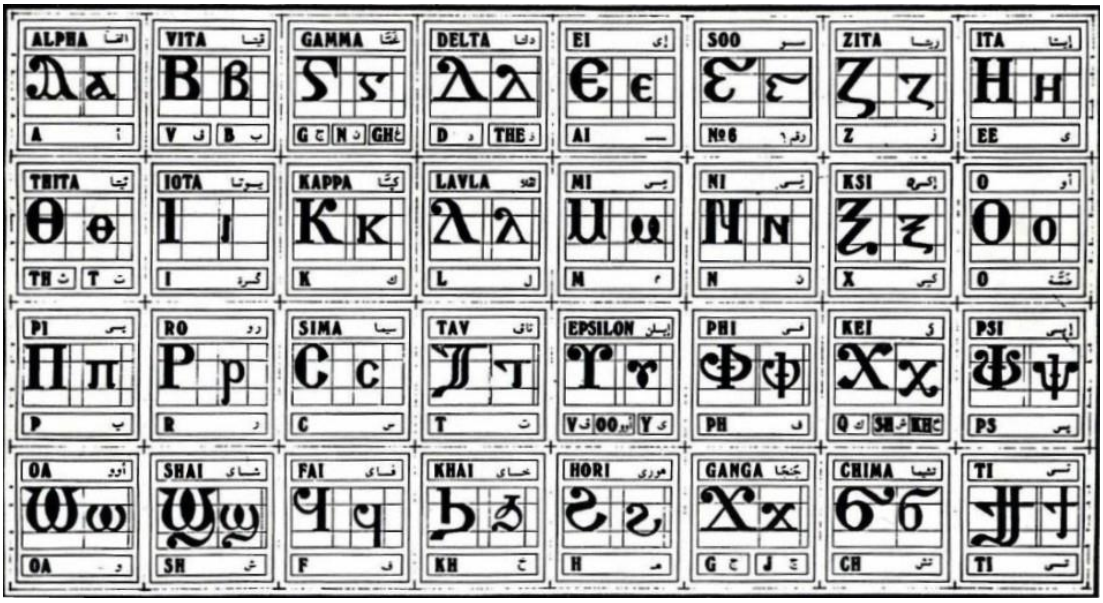




Figure 716a. Coptis alphabet, b. Coptic Alphabet c. Alphabetum Duplex Iacobitanum

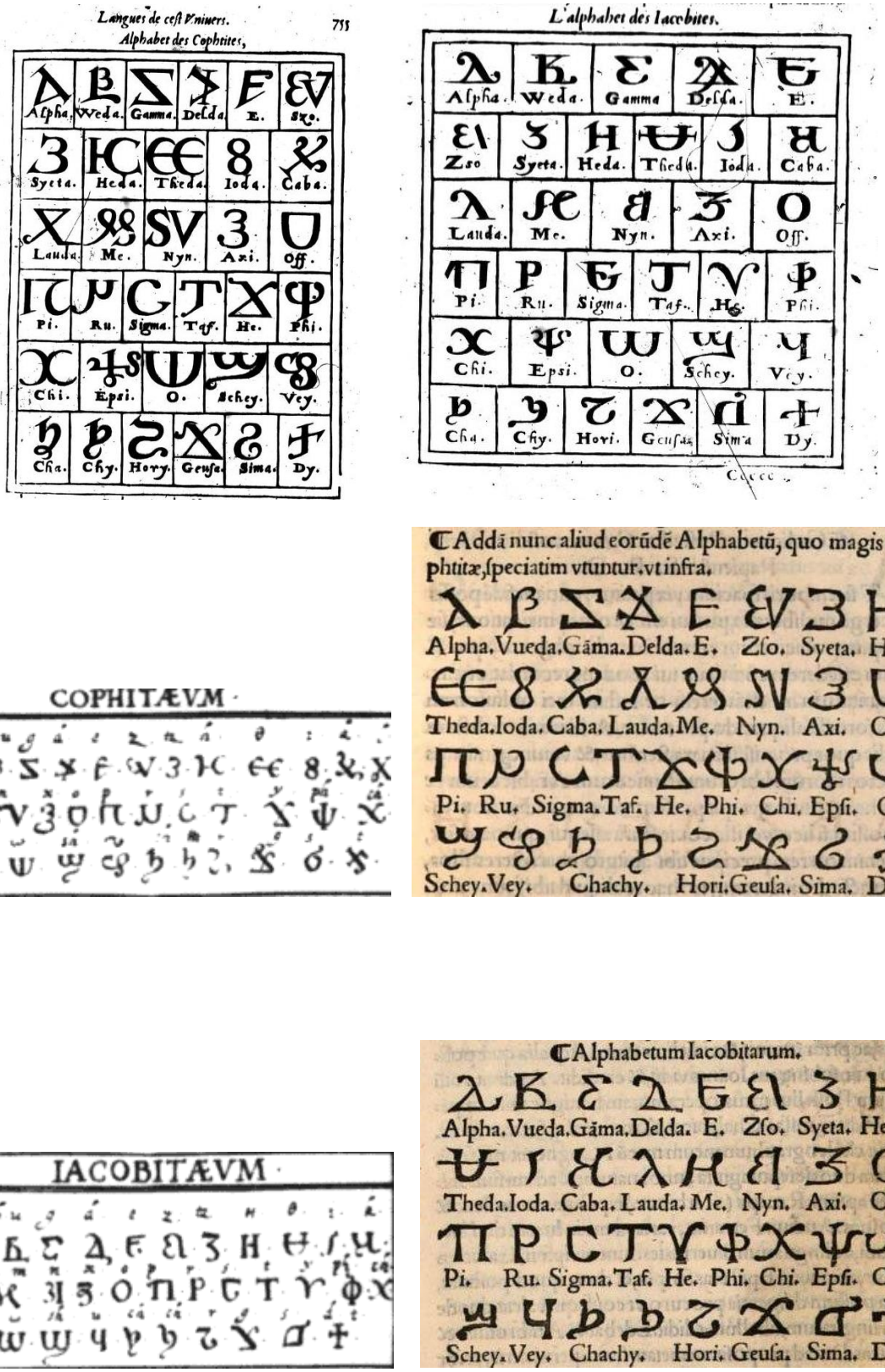


Figure 717 a. Alphabet des Cophtites, b. Alphabet des Iacobites, c. Cophitaeum, d. Alphabetum, quo magis Cophtitae speciatim utuntur, e. Iacobitaeum, f. Alphabetum Iacobitarum.

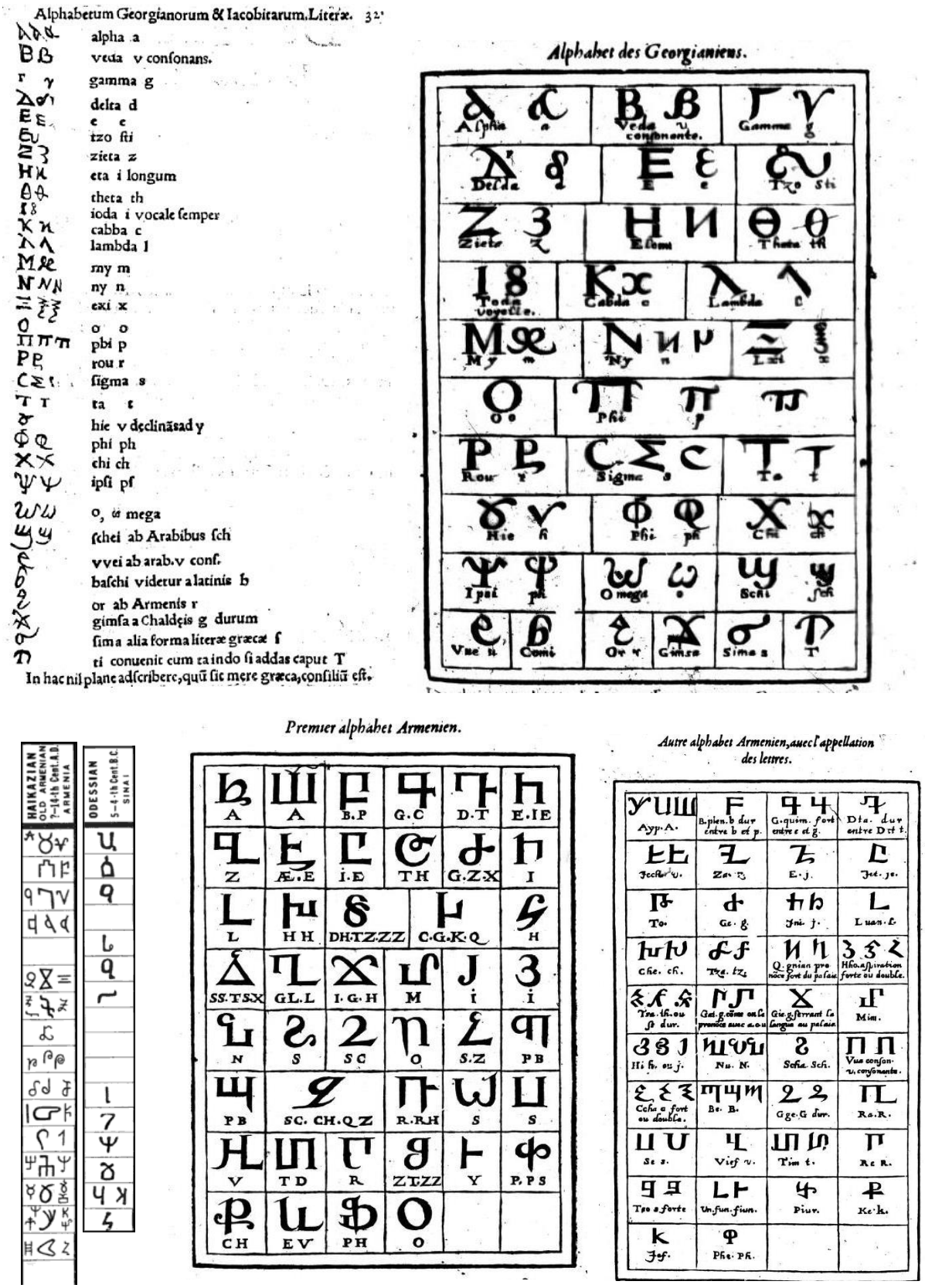


Figure 718 a. Alphabetum Giorgianorum & Iacobitarum, b. Alphabet des Georgianiens, c. Armenian, d-e. Premier and Autre Alphabet Armenien.

Figure 719. Syriacum, Maroniticum

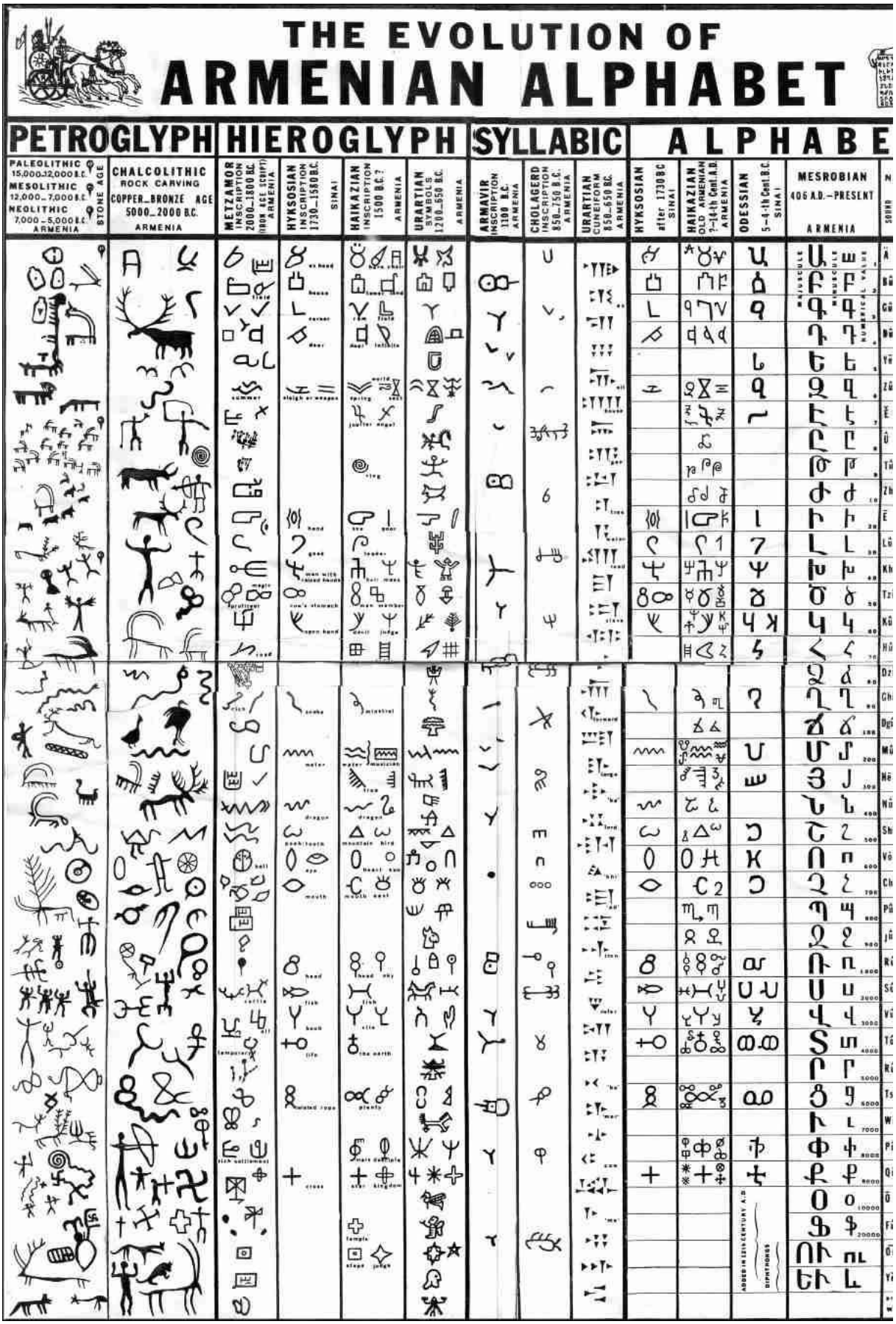


Figure 720. Armenian

Comparación entre las escrituras iranias y los alfabetos armenio y georgiano							
	Iranio		Armenio		Georgiano		
Valor fonético	Pehlevi arsácida	Avéstico		Valor fonético	Mjedruli	Jutsuri	Valor fonético
p, f							p'
				p'			p'
t				t			t'
q				k'			k'
p				p			p
t				t'			t
k, ɣ				k			k
b				b			b
d				d			d
g				g			ɣ
g							g
n				n			n
m							m
m				m			
s				s			s
z				z			z
				tš'			tš'
č				ts			ž dz
ž				ž			dž
z,ž				č			ts
š							š
h				š			
h+j				h			
r+j, r				ǧ			r
l+h							l
ḫ				ḫ			h
',a				a			a
h				ə			ee,h
h, ē				e			e
j,ī,i				i			i
j,ē							i(y)
				j(h)			i
w,ū,u				u			o
w+w							u
w+w,o,ō				o			o
w				v			vi(e)

Figure 721. Iranian, Armenian, Georgian

Appendix 9.3. Phoenician



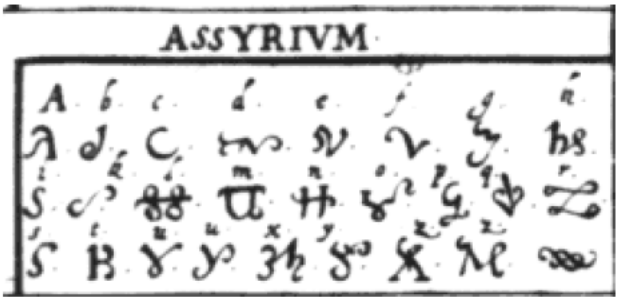










Figure 722a. Phenician 1, b. Assyrium, c. Premier alphabet Phoenicien, d. Alphabetum Siriorum, e. Phenician 2, f. Samaritan 3.

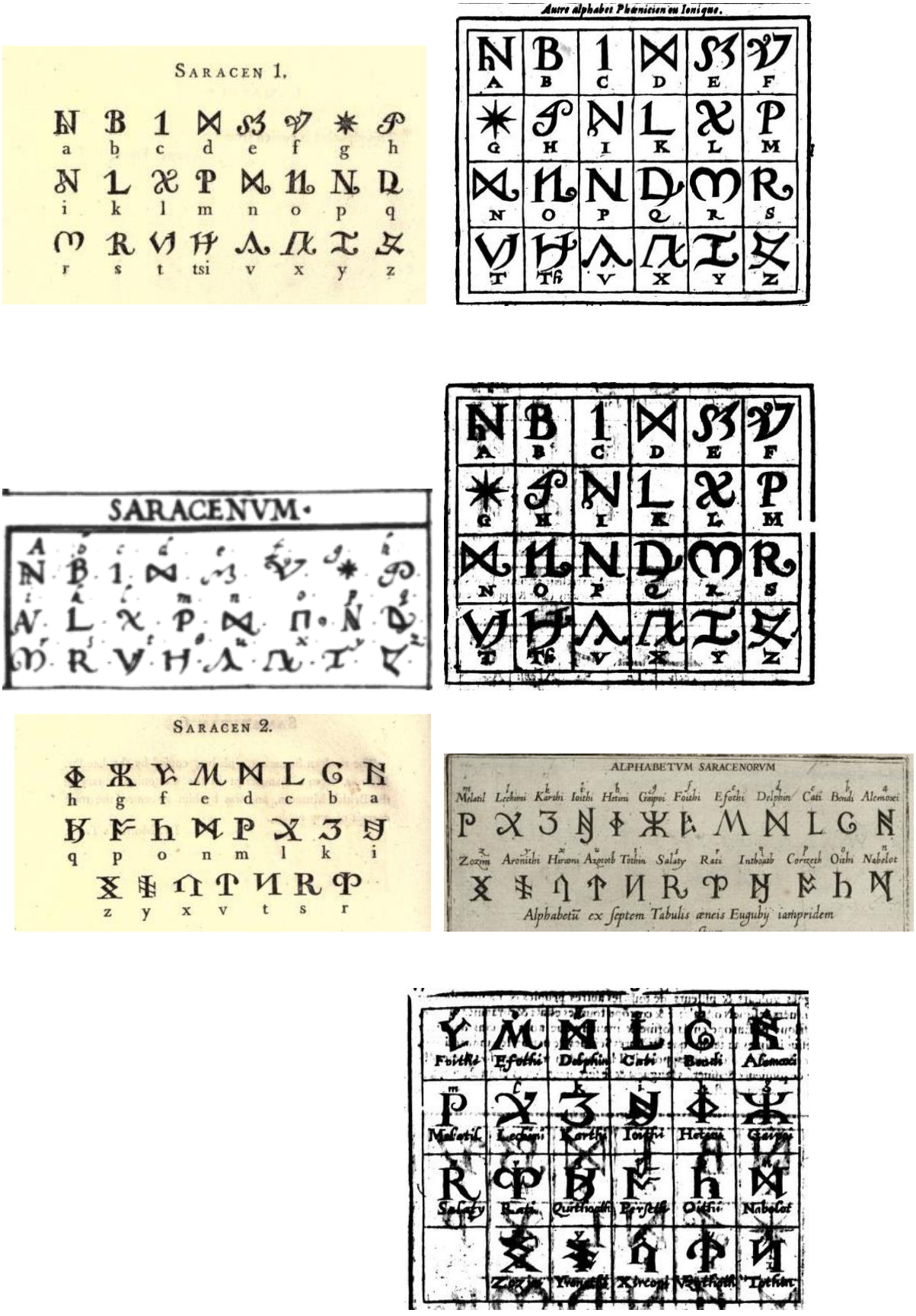
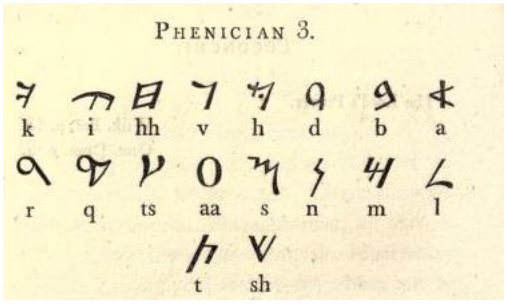
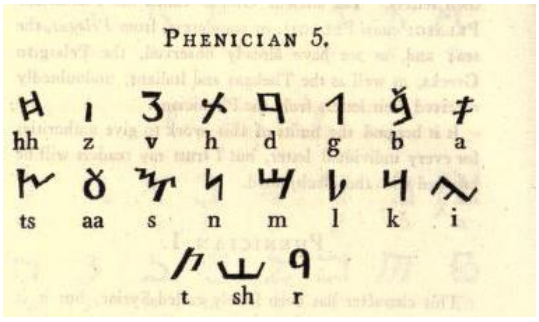
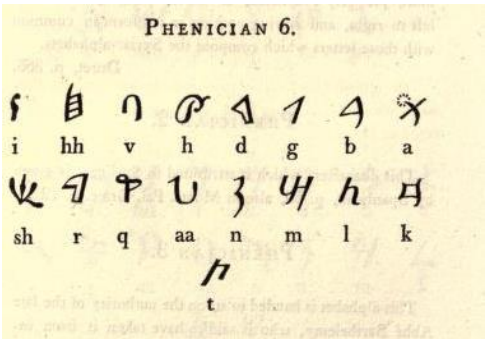


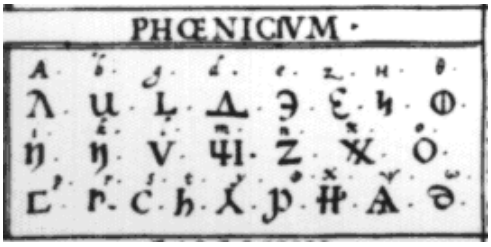
Figure 723a. Saracen 1, b. Autre alphabet Phoenicien, c. Saracenum, d. Alphabetum Saracenorum, e. Sarrasins













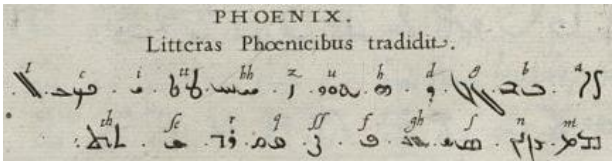


Figure 724a-d. Phenician 3-6, e. Phoenicum, f. Alphabet Francique ,g. Phoenix litteris Phoenicibus tradidit.

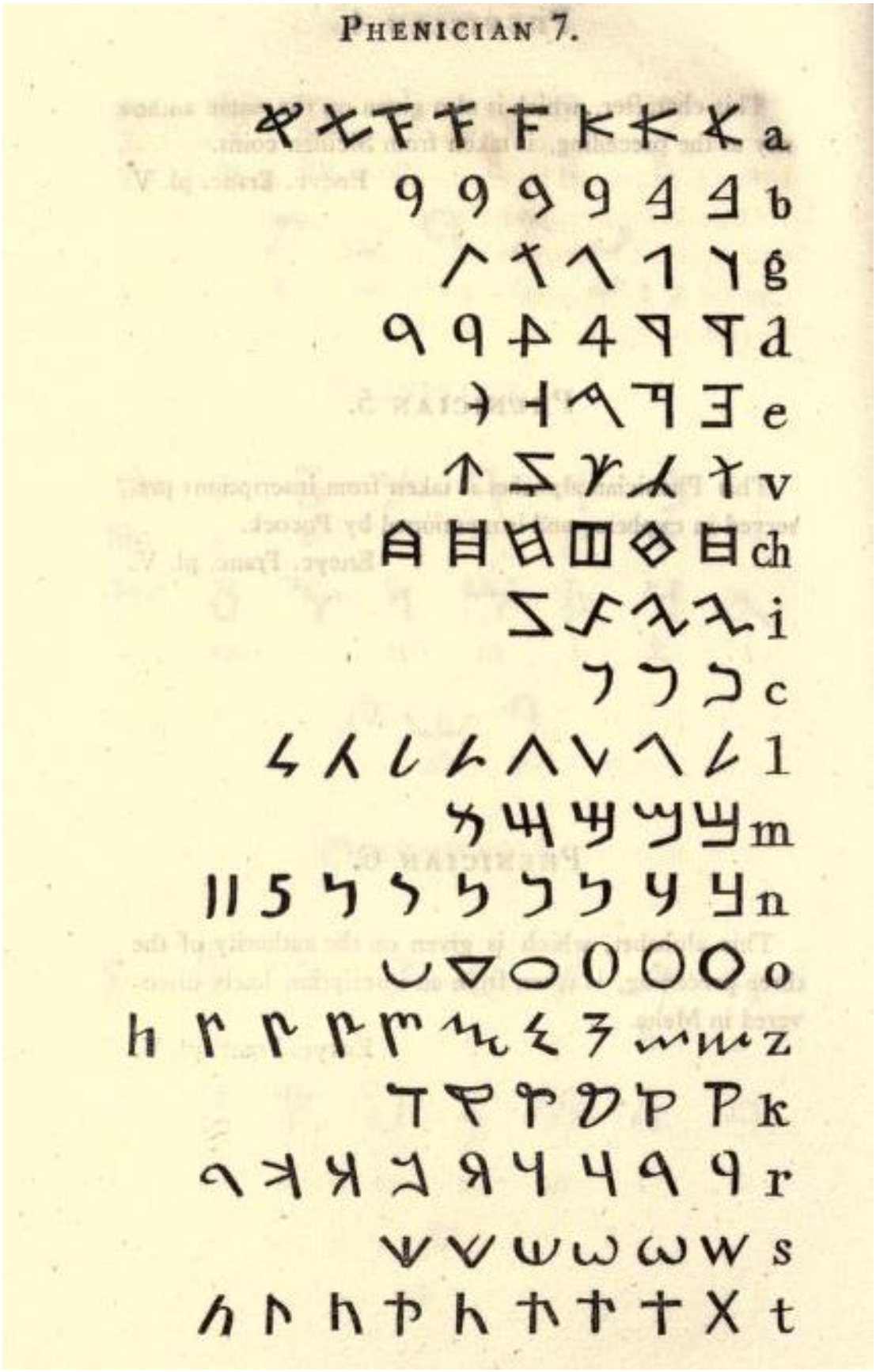


Figure 725. Phenician 7.



Figure 726 a. Punic, Pelasgian, Phoenician, Ancient Hebrew or Samaritan

Appendix 9.4. Hebrew

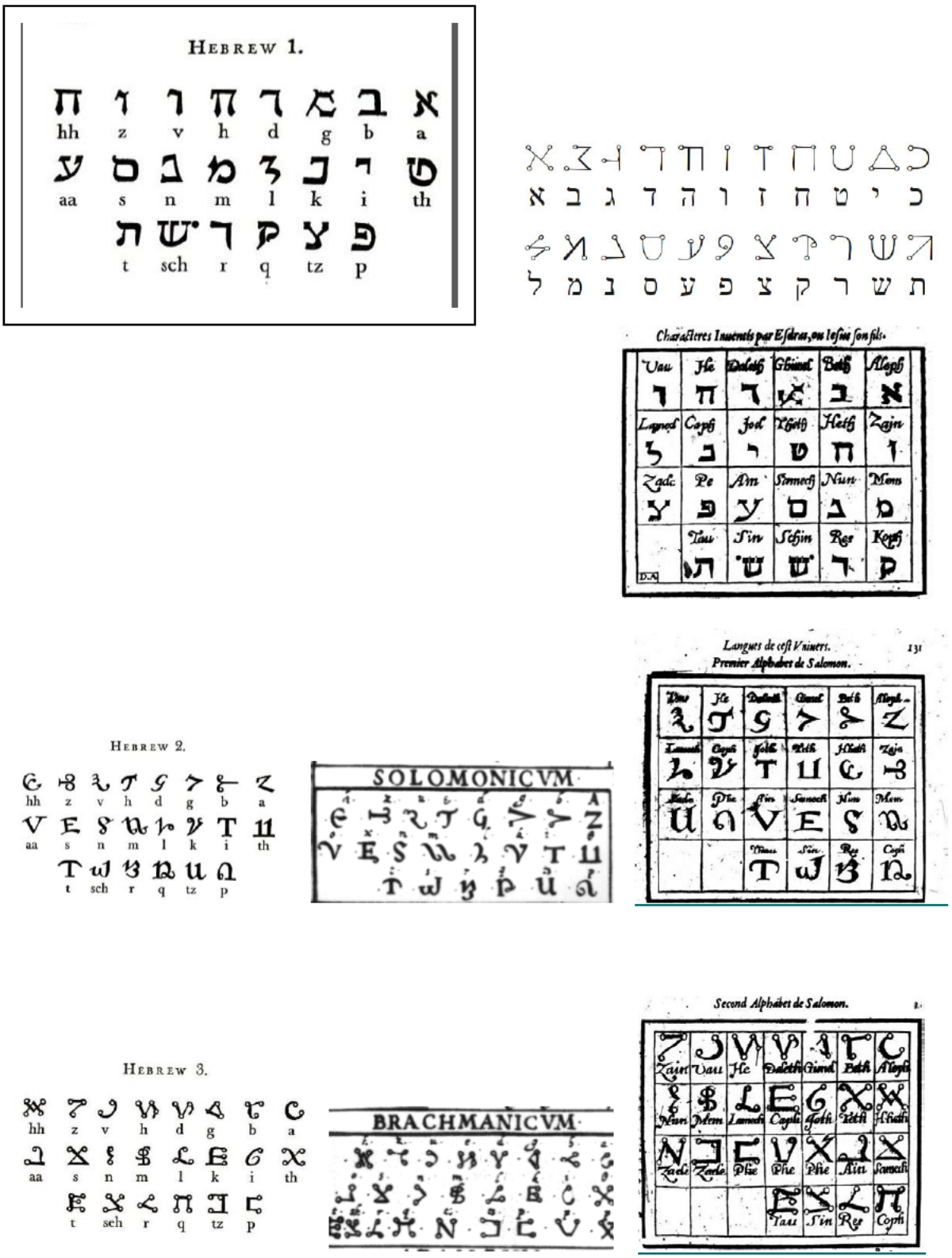


Figure 727 a. Hebrew 1, b. Celestial Hebrew, c. Characteres inventees par Esdras, d. Hebrew 2, e. Solomonicum, f. Premier Alphabet de Salomon, g. Hebrew 3. h. Brachmanicum, i. Second Alphabet de Salomon.

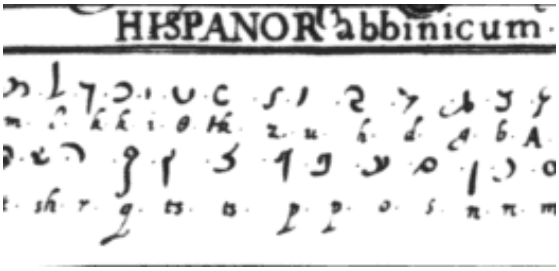












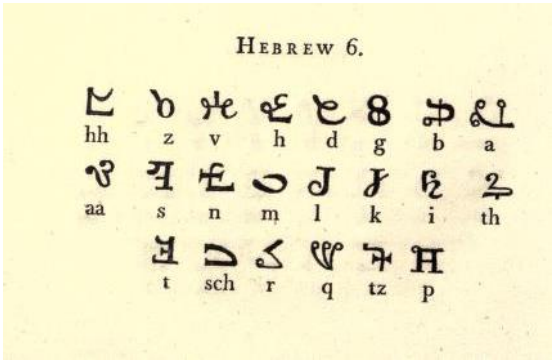




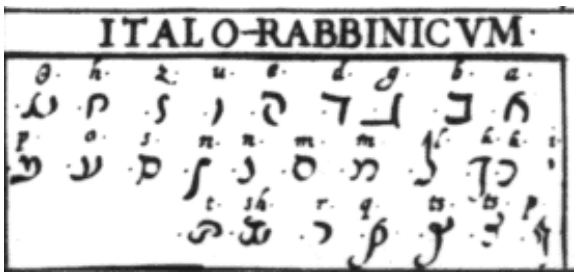
Figure 728a. Hebrew 4. b. Characteres des lettres courantes des Iuifs dállemagne, c. GermanoRabbinicum, d. Hebrew 5, e. Characteres des lettres courantes des Iuifs d'Éspagne, f. HispanoRabbinicum, g. Hebrew 6, h. Malachim











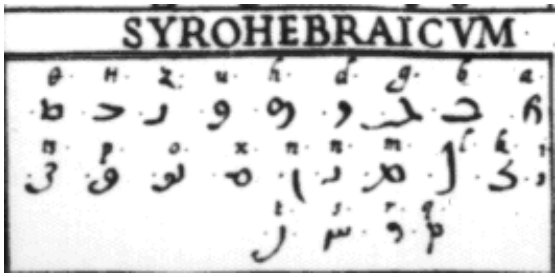
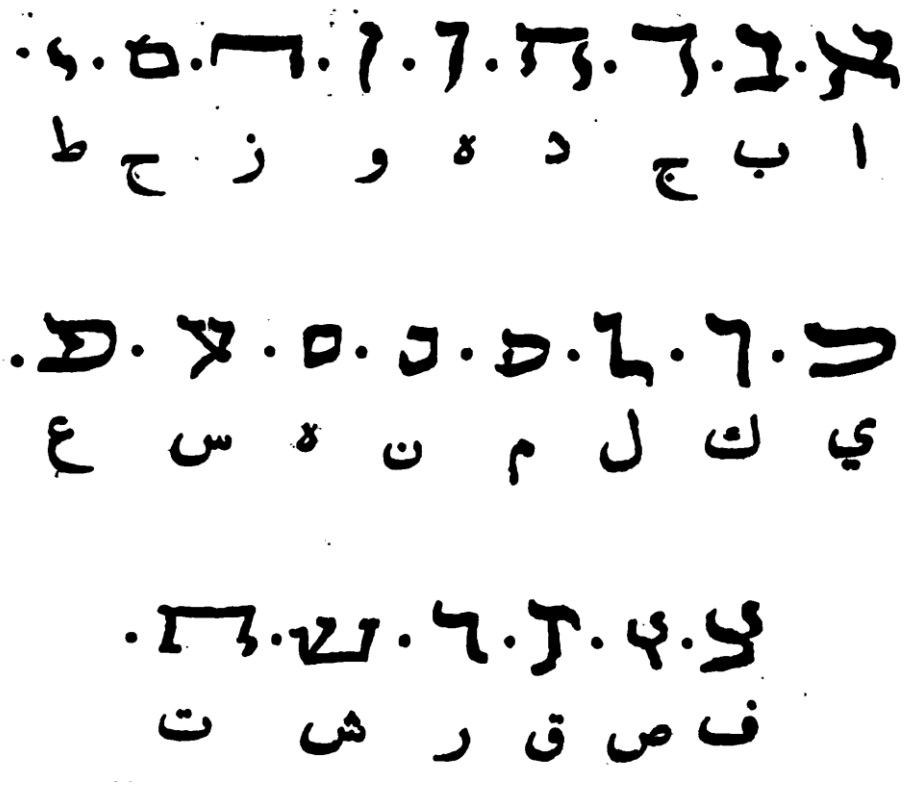
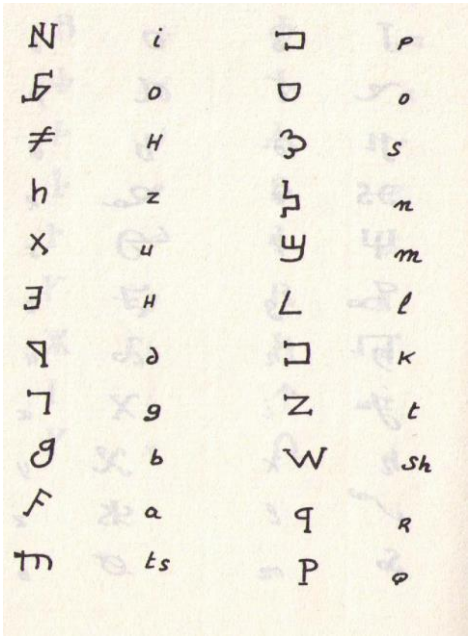


Figure 729a-b. Hebrew 7, 9, c. Chaldean 12, d. Rabbinicum, e. Italo-Rabbinicum, f. Syrohebraicum.



Hammer 1806 p. 11





Hebraicum

Figure 730. Hebrew (Hammer 1806,p.11), Hebraicum, c. Alphabet Iudaique.

Appendix 9.5. Etruscan









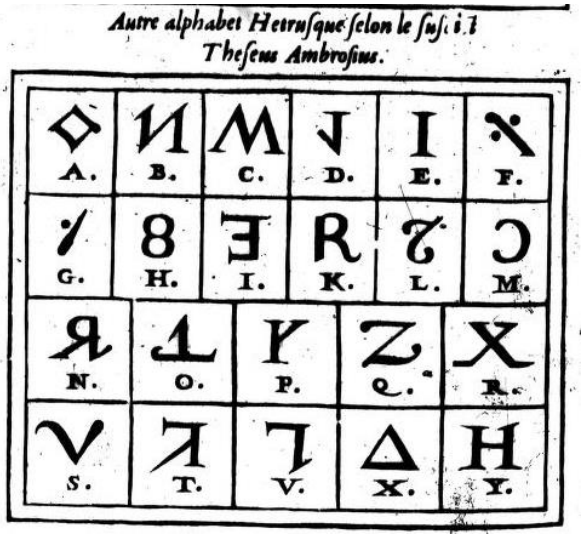


Figure 731 a-b. Etruscan 1 -2, c. Hetruscum (Virga Aurea), d. Demaratus Corinth, e. Autre alphabet Hetrusque





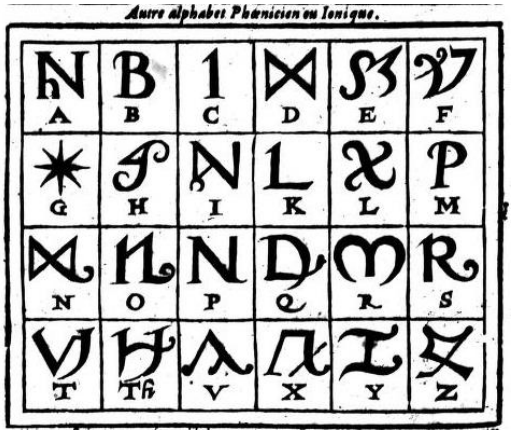


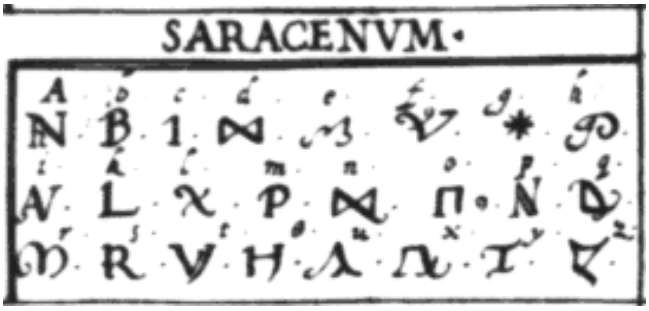


Figure 732a. Etruscan 3, b. Noachicum, c. Alphabetum Hetruscum, d.Alphabetum ex septem tabulis aeneis Eugubii (Gubbio).

Appendix 9. 6. Saracen











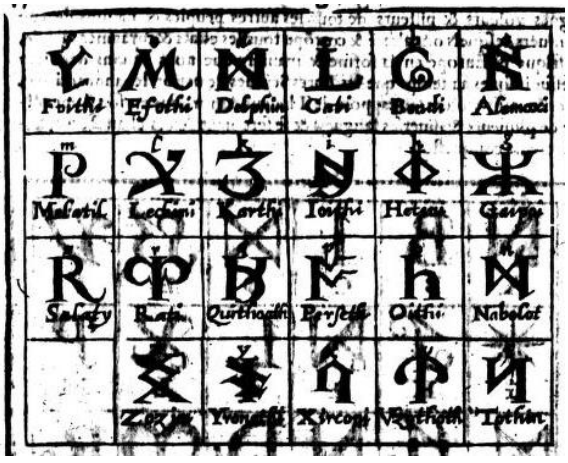
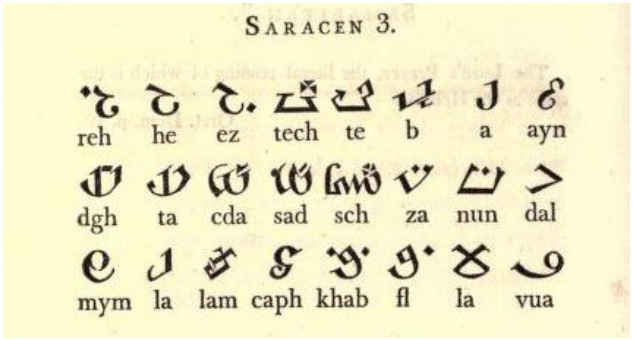


Figure 733a. Saracen 1, b. Autre alphabet Phoenicien, c. Saracen 2, d. Alphabetum Saracenorum, e. Sarassin



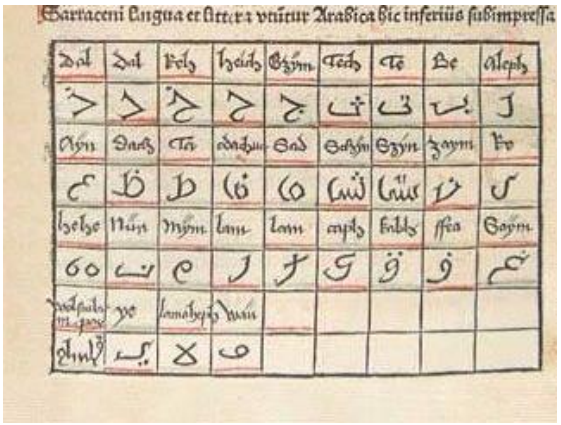
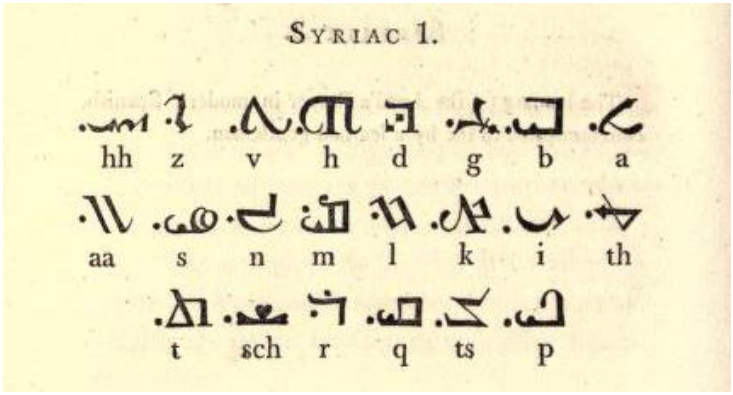


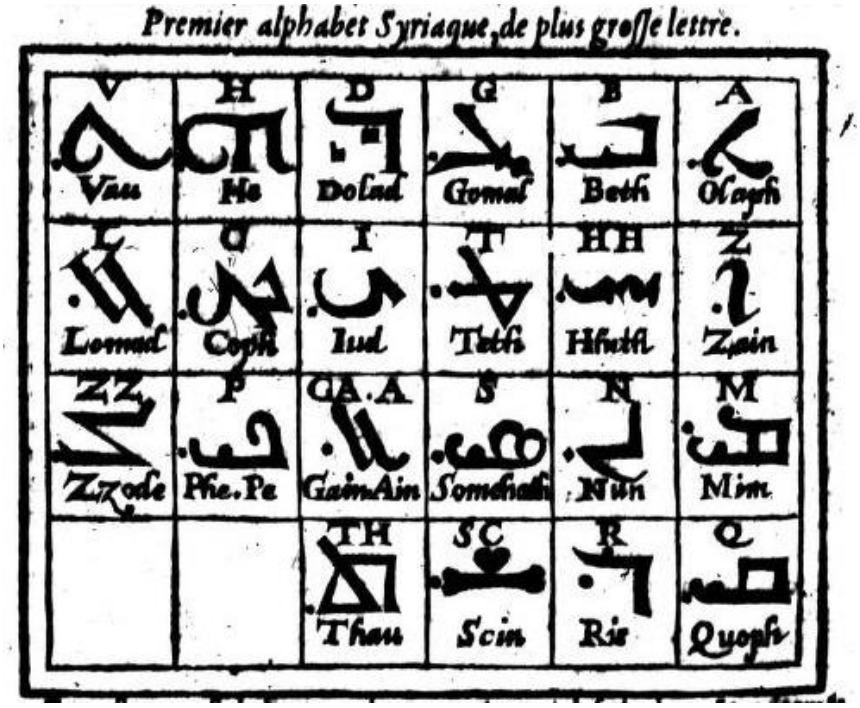




Figure 734a. Saracen 3. b Sarraceni lingua, c. Sarrasin, d. Saracen 4.

Appendix 9.7. Syriac





Form of Coptic Letters: http://www.muslimheritage.com/ImageLibrary/OkashaFigure3.jpg



Figure 735 a. Syriac 1, b. Premier alphabet Syriaque , c. Alphabetum Siriorum

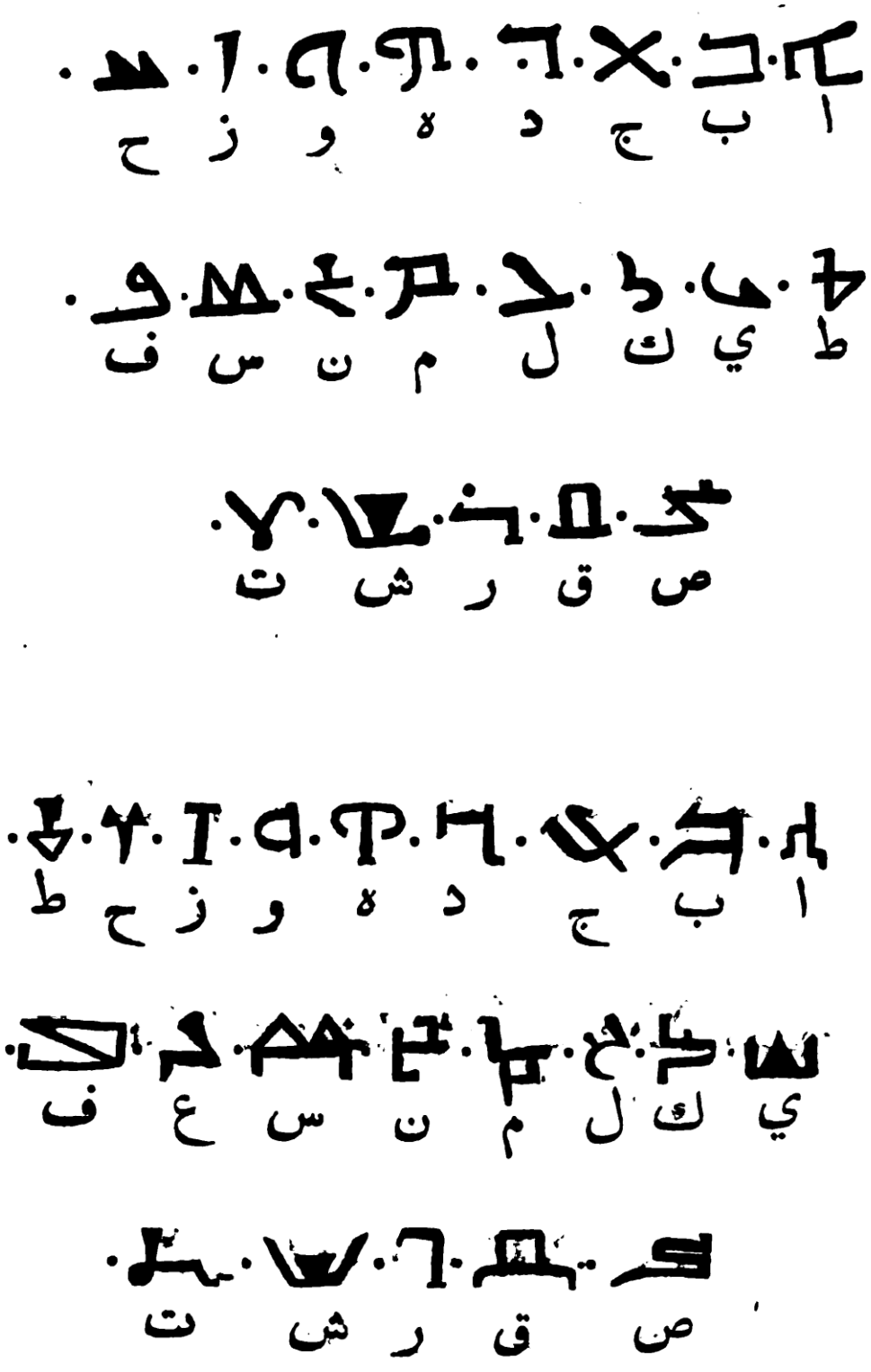
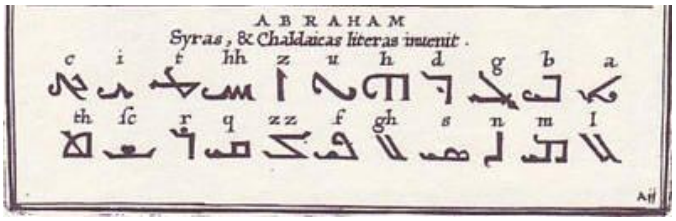
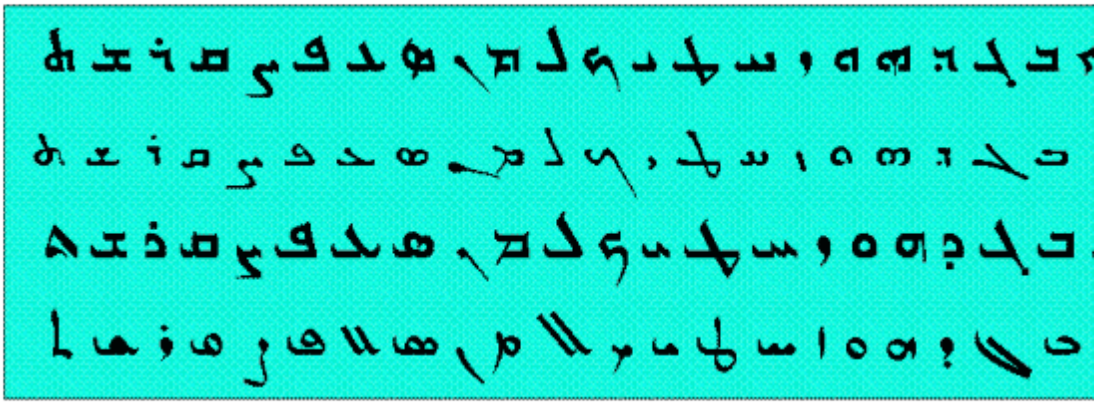


Figure 736. Old Syrian (Hammer, 1806) , 117, 118







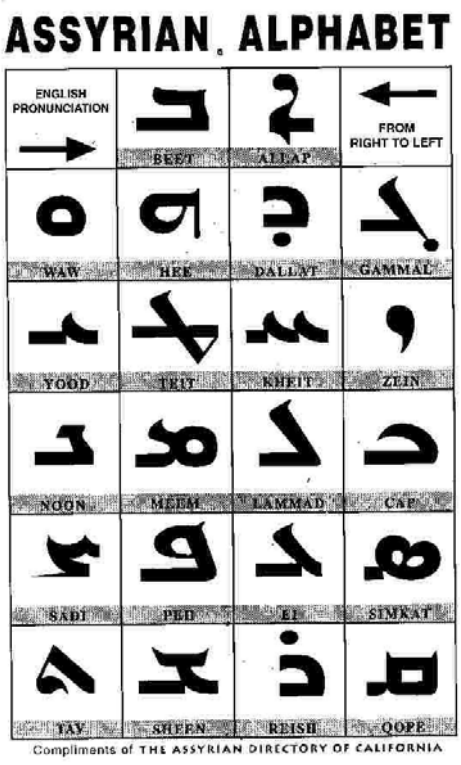
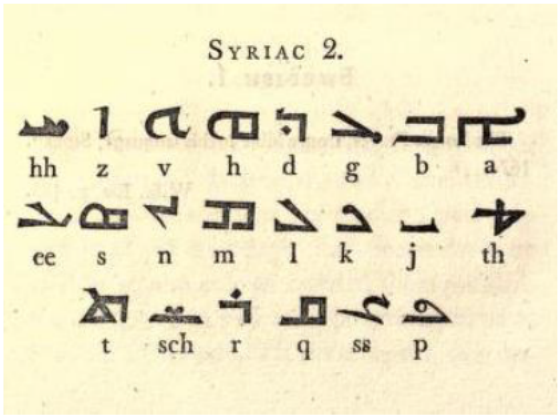
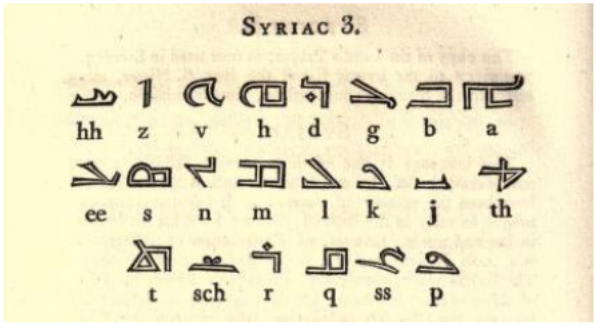
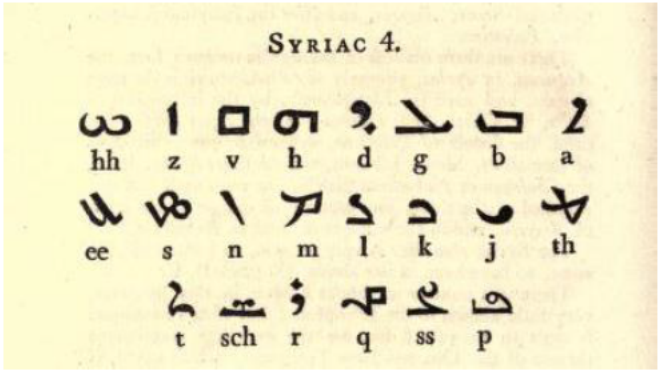


Figure 737. Abraham, Assyrian, The Syriac, Assyrian Alphabet.







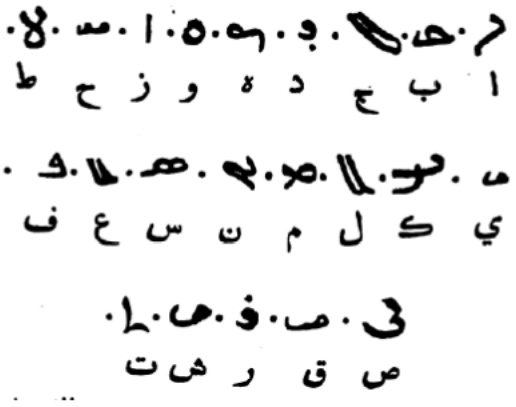
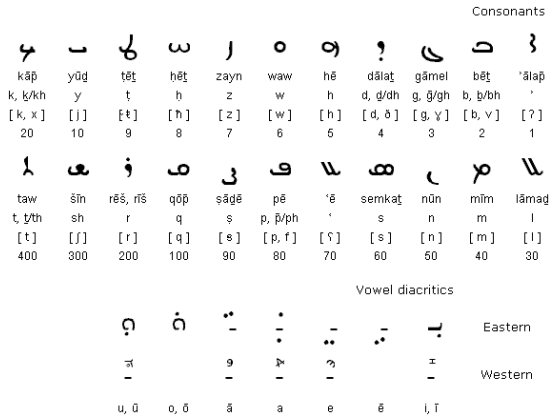
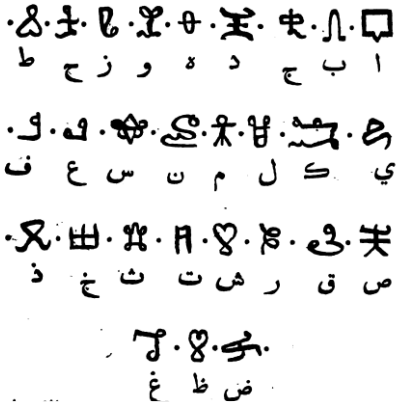
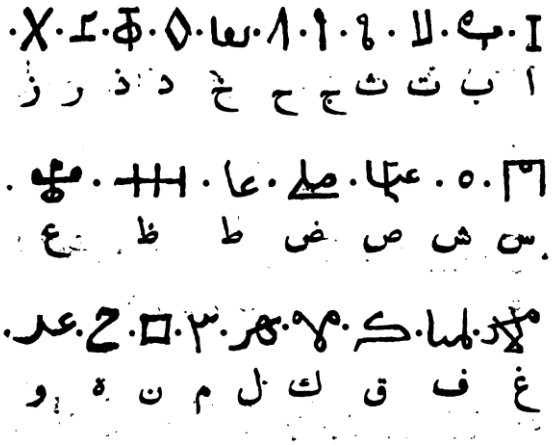


Figure 738 a –c. Syriac 2 3 4, d. Old Syrian (Hammer, 1806,9).









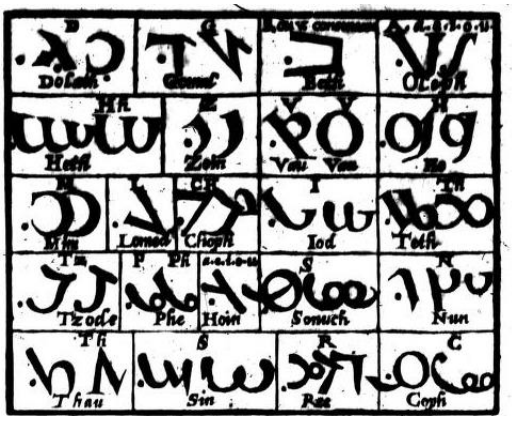
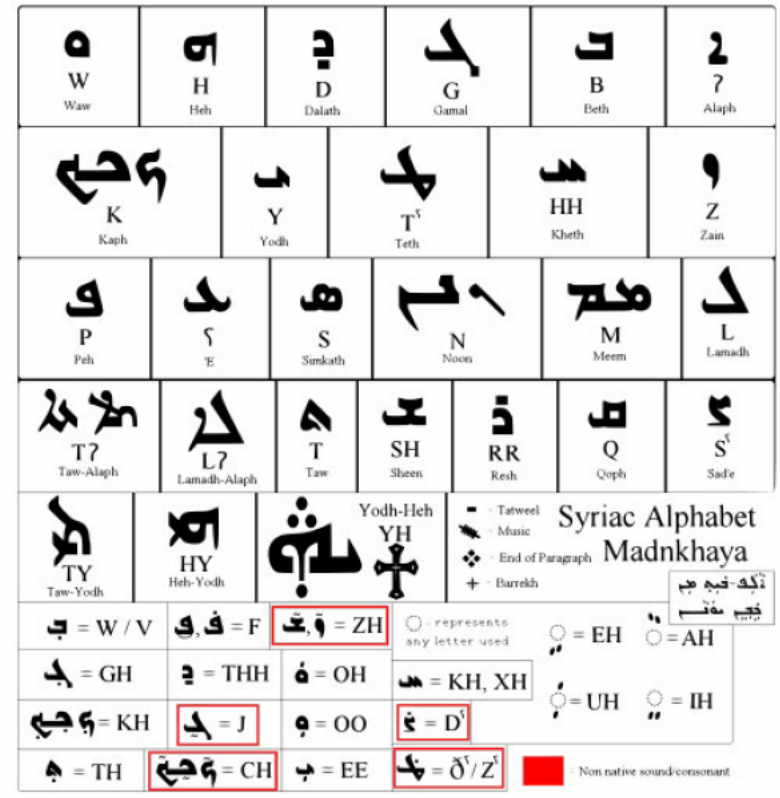






Figure 739 a. Syriac 5, b. Serta Script, c. Syrian (Hammer, 1806, 9) d. Old Nabatean p.28, 10, e. Syriac 6, f. Syriaque, g. Syriac 7.



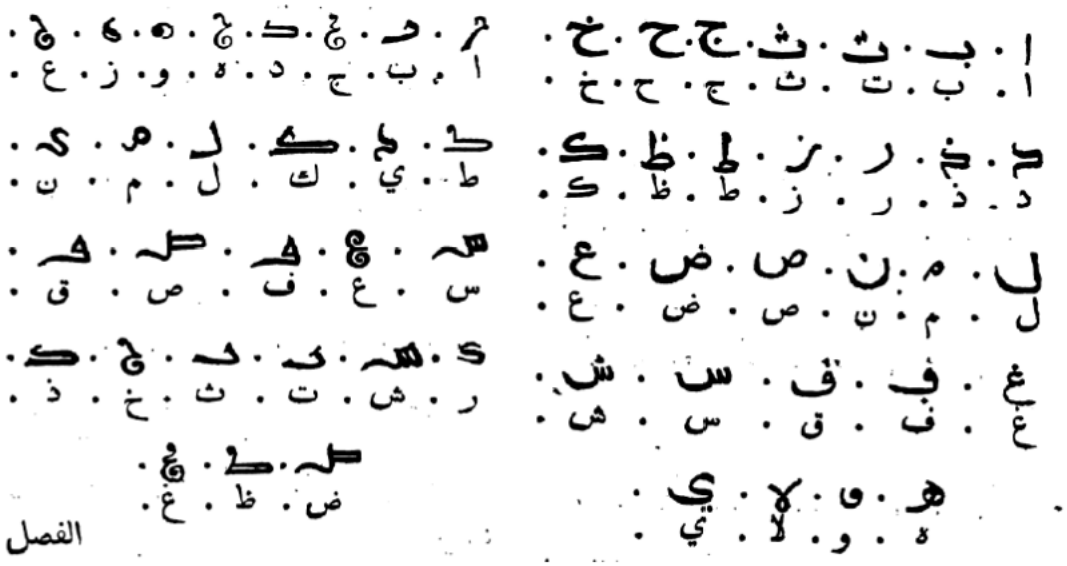


Figure 740a. Madnhaya, b Cufic Arabic, c. Magharabin Arabic







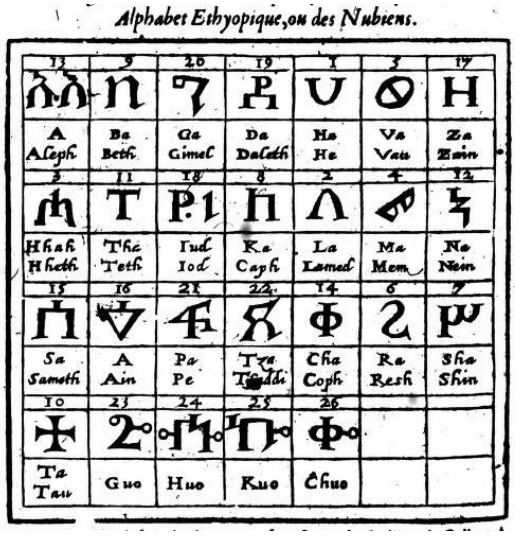




Figure 741. Indian 1, Indian 2, Alphabet des Indiens, Alphabet Ethyiopique

Appendix 10. Indian, Ethiopian, Egyptian Alphabets (A Le Phu Beth).

Connections between Indian, Ethiopian and Egyptian alphabets were explored in chapters 7 and 8. Appendix 9 offers letter by letter comparisons across several sets of alphabets. It is divided into 8 sections :

1. Indian 1, Indian 2, Alphabet des Indiens and Alphabet Ethiopique ou des Nubiens, Indiens Abyssins (figures 596 - 598).

2. Numbering of letters in the Alphabet Ethiopique compared with letters in Amharic and Ethiopian (figures 599 – 601).

3. Letters of Autre alphabet des Indiens with the names of the 22 letters of Hebrew (figures 602- 604).

4. Autre Alphabet des Indiens Abyssiniens, Indian 2, and Ethiopyque (figures 605 – 610).

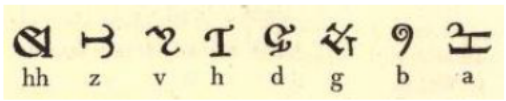
5. Two versions of Alphabetum Indicum, Mercurius Thoyt, and Mercurianum (figures 611- 616).

6. Egyptian 1 2 3 4 5, Cussaeum, Isiacum, Isis, Mercurianum, Hieroglyphyicum (figures 617 - 618

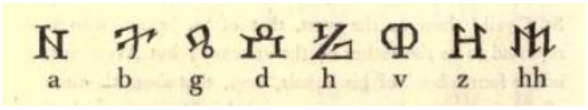
7. Egyptian Hieroglyphs: 36 and 25 “letters” (figure 619).

8. Hieroglyphs, Egyptian 1 2 3 4 5 6 7, Aegyptiacum, and Letters of Alphabet (figures 620 – 644.

Indian 1



Indian 2



Indian 1 Indiens Indian 2 Autre Indiens Abyssins

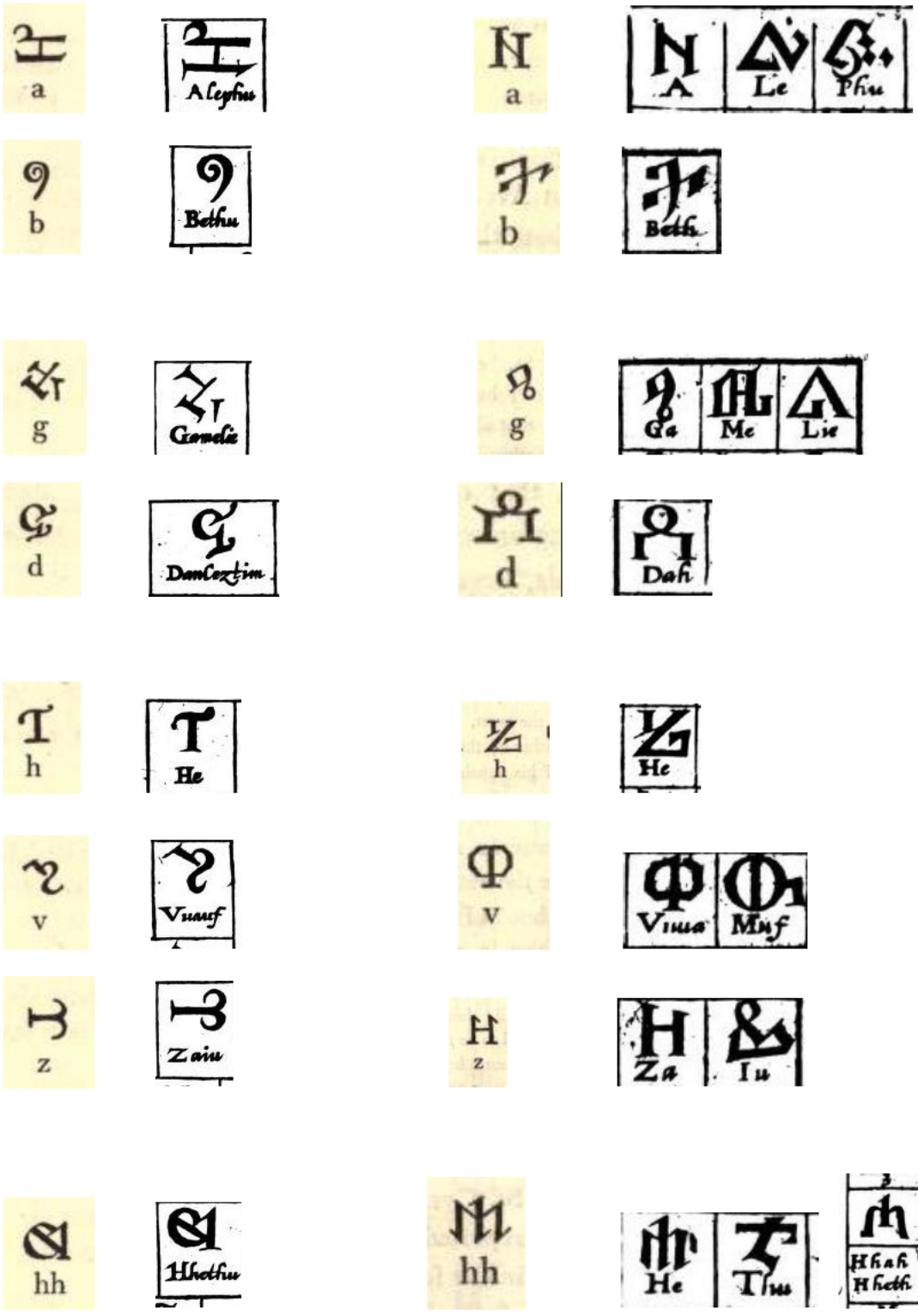
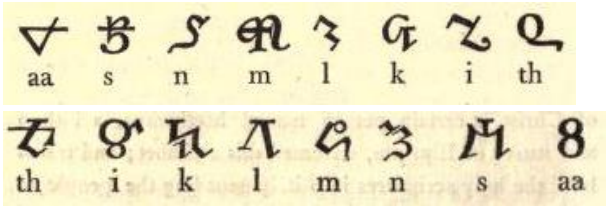


Figure 742. Indian 1, Indian 2, Alphabet des Indiens, Alphabet Ethyiopique: a- hh

Indian 1 Indian 2

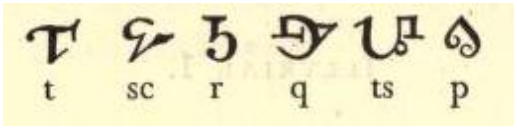


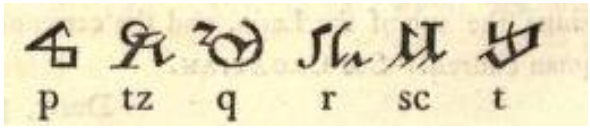
Indian 1 Indiens Indian 2 Autre Indiens Abyssins



Figure 743. Indian 1, Indian 2, Alphabet des Indiens, Alphabet Ethyiopique : th - aa

Indian 1 Indian 2

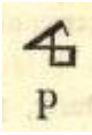




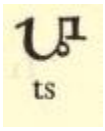
Indian 1 Indiens Indian 2 Autre Indiens Abyssins











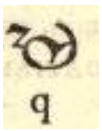




























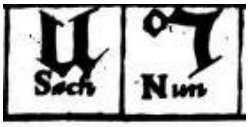










Figure 744. Indian 1, Indian 2, Alphabet des Indiens, Alphabet Ethyiopique : p-t



	mit a	mit û	mit î	mit â	mit ê	mit e	mit ô	m̃ =
1. Hoi	ha	hu	hi	ha	he	he	ho	h



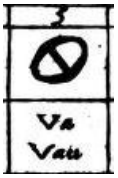
2. Lawi | la | lu | li | la | le | le | lo | l |



3. Haut | ha | hu | hi | ha | he | he | ho | h



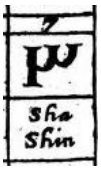
4. Mai | ma | mu | mi | ma | me | me | mo | m



19. Wawe | wa | wu | wi | wa | we | we | wo | w |



6. Res | ra | ru | ri | ra | re | re | ro | r



5. Saut | sa | su | si | sa | se | se | so | s |



9. Kaf | ka | ku | ki | ka | ke | ke | ko | k

Figure 745. Alphabet Ethyiopique, Aethiopian and Amharic : Letters 1 - 8



10. Beth | ba | bu | bi | ba | be | be | bo | b



27-28. Tait | ta | tu | ti | ta | te | te | to | t
*Tschait | tscha | tschu | tschi | tscha | tsche | tsche | tscho | tsch



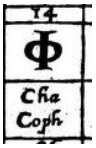
11-12. Thawi | tha | thu | thi | tha | the | the | tho | th
*Tjawi | tja | tju | tji | tja | tje | tje | tjo | tj



14-15. Nahas | na | nu | ni | na | ne | ne | no | n
*Gnahas | gna | gnu | gni | gna | gne | gne | gno | ng



16. Alph | a | u | i | a | e | e | o | a



17-18. Kaf | ka | ku | ki | ka | ke | ke | ko | k
Chaf | cha | chu | chi | cha | che | che | cho | ch



7-8. Sat | sa | su | si | sa | se | se | so | s
*Schaat | scha | schu | schi | scha | sche | sche | scho | sch



20. Ain | a | u | i | a | e | e | o | ɣ



21. Zai | za | zu | zi | za | ze | ze | zo | z

Figure 746. Alphabet Ethyiopique, Aethiopian and Amharic : letetrs 9 -17



Figure 747. Alphabet Ethyiopique, Aethiopian and Amharic: Letters 18- 24.

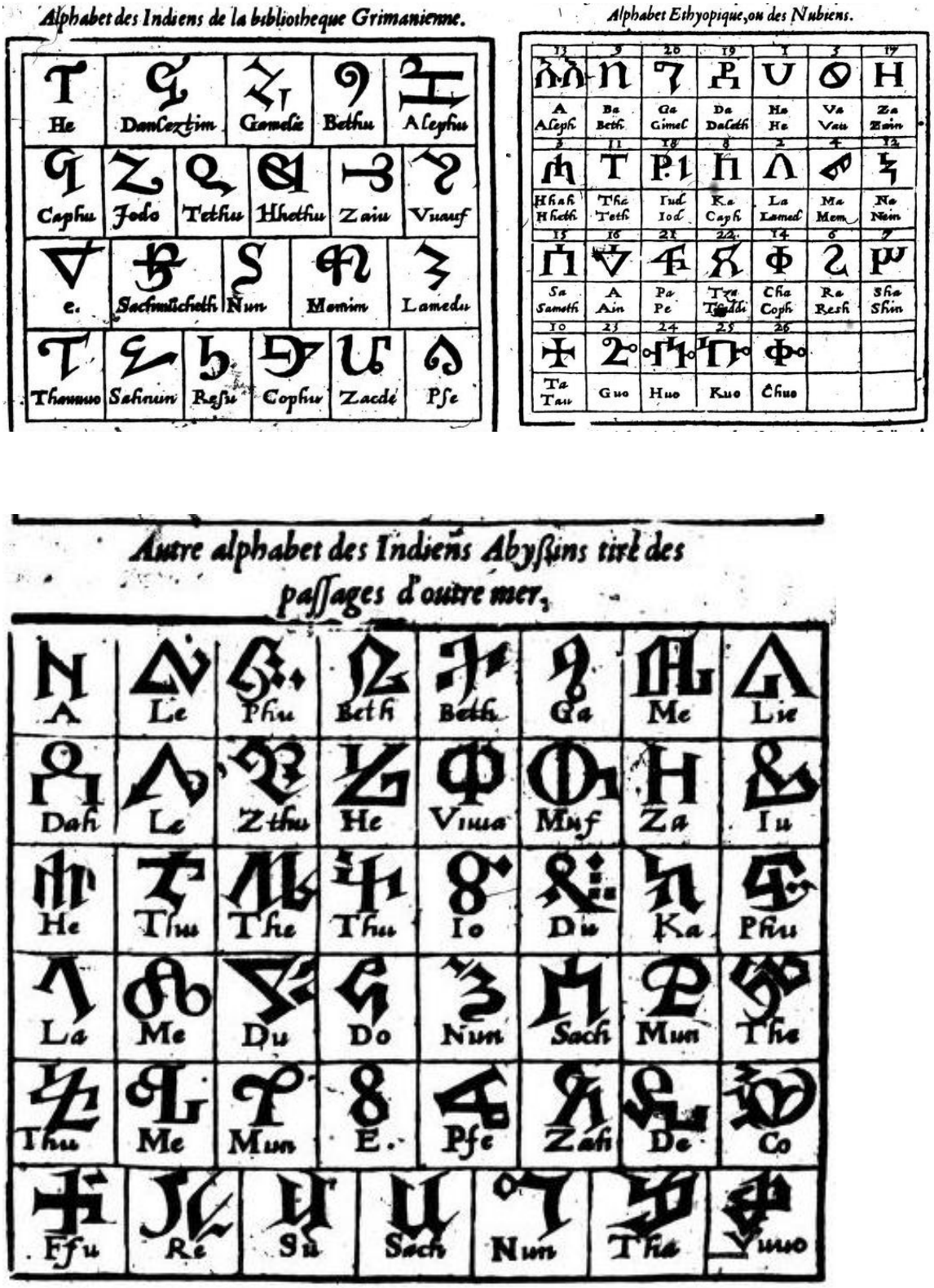
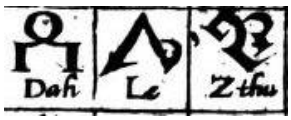


Figure 748. Alphabet des Indiens, Alphabet Ethyiopique ou des Nubiens, Autre alphabet des Indiens Abyssins.

1. Aleph 

2. Beth 

3. Gimel 

4. Daleth 

5. He 

6. Vau 

7. Zayin 

8. Heth 

9. Teth 

10. Yod 

11. Kaph 

Figure 749. Autre Alphabet des Indiens Abyssiniens: Aleph - Kaph.

12. Lamed 

13. Mem 

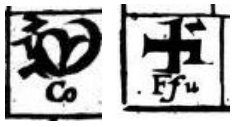
14. Nun 

15. Samekh 

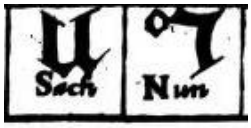
16. Ayin 

17. Peh 

18. Tzaddi 

19. Qoph 

20. Resh 

21. Shin 

22. Tau 

Figure 750. Autre Alphabet des Indiens Abyssiniens: Lamed - Tau.

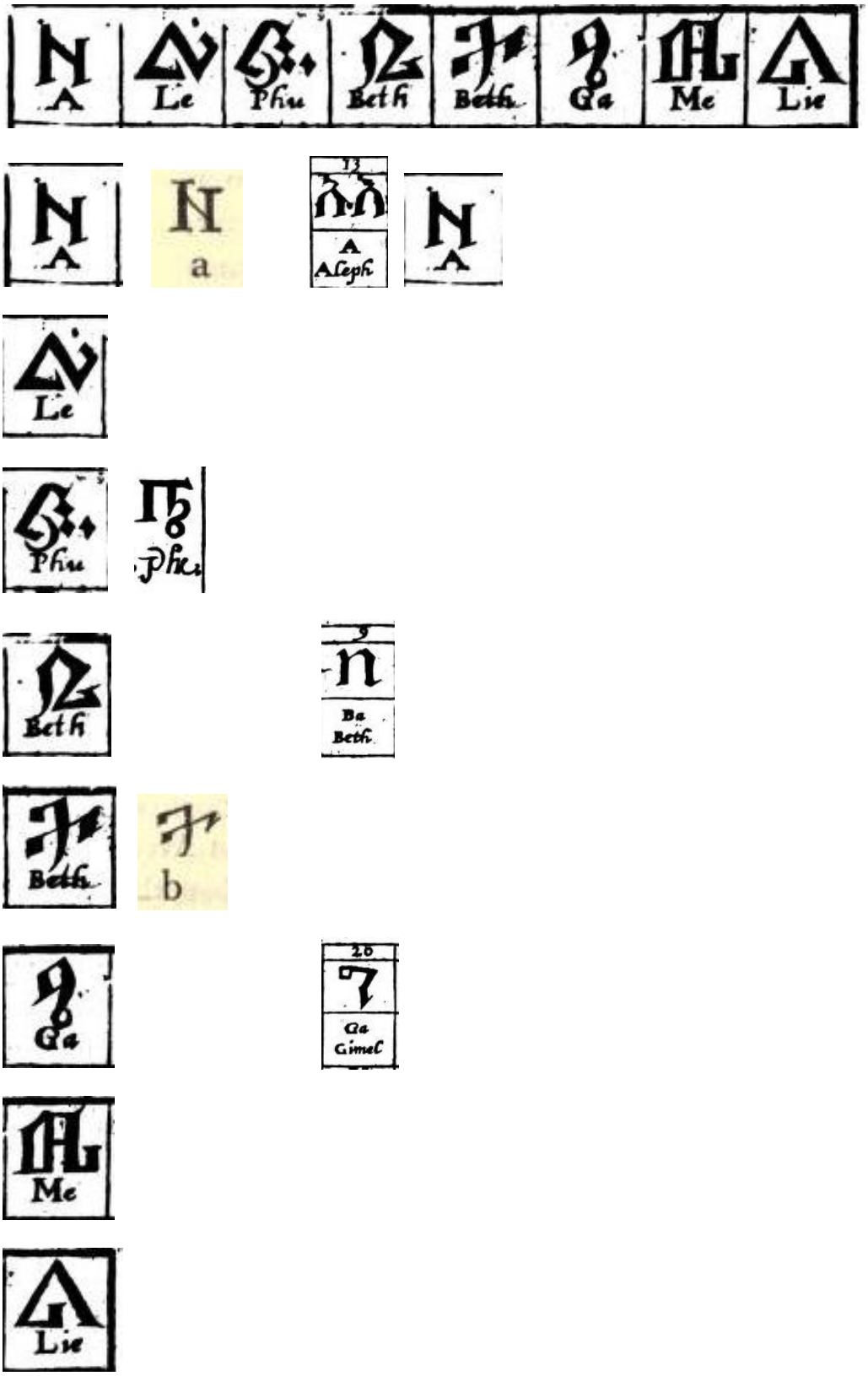


Figure 751. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: A – GaMeLie

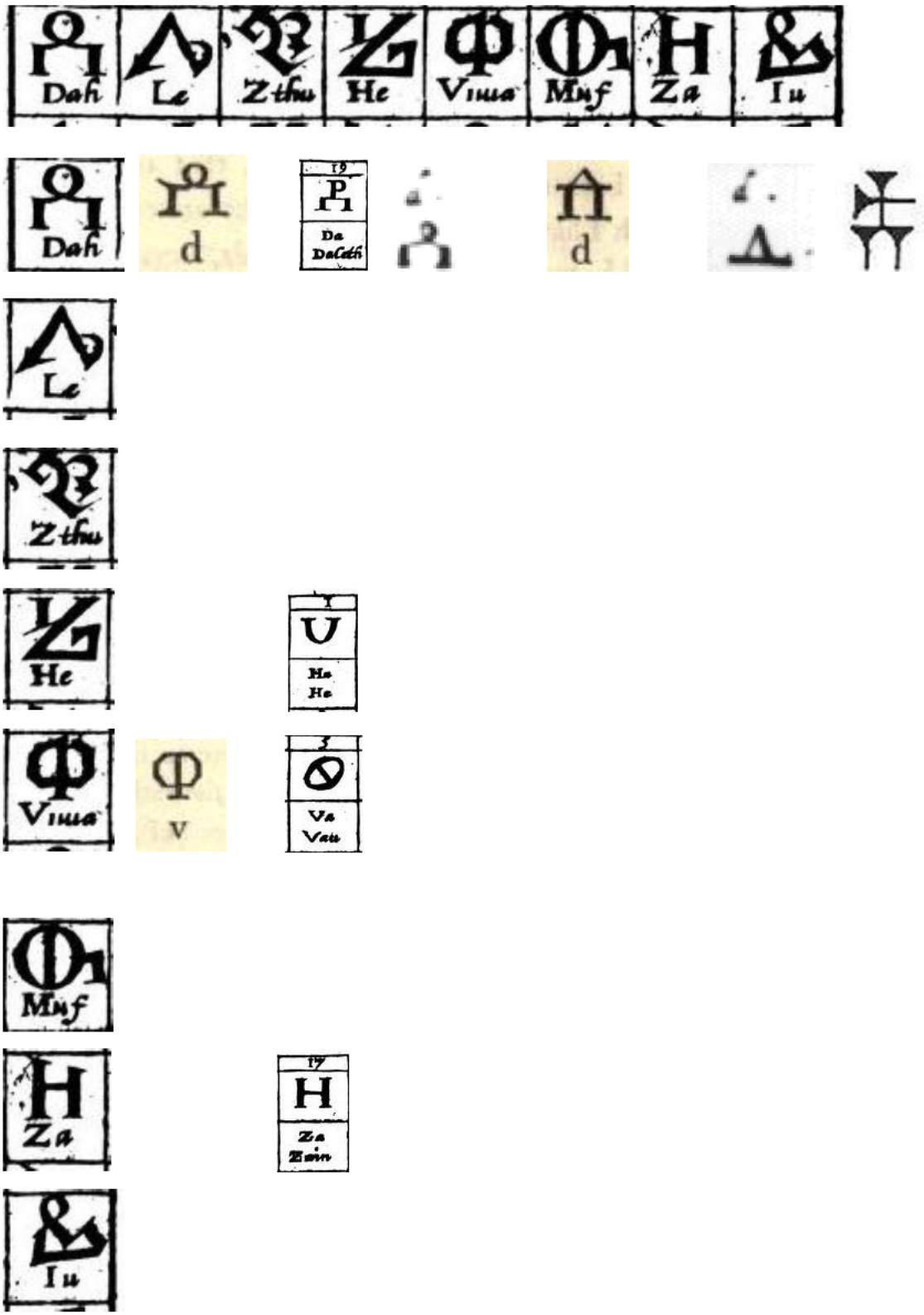


Figure 752. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Dah - MufZaIu

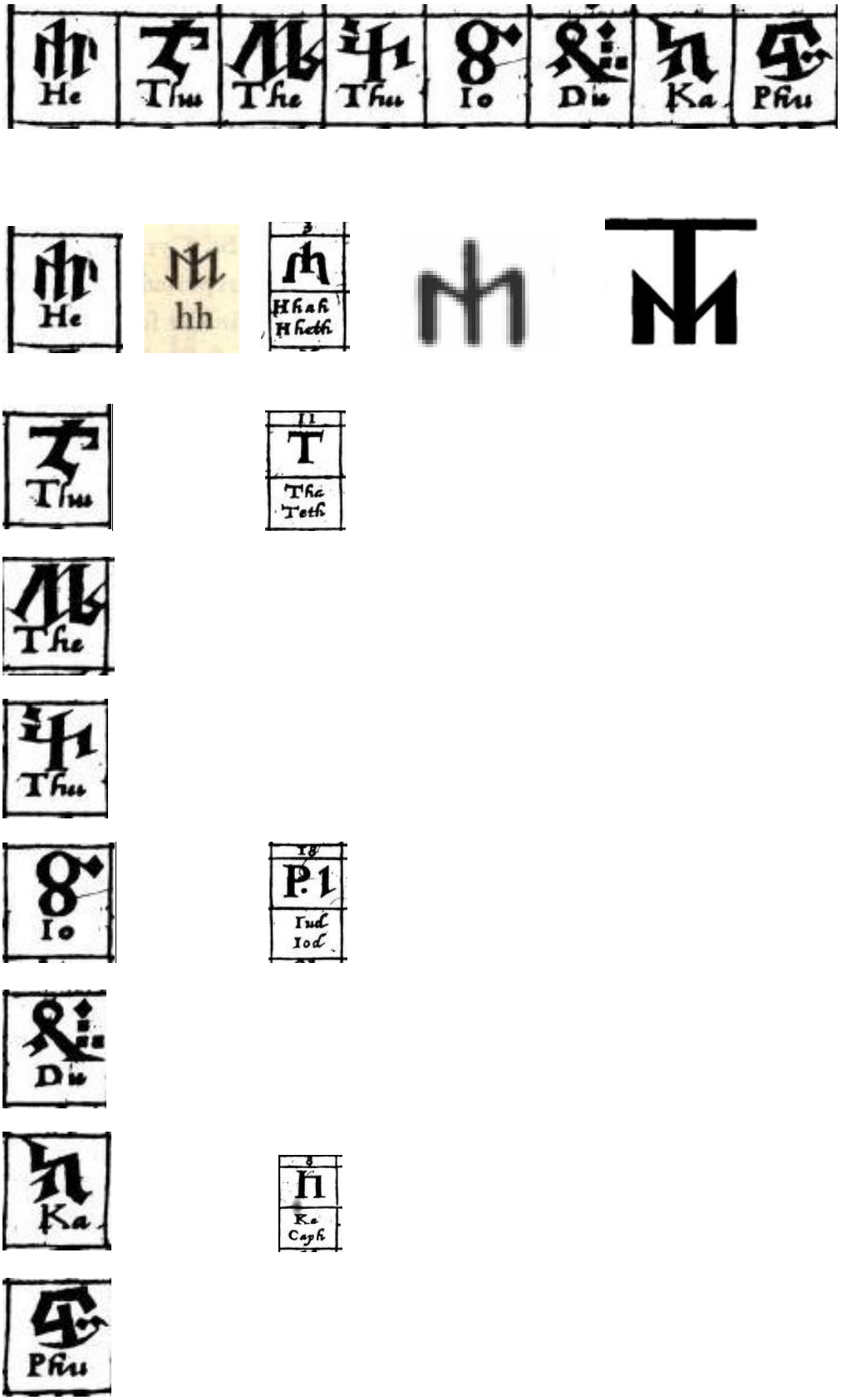


Figure 753. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Ha- Kaphu

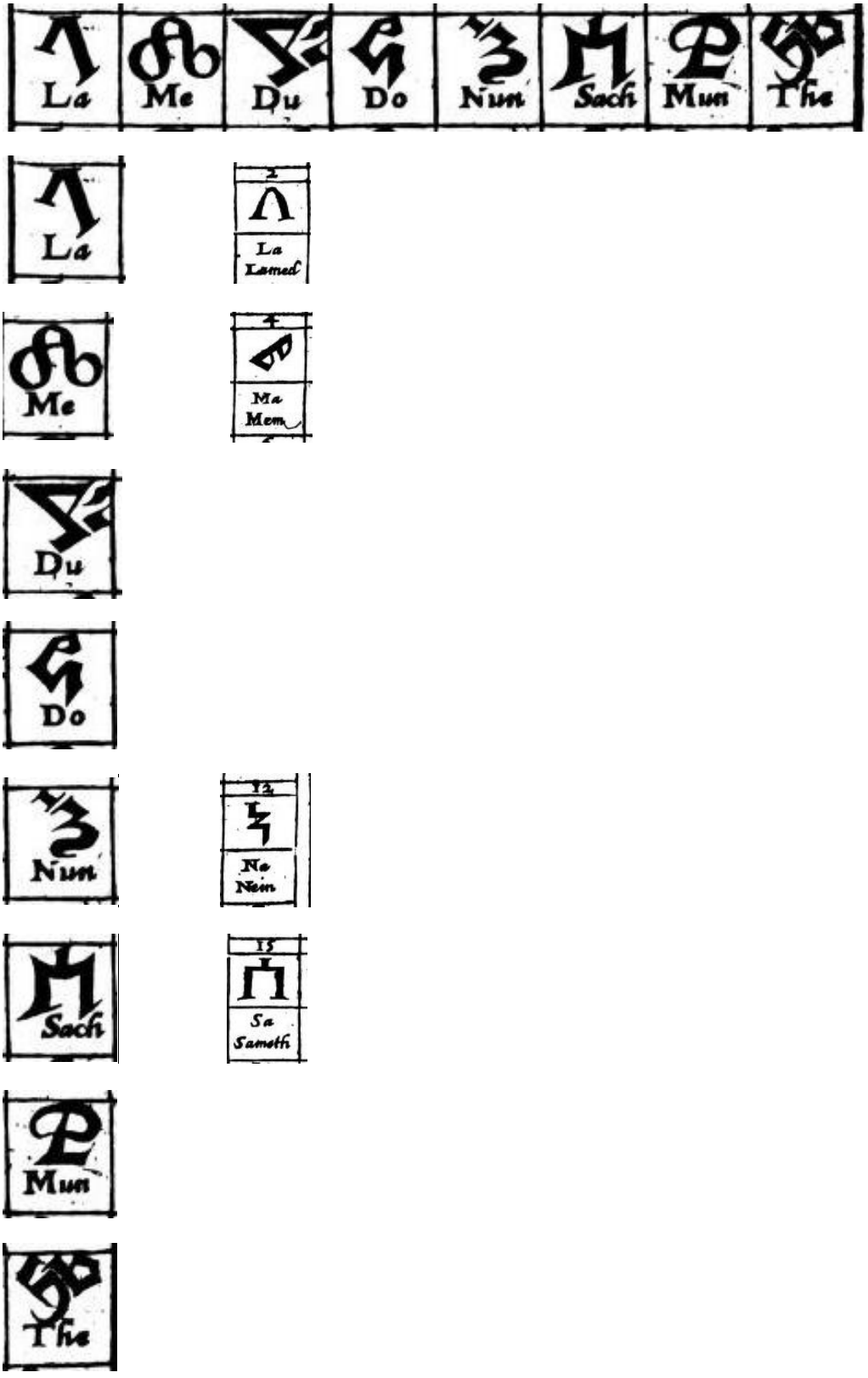


Figure 754. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: La – Sa



Figure 755. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: thu- co

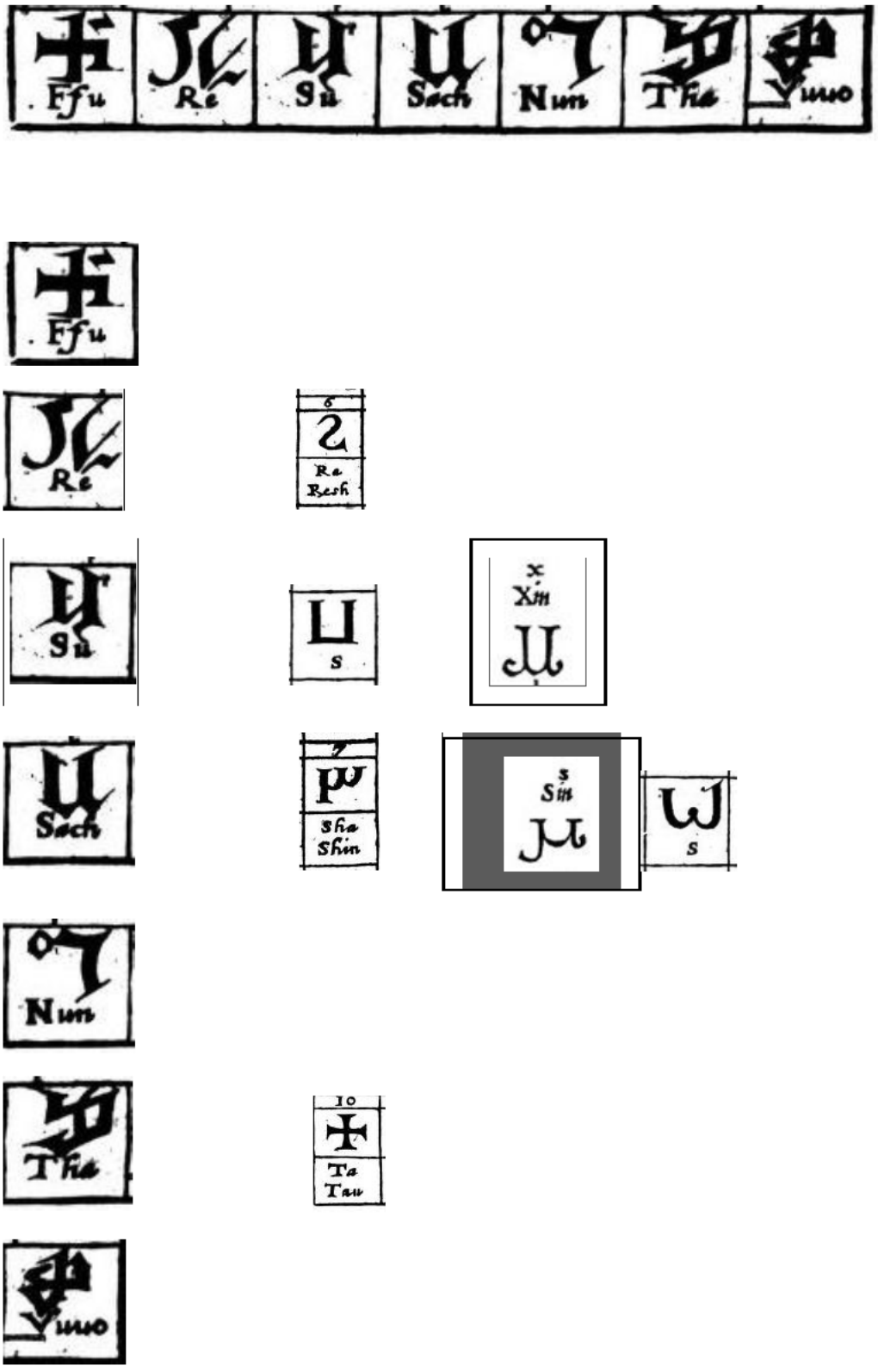


Figure 756. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Ffu – Yuvo.







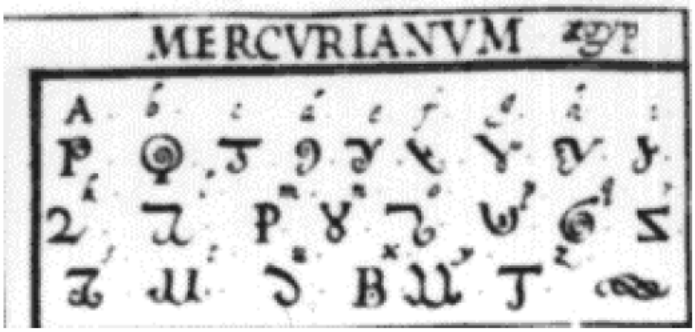
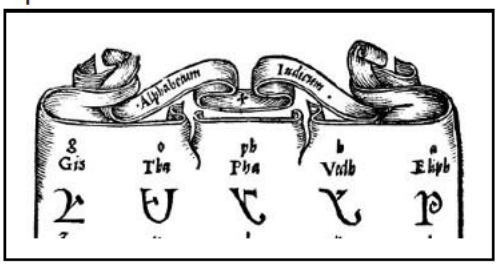
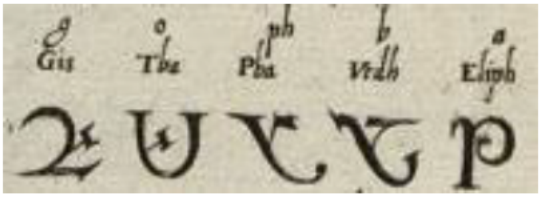


Figure 757a-b.. Alphabetum Indicum, c. Mercurius Thoyt,d Mercurianum

Alphabetum Indicum



Alphabetum Indicum (De Bry)



Mercurius Thoyt

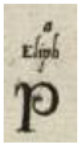
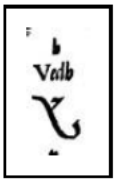
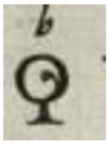
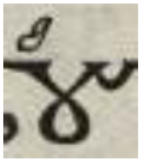
Indicum (Palatino)	Indicum (De Bry)	Mercurius Thoyt	Mercurianum
			
			
			
			
			

Figure 757. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 1- 5

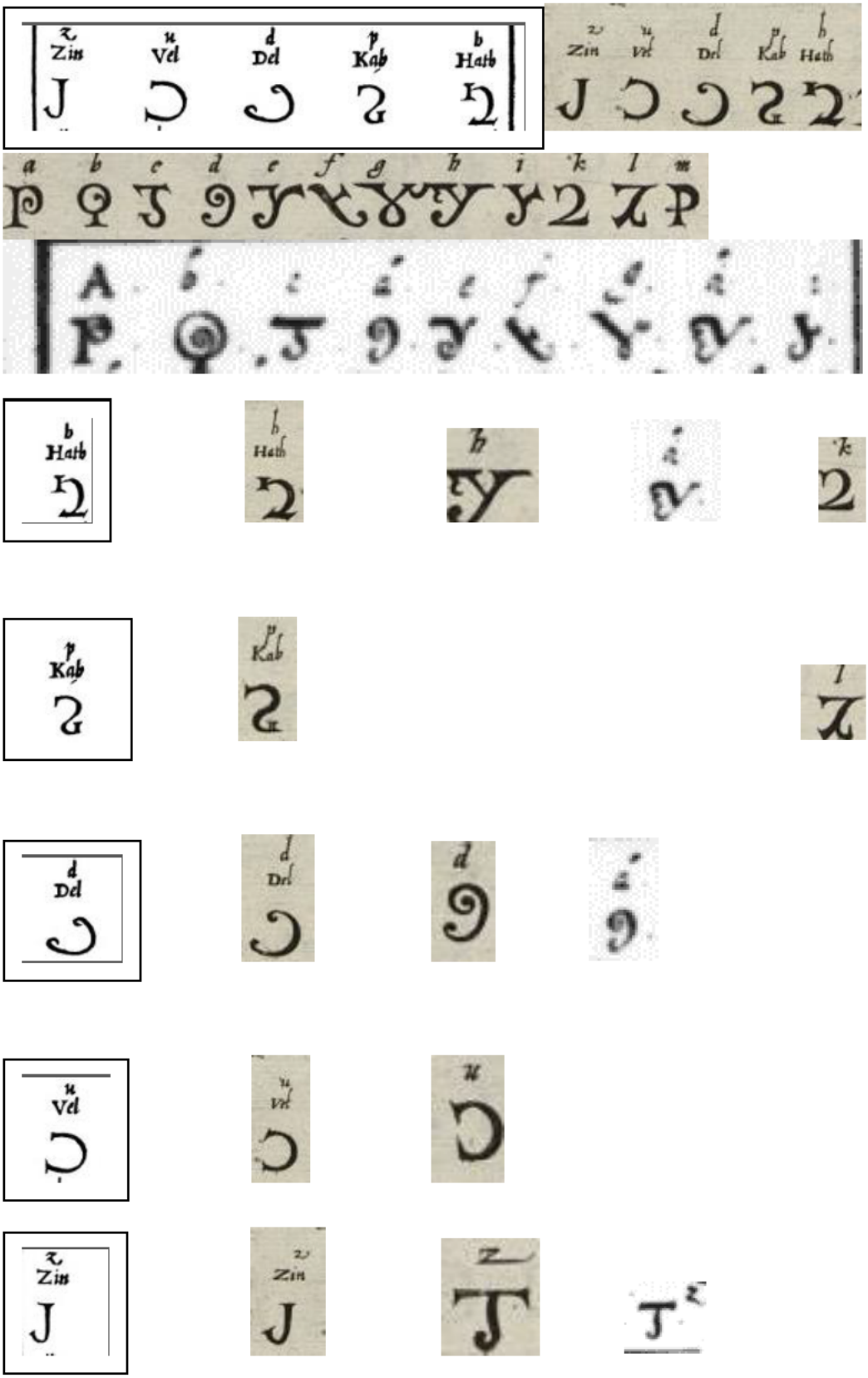


Figure 758. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 6 – 10

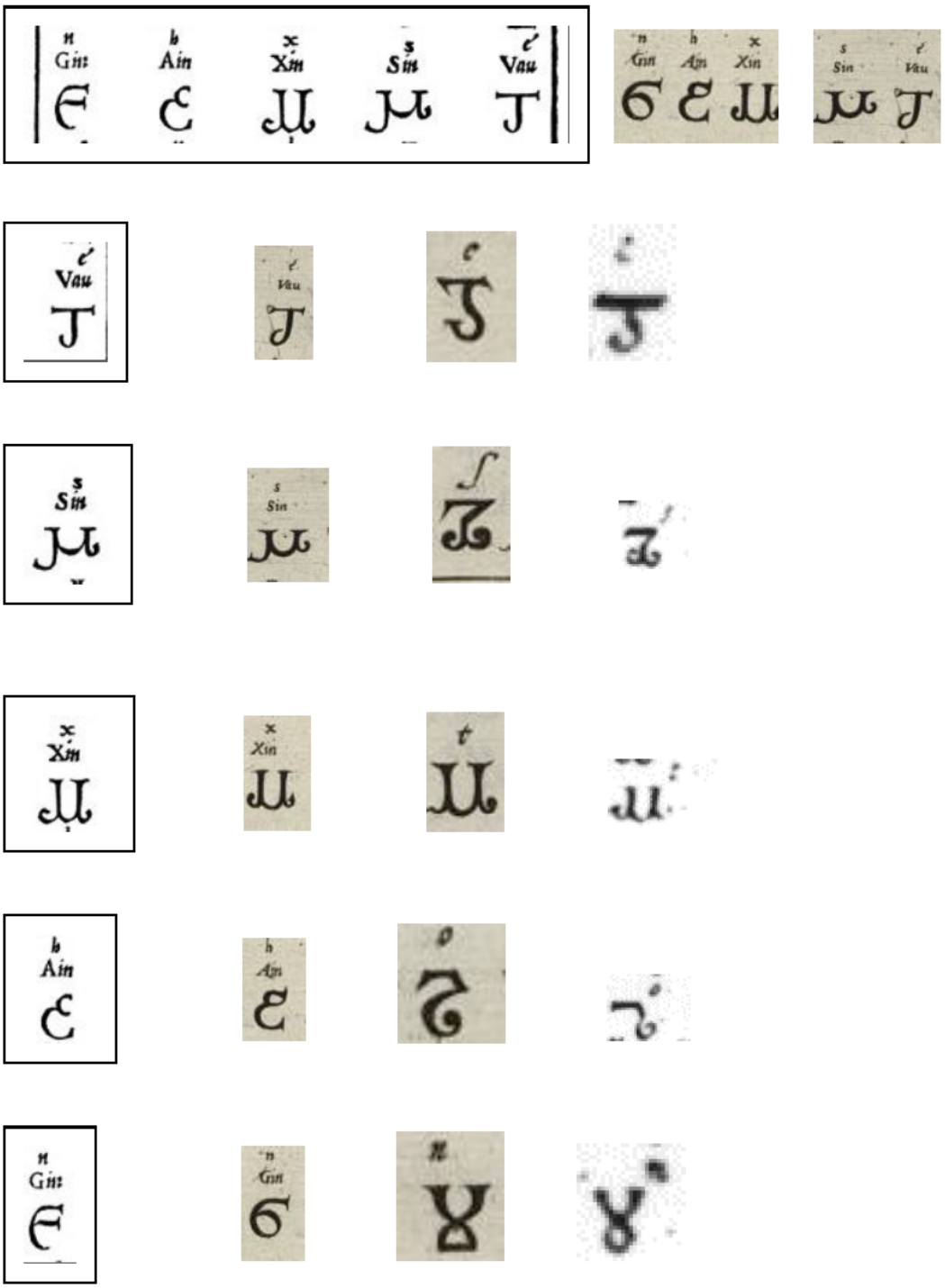


Figure 759. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 11 - 15

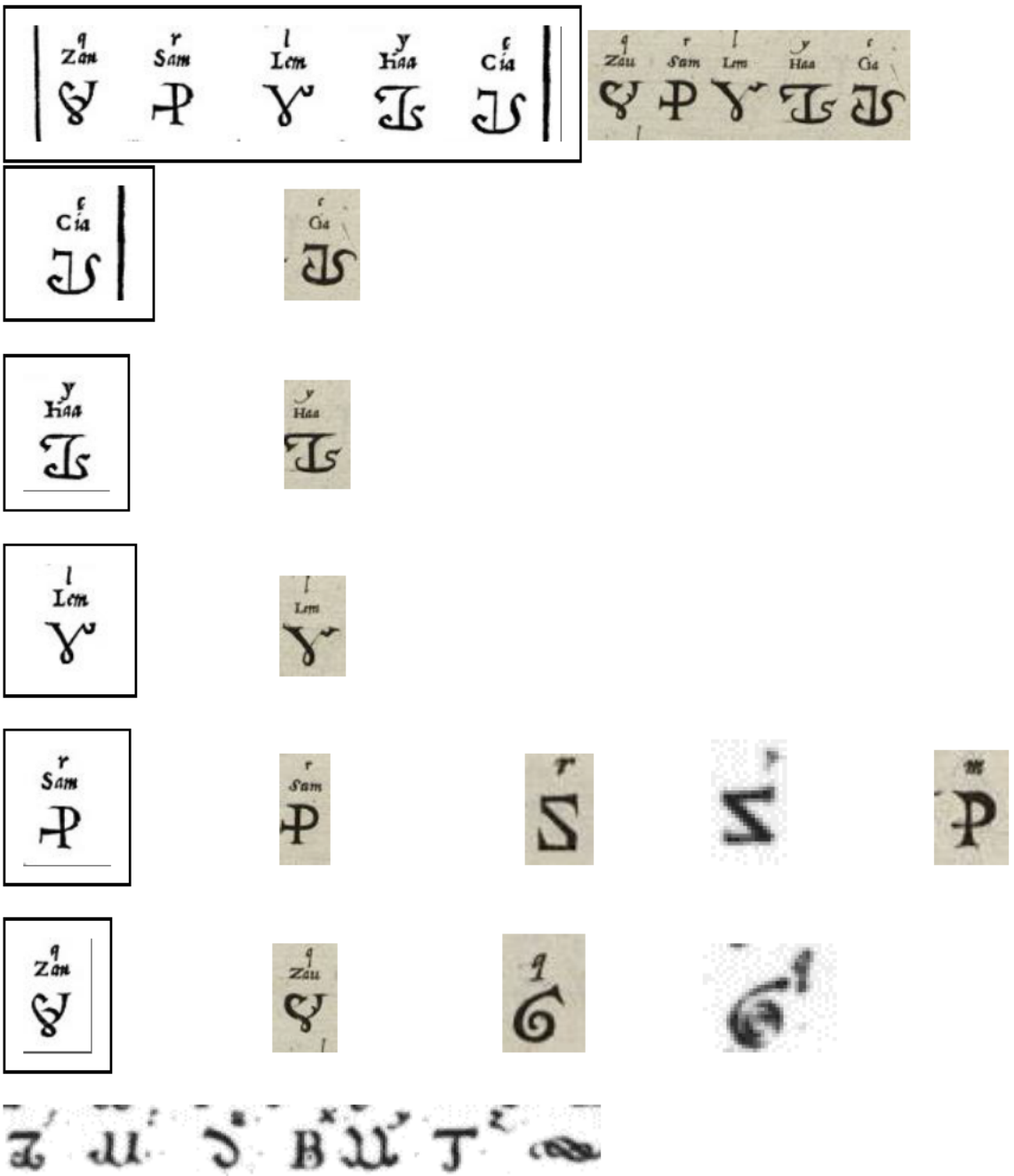


Figure 760. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 16- 20

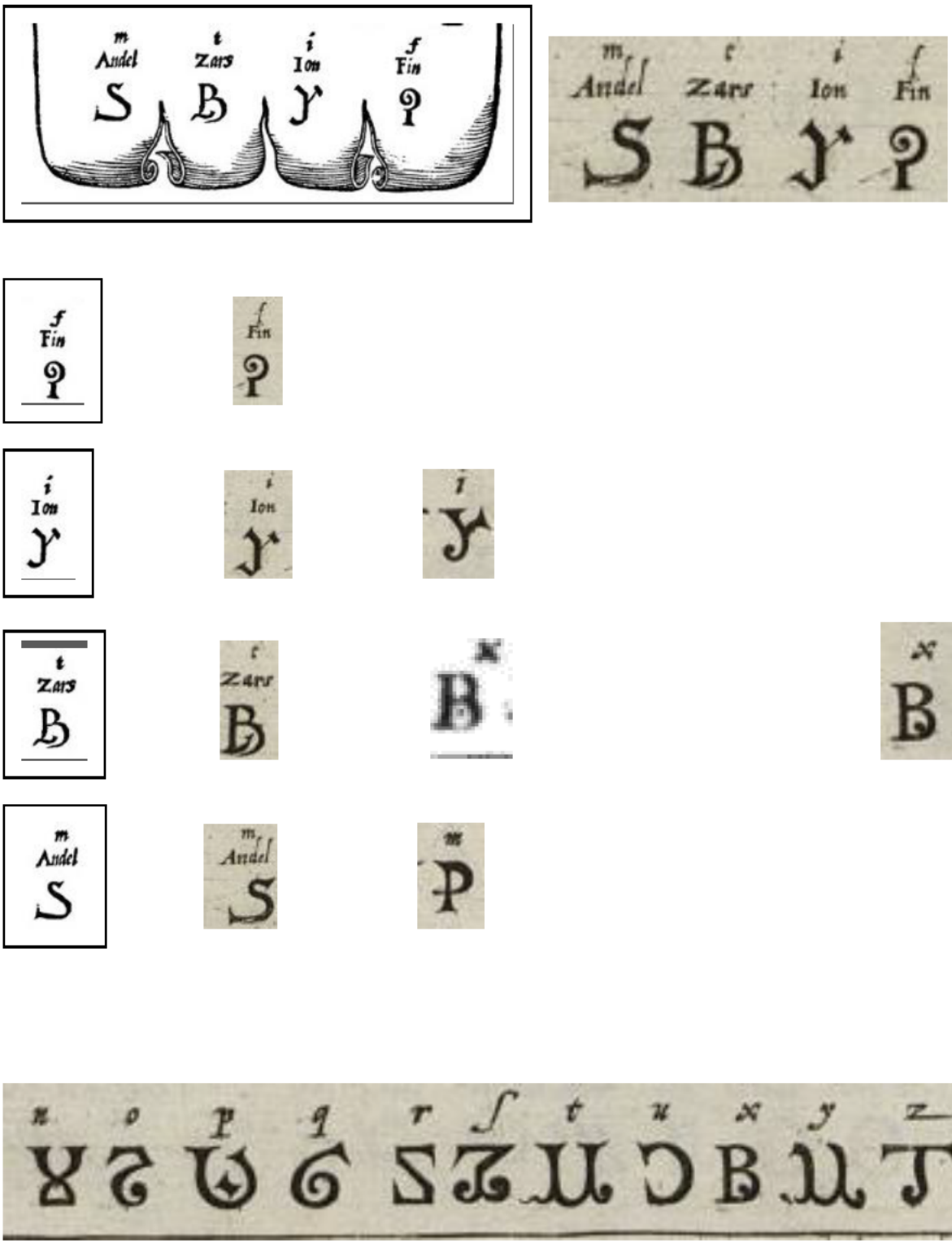
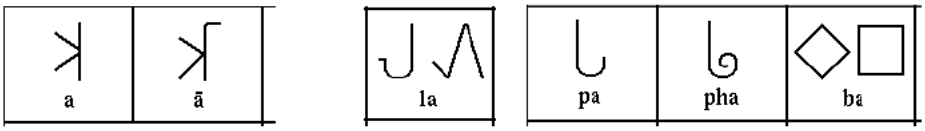
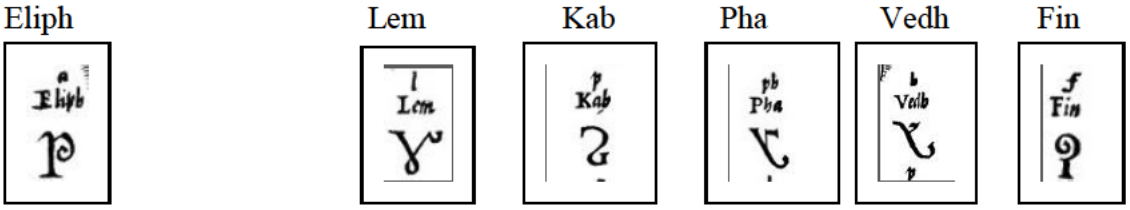
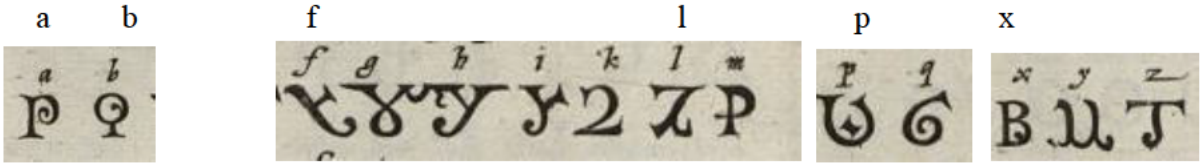


Figure 761. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 21 - 24







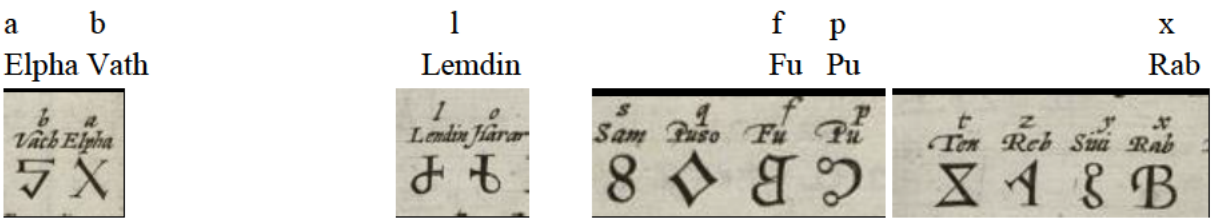




Figure 762. A L P Ph B (Brahmi, Indicum , Mercurius, Chaldaicum, Chaldean 17).

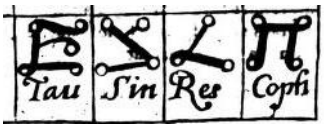
While this is hardly the place to begin on a paleographical history of Indo-Egyptian alphabets, a brief comparison of key letters in the word alphabet will prove useful, namely: A L P Ph B T (figure 762a ff.). In Brahmi, letter A looks like a reversed K. Letter la has two forms: one which is a downward staff (danda) that looks like a J, the other that looks like a Greek Lambda. Hence, both forms of Brahmi letter, la, are associated with restraint as L is in Western alphabets. Letter pa reverses the staff and pha adds a contracting spiral. Letter ba again has two forms as a diamond and a square. Letter ta is like an inverted y which is then reversed.

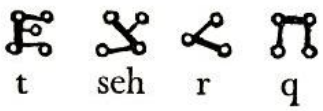
There are clear parallels between Indicum, Sanskrit and Brahmi.The Eliph of Indicum in the Palatino and De Bry versions is presumably a composite of A L Ph (Sanskrit 1, 28, 23). Its shape resembles an inverted Brahmi pha. The Lem of Indicum is effectively an inverted and reversed form of Brahmi letter la. The Kab of Indicum with a value of p looks like a reversed S. The Pha of Indicum looks like a reversed Y and is related in shape to the Vedh (b) of Indicum. The Fin (f) of Indicum (cf. English: final, French: Fin) is effectively a reverse of the Eliph at the beginning of Indicum. The Zars (t) of Indicum looks remarkably like a reversed B. There are also clear parallels with the Arabic Sufi sequence found in Al-Arabi: Alif Lam Fa Ba (cf. figure 184). Indicum is obviously not Arabic, but it helps us to understand a common underlying logic.

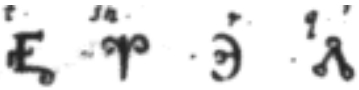
The Pha of Indicum relates to Sanskrit phala: seed, fruit, consequence, result, retribution (good or bad), gain, loss. The Vedh of Indicum relates to veda: knowledge, especially true and sacred knowledge, cf. Early Cyrillic: vede: to know. Sanskrit veda also means finding, obtaining, acquisition, property. The Fin of Indicum is related to English letter 6, f and recalls Greek letter 21, Phi. The letter Eliph has an expanding spiral, the letter Fin has a contracting spiral (cf. letters a and wa in the Japanese futomani: figure 180). So these five letters of Indicum tell a story which ends in finding, obtaining, acquisition, fruit, retribution which on the positive side is (sacred) knowledge and on a material plane, property (cf. Othala rune).

These parallels are evident also in comparisons of letters Q R S T in Brahmanicum, Solomon and Western alphabets (figure 763), as discussed earlier in chapter 9. Such parallels are again seen in a variant sequence p ts q r sc t (figures 763-764).













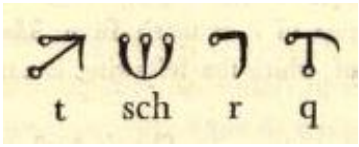
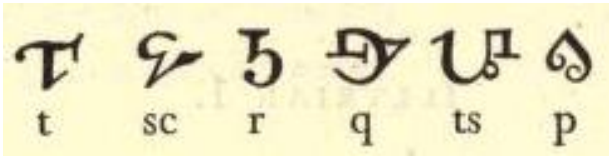
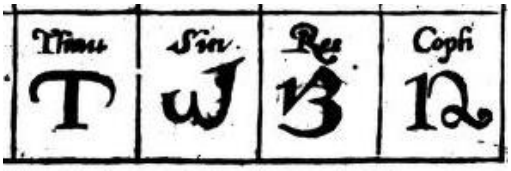


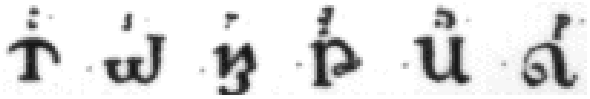


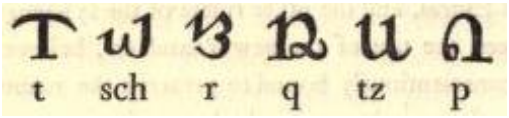
Figure 763. Q R S T:a.Brachmanicum, b. Solomon 1, c. Hieroglyphs (Colphoterios), d. Hebrew 3, e. Angelicum, f. Passage de la Riviere, g. Coeleste, h. Chaldean 1, i. Characteres Celestes.

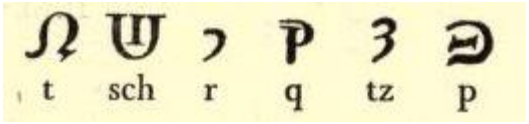












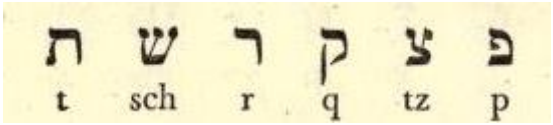
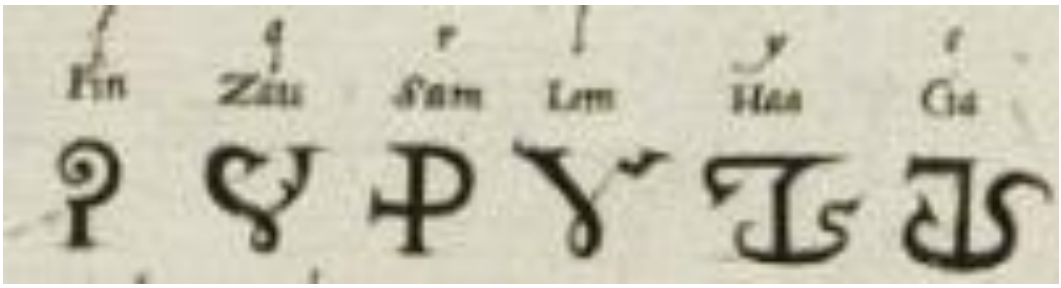
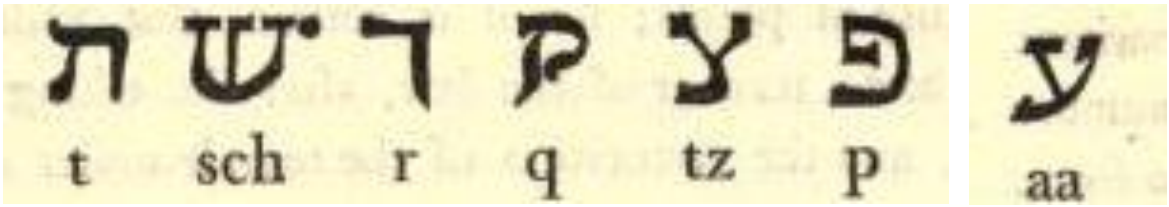


Figure 764 a. Indian 1, b.Alphabet des Indiens, c.Premier Alphabet de Salomon, d. Solomonicum, e-g. Hebrew 2, 4, 7.







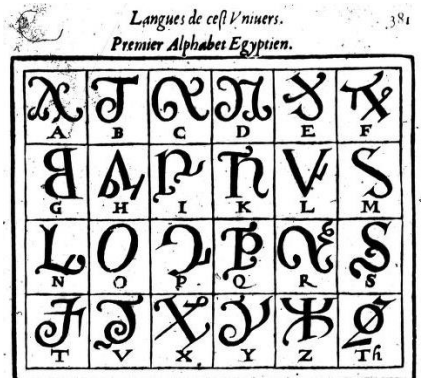


Indicum	Fin	Zau	Sam	Lem	Haa	Cia
Chaldaicum	Kal	Zagiuu	Sam	An	Puso	Fu
Aethiopian	Zai	Ain	Wawe	Chaf	Kaf	Alph
Siriorun	Xith	Vi	Thoth	Scith	Rophi	Quinin
Aegyptiorum	Xiron	Ut	Tela	Sichen	Iron	Quin
Hebrew 1	sch	r	q	tz	p	aa
Letter 21	Letter 20	Letter 19	Letter 18	Letter 17	Letter 16	

Figure 765. Letters 16 – 21in a. Indicum, b. Ethyopique, c. Chaldaicum, d. Hebrew 1
Table 176. Letters 16 -21 in Indicum, Chaldaicum, Aethiopian, Siriorum, Aegyptiorum















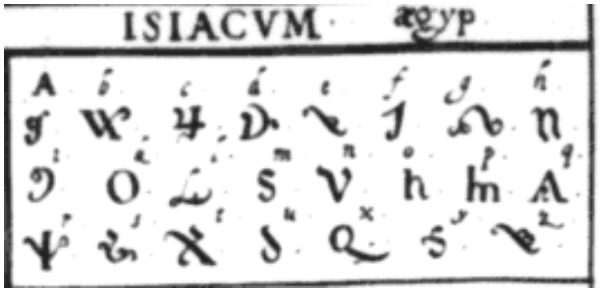
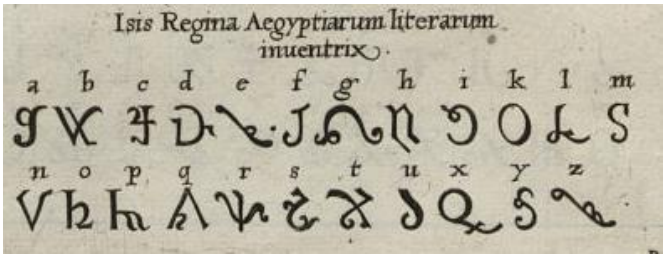


Figure 766a. Egyptian 1, b. Cuusaeum, c. Premier Alphabet Egyptien, d. Egyptian 2, e. Autre Alphabet Egyptien, f. Agyptiacum, g. Egyptian 3, h. Isiacum







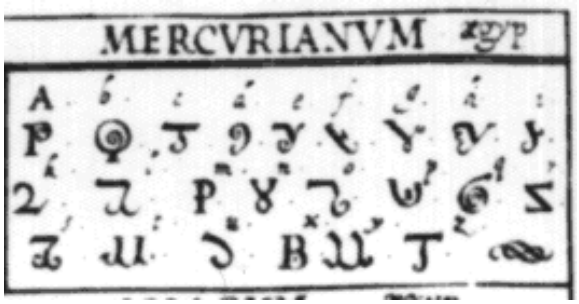
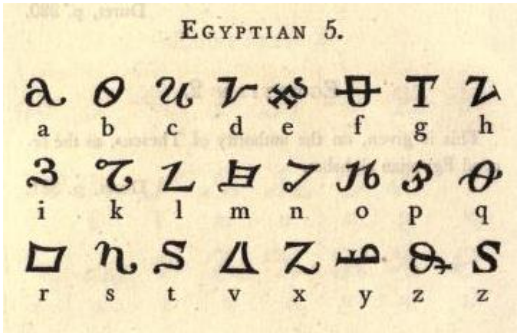
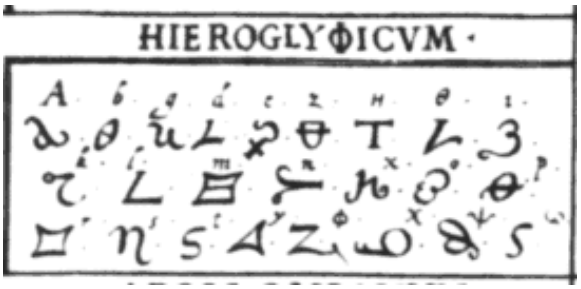
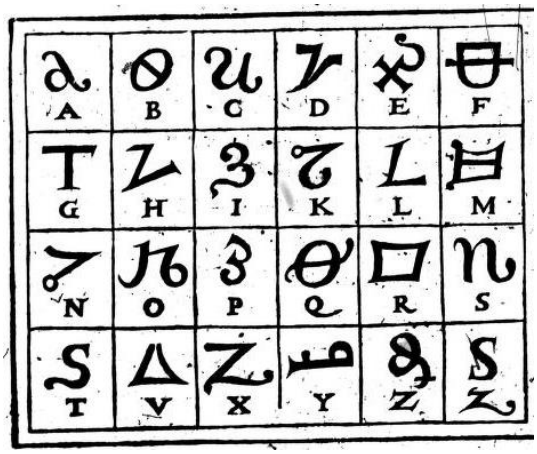




Figure 767. Egyptian 3 – 4: a. Isis Regina, b. alfabeto secreto, c. Egyptian 4, d, Merurianum, e.Alafabeto Mercuriano









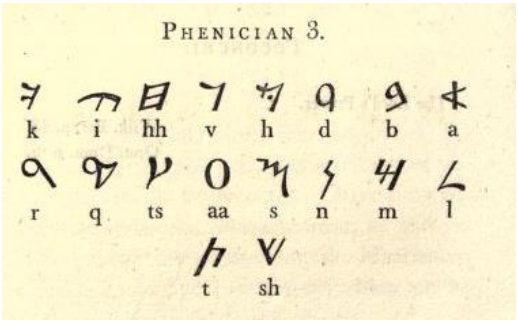
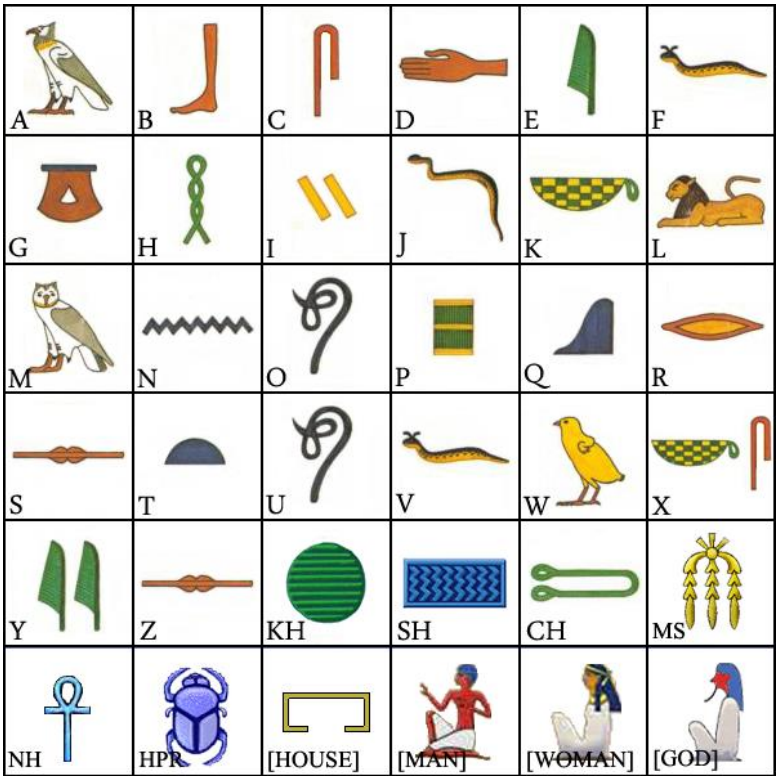






Figure. 768. Egyptian 5 – 7, Aegyptiorum, Aegyptiarum



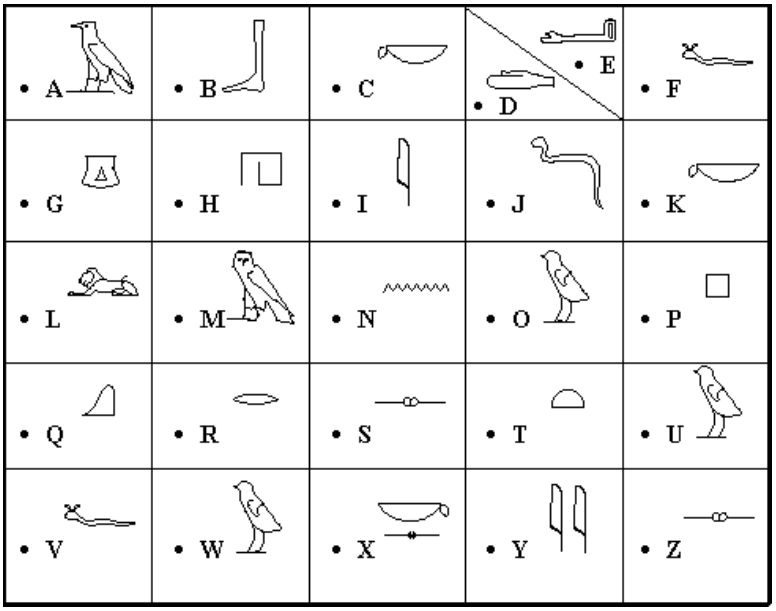
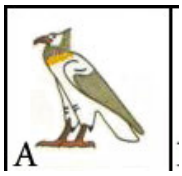
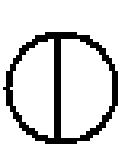
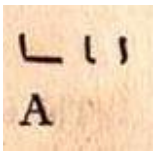
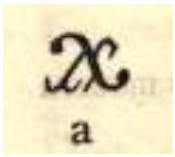


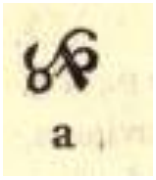
Figure 769. Egyptian Hieroglyphs and English alphabet.

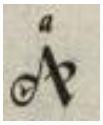


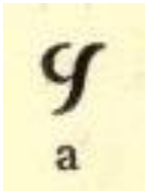


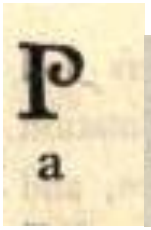



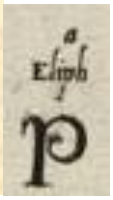
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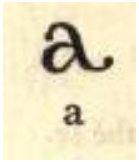
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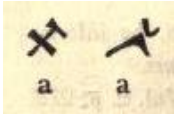


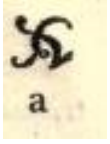
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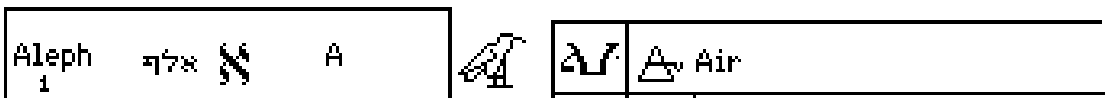


Figure 770. A

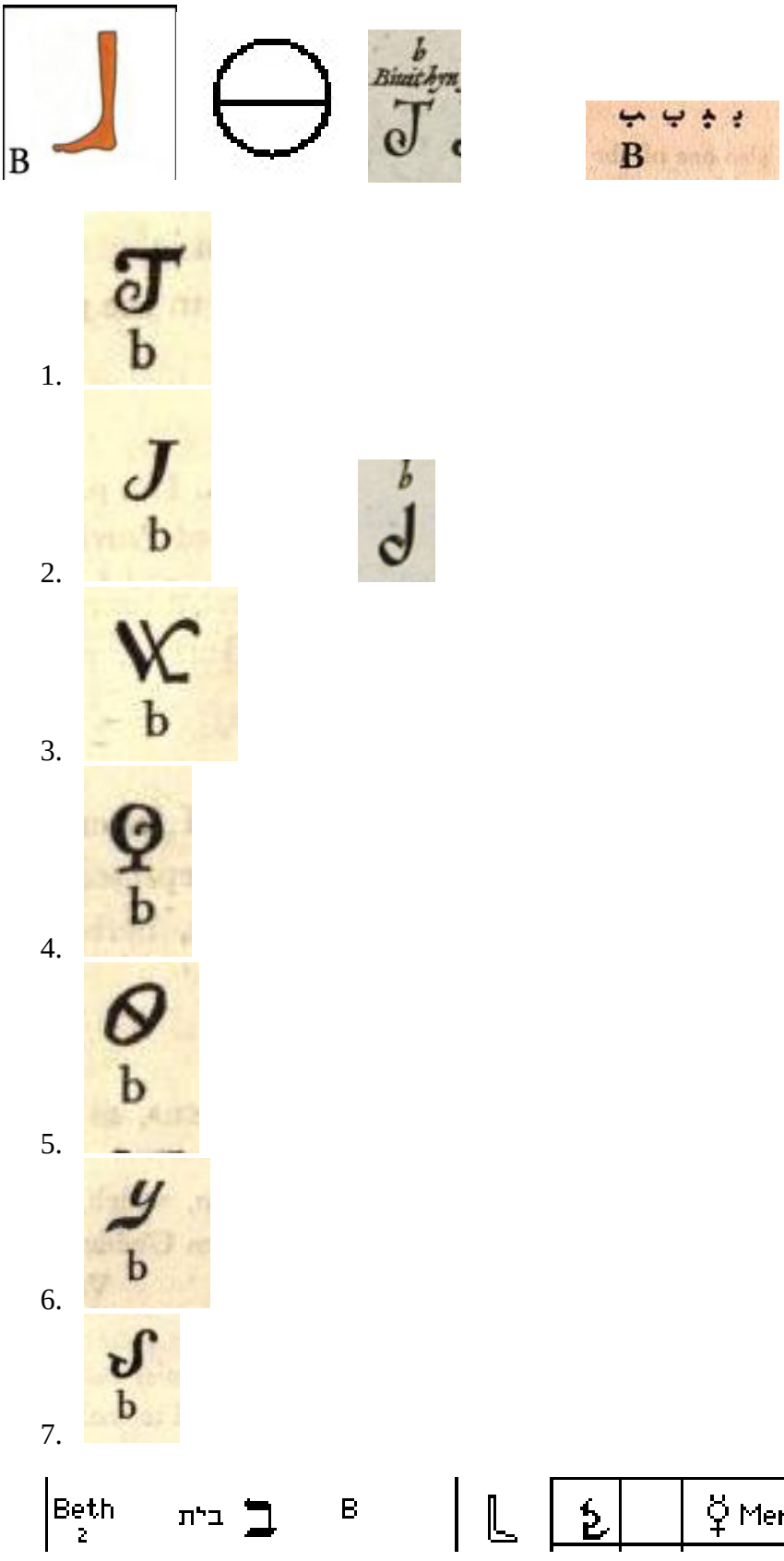
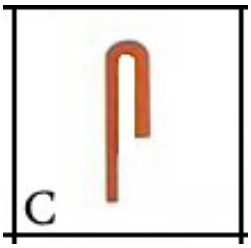
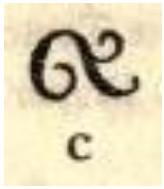
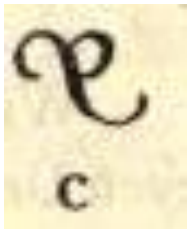


Figure 771.B

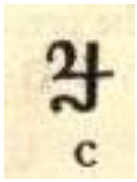




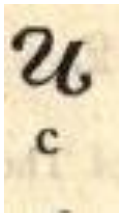
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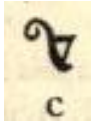
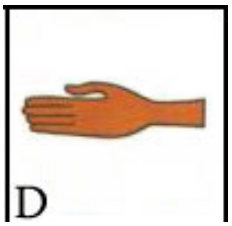
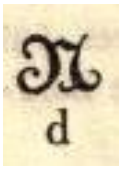
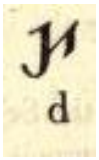
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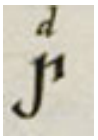
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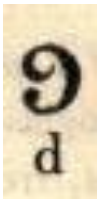


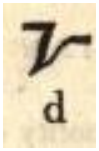
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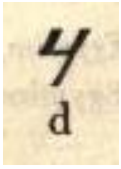
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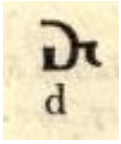


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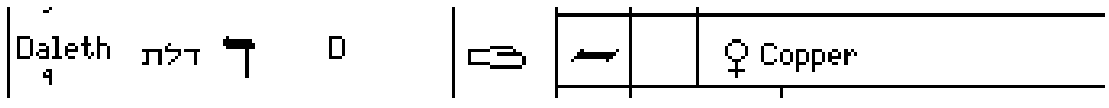
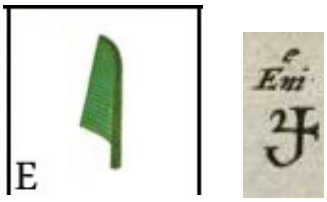
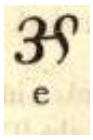


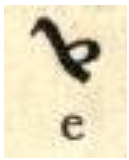
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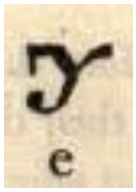


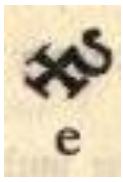
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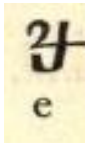


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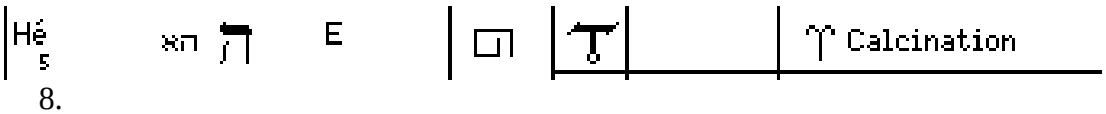
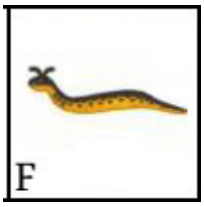
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Figure 774. E.





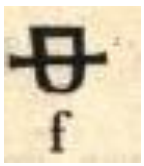
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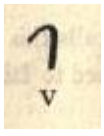
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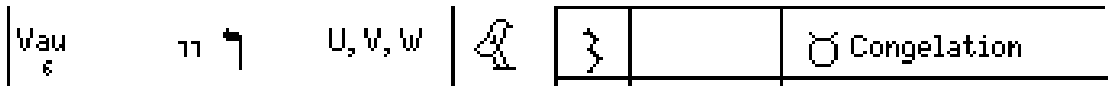


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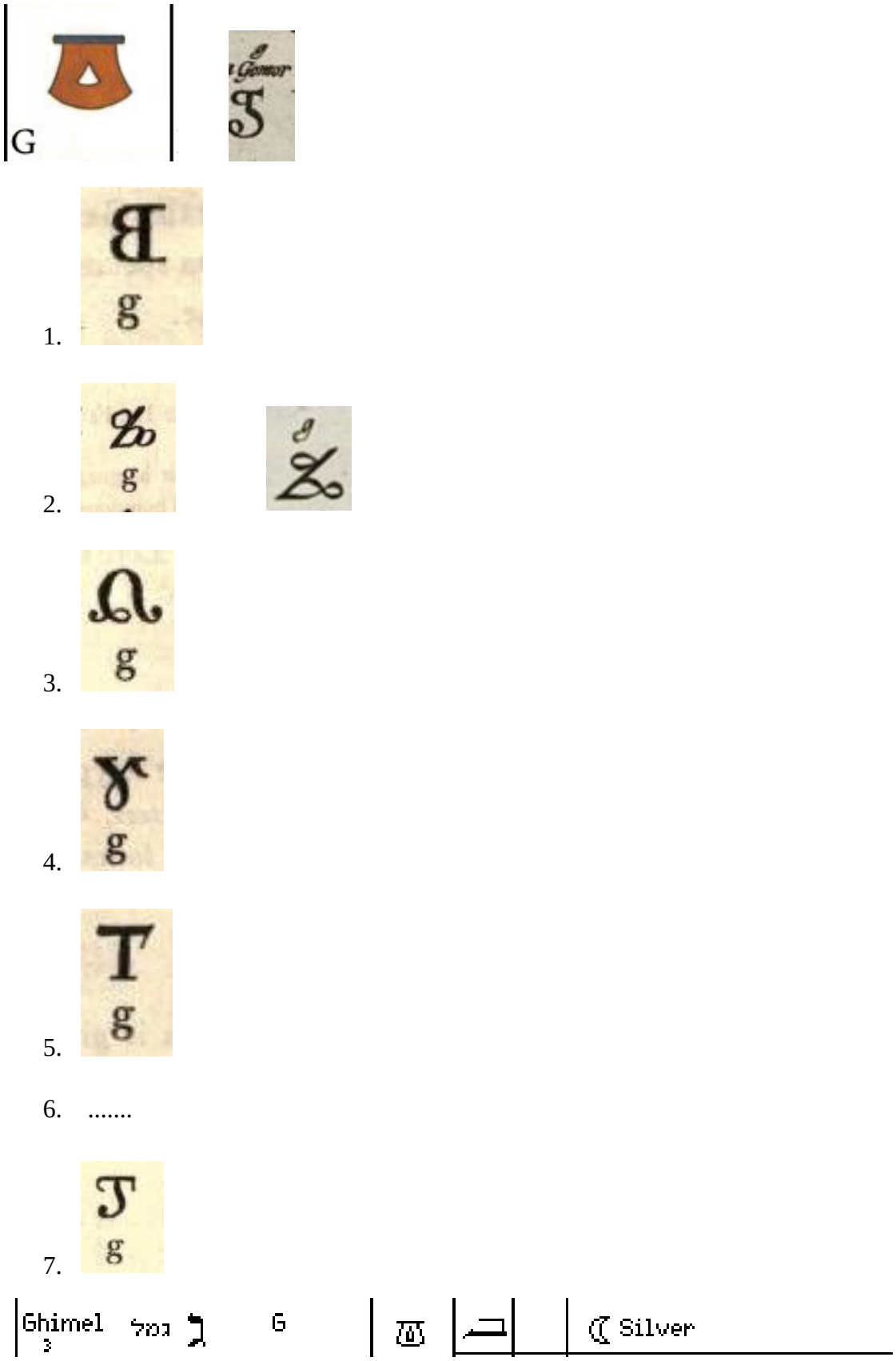
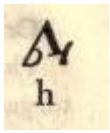
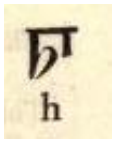


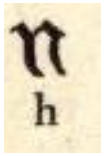
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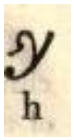


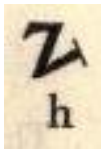
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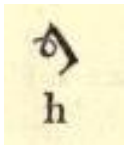
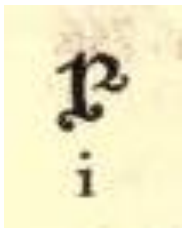
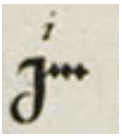
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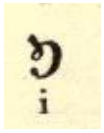
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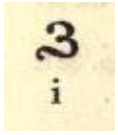
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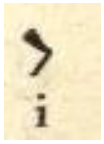
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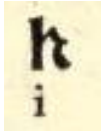
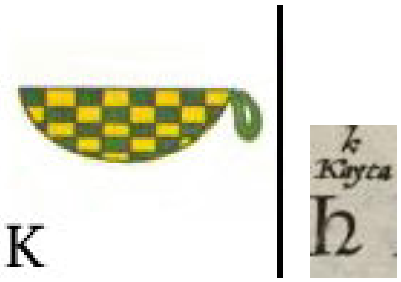
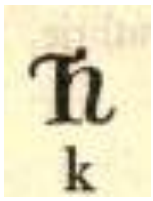
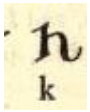
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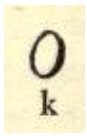


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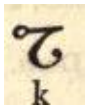


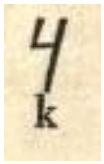
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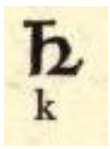
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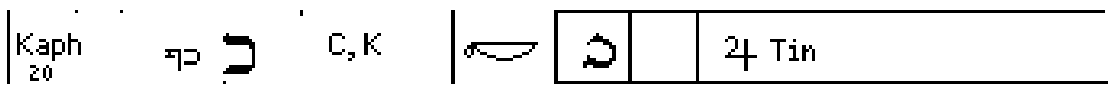
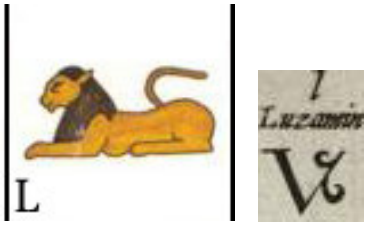


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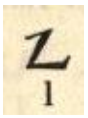
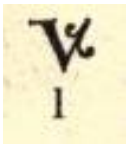
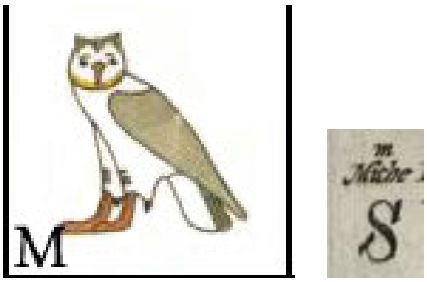
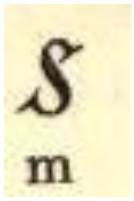
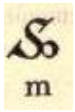
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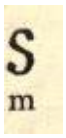


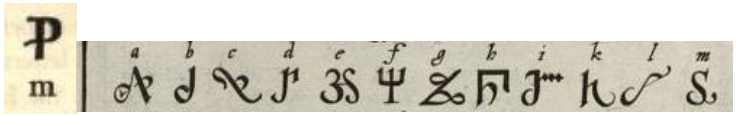
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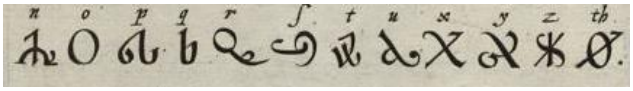
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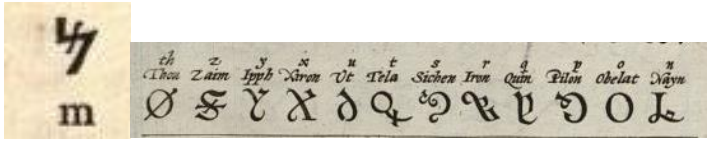
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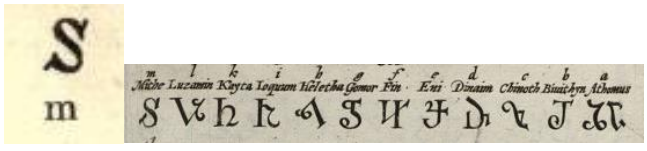
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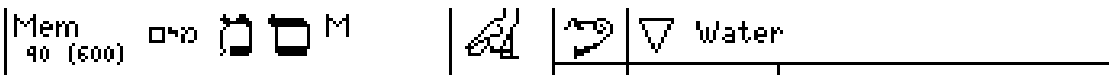
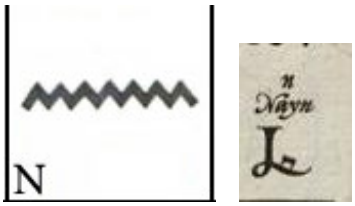
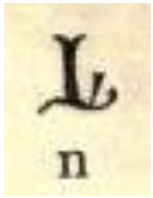
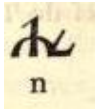
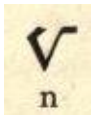


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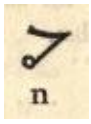


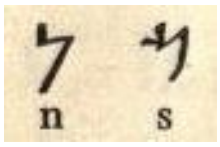
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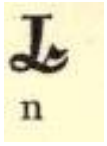
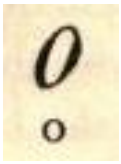
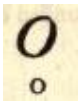
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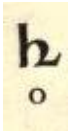


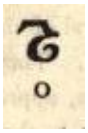
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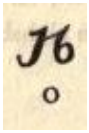


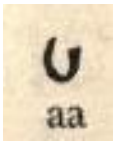
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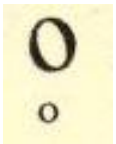
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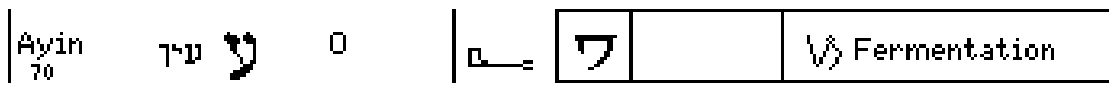
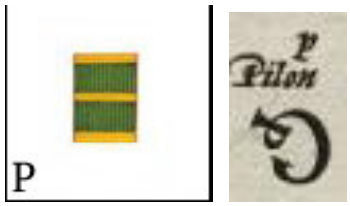
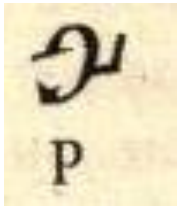
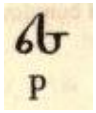
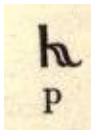


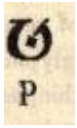
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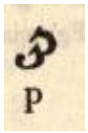


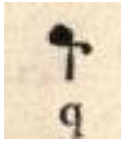
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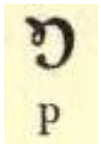
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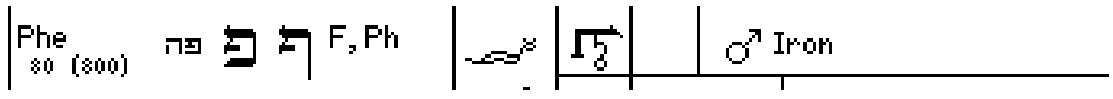
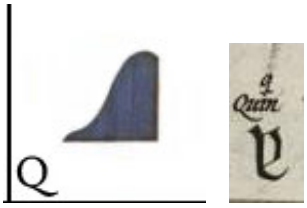
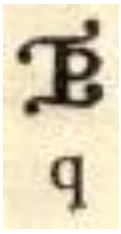
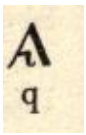


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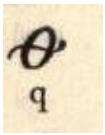


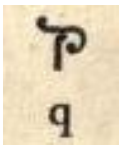
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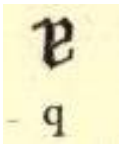
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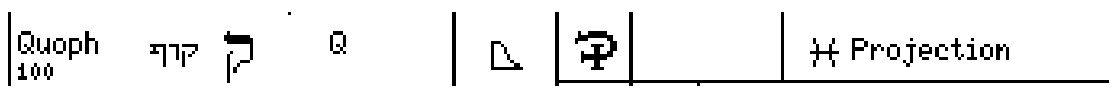
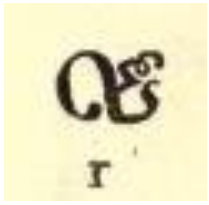
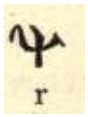


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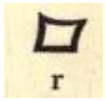


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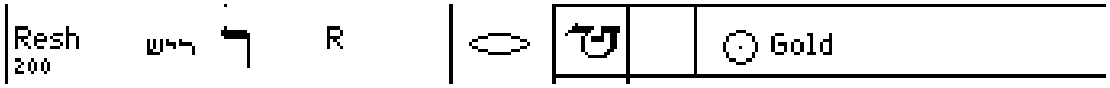
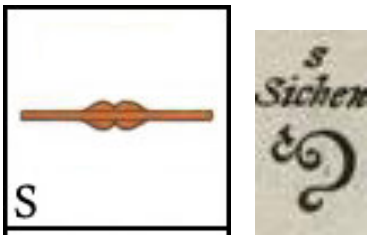
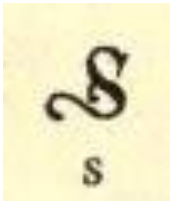
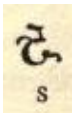


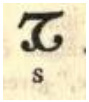
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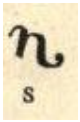


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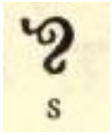
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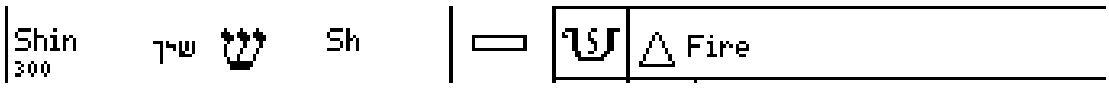
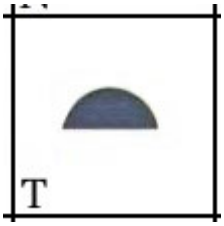
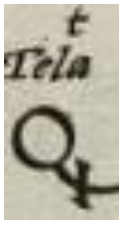


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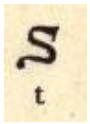


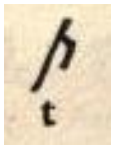
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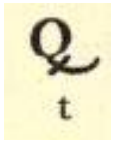
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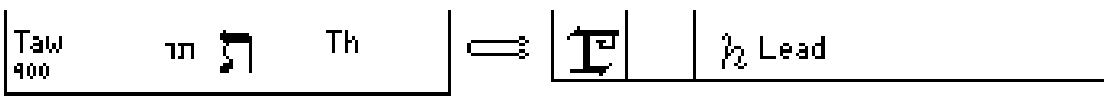
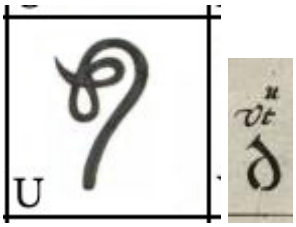
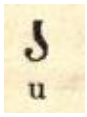
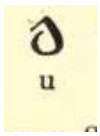


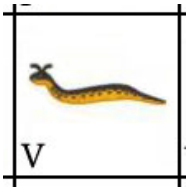
Figure 788. T.

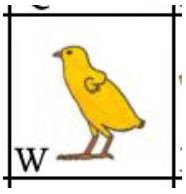


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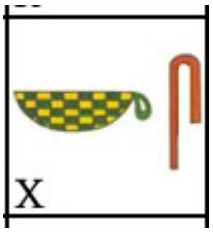


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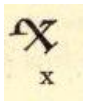
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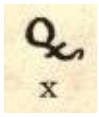
Figure 789. U V W





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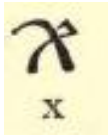
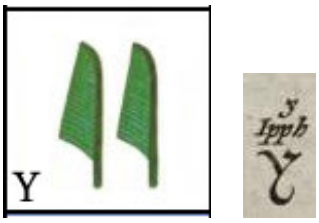
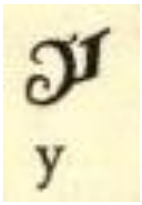
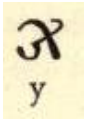
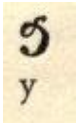
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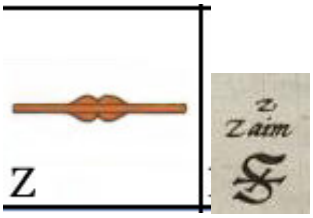
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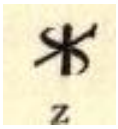
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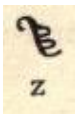
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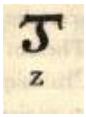
Figure 791. Y.

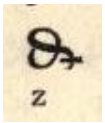


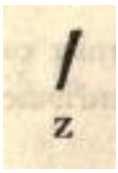
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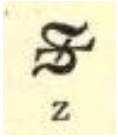
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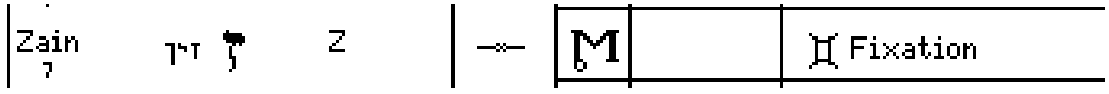
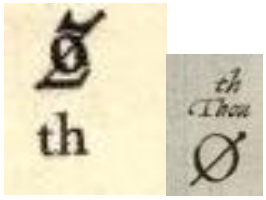
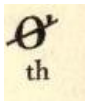


Figure 792. Z.

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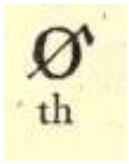
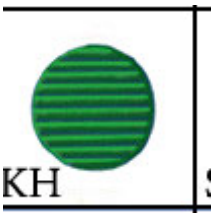
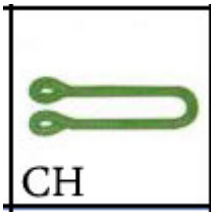
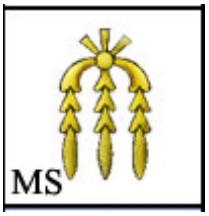
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Figure 793.









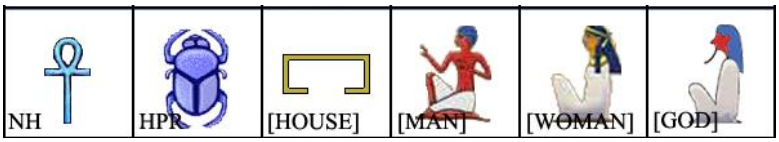


Figure 794. KH, SH, CH, MS, NH HPR [House], [Man], [Woman], [God]



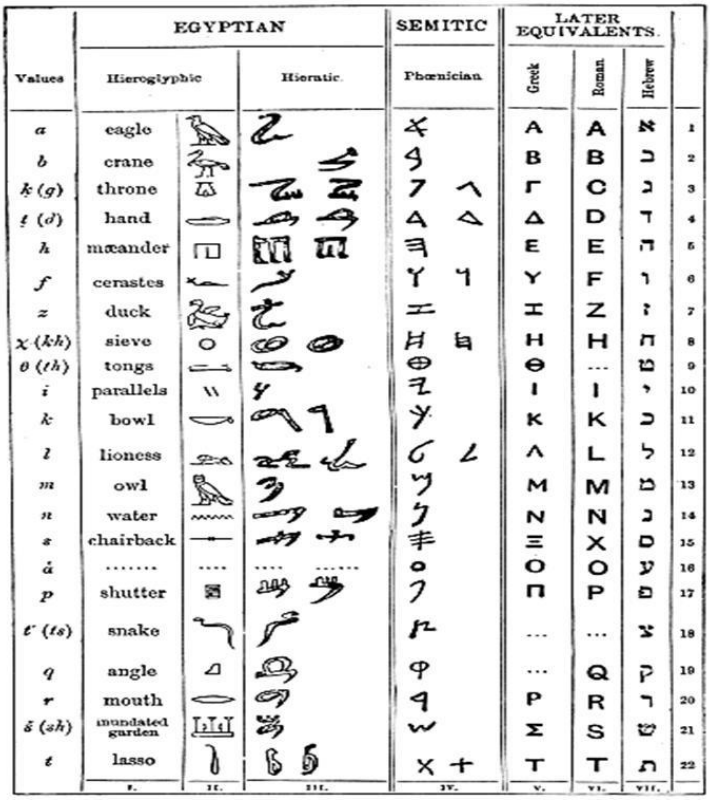
PHONOGRAMS OF KEMET
THE MONOLITERAL SIGN LIST

Kemetu Symbol Formal	Cursive	Popular	IPA Symbol	Object Depicted	Sound Value
			ɜ	African Vulture	a as in English "father"
			i	Flowering Reed	e as in English "easy"
			y	Two Flowering Reeds	y as in English "happy"
			ʿ	Forearm & Hand	"Ayn" as in southern English "I mayn do it"
			w, u	Quail Chick	In the beginning of a word "w," In the middle or the end "u"
			b	Foot & Calf	b is pronounced with implosion
			p	Foot Stool	As with English "p", but more fully aspirated.
			f	Horned Viper	"f" as in English fight
			m	Horned Owl	"m" bilabial nasal occlusive
			n	Ripple Of Water	"n" more apicodental nasal occlusive.
			r	Mouth	"r" apico-alveolar vibrant
			h	Reed Shelter In Field	"h" as in the English home.
			ḥ	Twisted Flax	Emphatic "h"
			ḫ	Placenta	"kh" soft uvularic implosion
			ḫ	Animals Belly With Teats	"kh" hard uvularic implosion
			s, (z)	Door Bolt	"s" as in the English sun
			s	Folded Cloth	same as above
			š	Pool Of Water	"sh" palato-alveolar fricative consonant as in "she"
			ḳ	Hill Slope	"q" without the u: qof
			k	Basket	"k" unaffied dorso-velar occlusive

Figure 795. Phonograms of Kemet



Figure 796. 23 Letters of Meroitic



glyph	translit.	phonetic	glyph	translit.	phonetic
	ȝ	[ʔ]		*ḥ*	[h]
	i	[i]		*ḫ*	[x]
\\	*y*	[y]		*ḥ*	[ç]
	ʿ	[ʕ]		*s*	[s]
	w	[w]		*š*	[š]
	b	[b]		*ḳ*	[q]
	p	[p]		*k*	[k]
	f	[f]		*g*	[g]
	m	[m]		*t*	[t]
	n	[n]		*ṯ*	[t^y], [c]
	r	[r]		*d*	[d]
	h	[h]		*ḏ*	[d^y], [j]

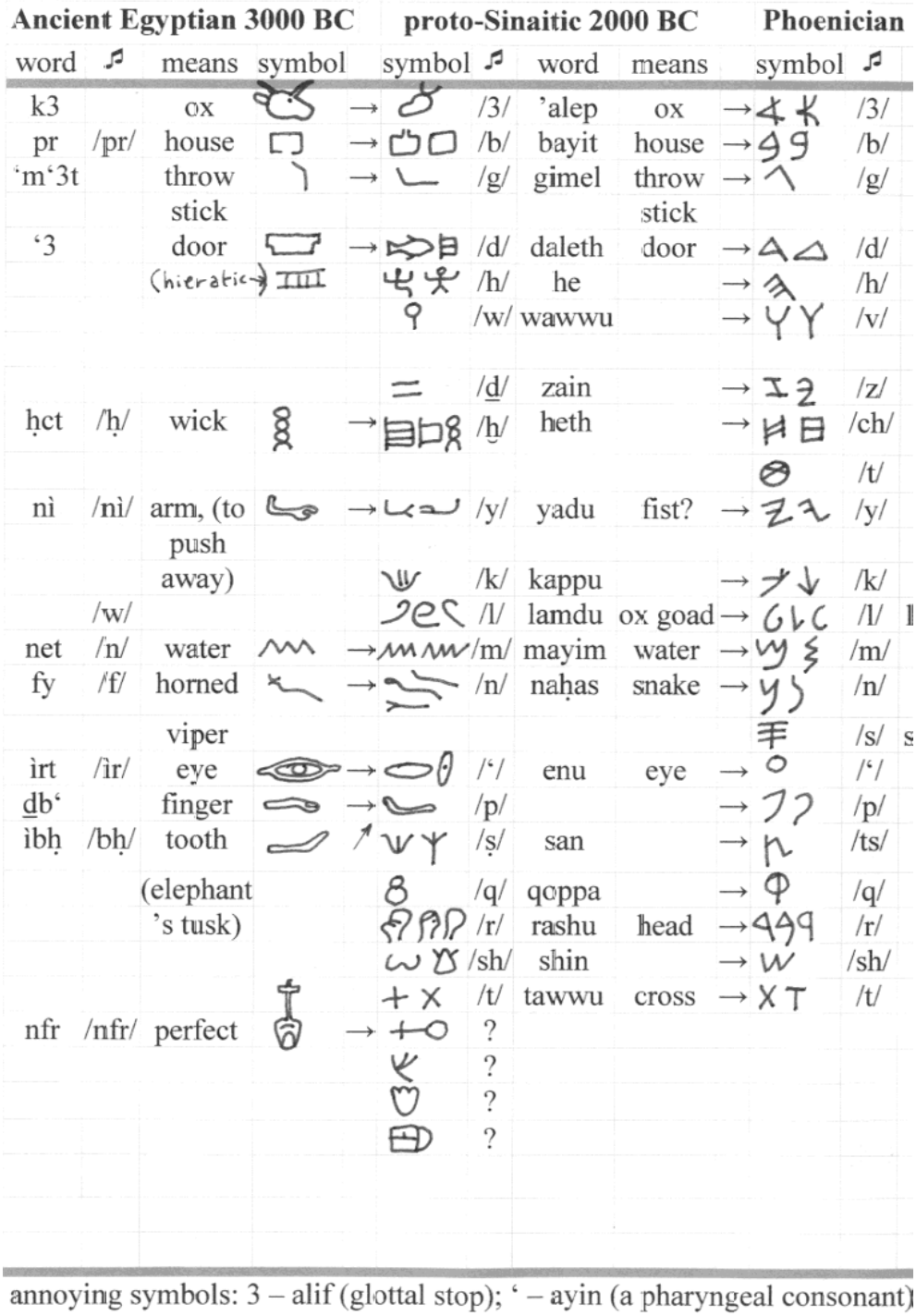
Figure 797. Egyptian



798 a. .Egyptian,

Meroitic		transcription		Meroitic		transcript	
demo	*hiero*	*Hintze*	*Rowan*	*demo*	*hiero*	*Hintze*	*Ro*
𐦀	𓄿	a-		𐦋	𓃭	l(a)	
𐦁	𓃀	e	*schwa*	𐦌	𓁹	ch(a)	
𐦂	𓅱	o	u	𐦍	𓎛	kh(a)	
𐦃	𓇋	i		𐦎	𓉐	se	
𐦄	𓏲𓏲	y(a)		𐦏	𓊃	s(a)	s(
𐦅	𓅓	w(a)		𐦐	𓅱	k(a)	
𐦆	𓃒	b(a)		𐦑	𓐍	q(a)	
𐦇	𓊪	p(a)		𐦒	𓏏	t(a)	t(
𐦈	𓅡	m(a)		𐦓	𓊪	te	
𐦉	𓈖	n(a)	n(e)	𐦔	𓄡	to	t
𐦊	𓇌	ne	n	𐦕	𓁹	d(a)	r(
𐦋	𓂋	r(a)	?	:	:	*word divi*	

Figure 798a. . Meroitic



annoying symbols: 3 – alif (glottal stop); ' – ayin (a pharyngeal consonant)

Figure 799a-b Ancient Egyptian, Prot-sinaitic, Phoenician

1100 BC Hebrew			Greek 800-600 BC					Etruscan		Latin	
name	means		early classic modern			♬	name	symbol		early	modern
'aleph	ox	א	→ Α Α Α	Α	Α α	/a/	alpha	→ Α	→	Α Α	A a
beth	house	ב	→ Β Β Β	Β	Β β	/b/	beta	→ (Β Β)	→		B b
gimel	throw stick	ג	→ Γ Γ C	Γ	Γ γ	/g/	gamma	→ ⅂ Ɔ /k/	→	Ɔ /g/	G g
									↘	C /c/	C c
daleth	door	ד	→ Δ Δ D	Δ	Δ δ	/d/	delta	→ (D)		D D	D d
he	wall	ה	→ Ε Ε Ε	Ε	Ε ε	/e/	e psilon	→ Ε	→	Ε Ε	E e
waw		ו	→ Ϝ F C			/w/	digamma	→ Ϝ /w/	↘		
			↓ Φ Φ Φ		Φ φ	/f/	phi	Φ Φ /ph/		Ϝ F	F f
zayin	sword?	ז	→ I ≠ I	Ζ	Ζ ζ	/dz,sd,zd/	zeta	→ I ‡ ŧ /ts/	→		Z z
heth		ח	→ Β Η Η	Η	Η η	/h/	eta	→ Β Β Ø	→	Β	H h
teth		ט	→ ⊗ ⊕ ⊙	Θ	Θ θ	/th/	theta	→ ⊗			þ,ð→th
yodh	hand	י	→ ξ ʃ ι	Ι	Ι ι	/i/	iota	→ ι	→	ι	I i
		ך									J j
kaph	hand?	כ	→ Κ Κ	Κ	Κ κ	/k/	kappa	→ Κ	→	Κ Κ	K k
lamadh		ל	→ L ⅂ Λ	Λ	Λ λ	/l/	lamda	→ ↓	→	L	L l
mem	water	מ	→ ϻ ʍ M	Μ	Μ μ	/m/	mu	→ ϻ Μ	→	ϻ M	M m
nun	fish?	נ	→ Ч N	Ν	Ν ν	/n/	nu	→ Ч Π	→		N n
samekh	fish?	ס	→ ⋕ ⋕ ≡		Ξ ξ	/sh, ks/	ksi	→ ⊞ /s/			
'ayin	eye	ע	→ O	O	O o	/o/	o mikron	→ (O)		O	O o
pe	mouth?	פ	→ ⅂ Γ Γ	Π	Π π	/p/	pi	→ ⅂	→	ſ	P p
sade		צ	→ M			/s/	san	→ M /ś/			
qoph	monkey	ק	→ Φ Φ Ρ			/q/	qoppa	→ Ϙ	→	Ϙ	Q q
resh	head	ר	→ ϥ P D R	Ρ	Ρ ρ	/r/	rho	→ ϥ D	→	Ρ	R r
shin	tooth?	ש	→ ξ ξ ξ	Σ	Σ σ ς	/s/	sigma	→ ξ ξ	→	ξ	S s
taw	mark?	ת	→ X T		Τ τ	/t/	tau	→ T ŧ ſ	→	ϯ	T t
			↳ Υ Υ V	Υ	Υ υ	/u/	u psilon	Υ V		Υ V →	U u
										↘	V v
								8 /f/		ſ →uu →	W w
				Χ	Χ χ	/kh/	chi	Ψ↓ /kh/		Χ	X x
								X /ṡ/			Y y
			Ψ Ψ Φ		Ψ ψ	/ps/	psi				
			Ω Ω	Ω	Ω ω	/o/	omega				

); ì – /ee/;

Appendix 11. Number Symbolism

A secondary them of this book entails connections between numbers of letters in alphabets and number symbolism. In India there are numeral alphabets. In Hebrew, the three mother letters are linked with three applications of alphabets: speech, writing and number (figure 76). This mathematical dimension of letters which is both numerical and geometrical, is shared across diverse cultures. For instance, in India, the number 111 entails the 111 aspects of the Shri Yantra, a geometric form of the human body.[689] In China, 111 is linked with Complete Yang. In Islam, 111 relates to Qutub, the Point of Beginnings. In the Hebrew tradition, Psalm 111 is the beginning of Wisdom. In the Byzantine tradition, 111 is linked with Basileos (Rex, King). 11 is number linked with Yin. There are 11 x 2 = 22 letters in 41 of 72 sacred alphabets; 11 x 3 = 33 letters in the Aryabhatta numeration of Sanskrit.

Chapter 3 showed how number 9 is linked with primordial alphabets and magic squares. Chapter 5 explained how numbers 3, 7 and 12 gained a particular significance in cosmology and alphabets (table 15, 18 and figure 173). Chapter 6 explored further the importance of number 3 in connection with Sanskrit and Hindu cosmology (table 25). Chapter 11 outlined how these basic numbers are part of a larger mathematical programme (prime numbers, harmonic numbers, figurate numbers, regular polygons and solids), and a cosmological framework (3-6 worlds, cabala) in both East and West.

Chapter 11 noted the special role of 19 in connection with life and 16, a number linked with the full moon. There are 16 letters in the shared primeval hieroglyphic alphabet.[690] There are 16 x 2 = 32 letter alphabets, 32 deities, 32 levels, 32 stages of enlightenment; 16 x 3 = 48 letters in matrika mayi of the A Ka Tha system: i.e. 16 vowels, 16 consonants and 16 remaining consonants (figure 274); 16 x 4 = 64 or 8^2 letters in some Sanskrit alphabets. A triangle with 3 edges, when rotated yields, 8, 16, 24…angles. 3 + + 16 + 24 = 51, the number of letters in Sanskrit and the number of Shakti Pithas.[691] There are 16^2 = 256 letters[692] in the ancient runes of the Old-Believers. So seminal number 16 and its multiples are linked with one of the shortest (primeval hieroglyphic) and longest alphabets.

In the West, Cornelius Agrippa, gave one of the most famous treatments of these connections in his *De occulta philosophia* (1550).[693] His scales of the numbers 1-12 each with their accompanying letters are reproduced here (figures 786- 796). This is complemented by tables of associations for numbers 1 to 12 and a series of key numbers from 13 to 576. These tables do not attempt to be comprehensive. Their purpose is to show connections between the numbers of letters in alphabets, numbers of gods in religions and numbers in cosmology.

The purpose of this appendix is to serve as an introductory map into the sets of associations linked with letters of early alphabets. It helps to understand the links whereby the microcosm and macrocosm became interrelated. Hereby the numbering and ordering of letters in the alphabet also became an ordering of the cosmos. The alphabet, which brought life, enabled speech and also words and numbers to express the universe wherein life existed.

The Scale of Unity

In the exemplary world.	é Iod	One Divine essence, the fountain of all vertues, and power, whose name is expressed with one most simple Letter.
In the intellectuall world.	The soul of the world.	One supreme Intelligence, the first Creature, The fountain of lives.
In the Celestial world.	The Sun.	One King of Stars, fountain of life.
In the Elemental world.	The Philosophers Stone.	One subject, and instrument of all vertues, naturall, and supernaturall.
In the lesser world.	The Heart.	One first living, and last dying.
In the infernall world.	Lucifer.	One Prince of Rebellion, of Angels, and darkness.

Who	What	Where	When	How
Absolute Beginning Boundless Essence Eternity Infinite Mens The One Unity Unlimited unmanifest Aɜ Marˈ				

Figure 800. Agrippa, Scale of Unity[694] and Table 177. Associations of number 1.

The Scale of the Number of two.

In the exemplary world.	äé Iah ìà El		The names of God expressed with two letters.
In the Intellectuall world.	An Angell.	The Soul.	Two intelligible substances.
In the Celestiall world.	The Sun.	The Moon	Two great lights.
In the Elementary world.	The Earth.	The Water.	Two Elements producing a living soul.
In the lesser world.	The Heart.	The Brain.	Two principall seats of the soul.
In the Infernall soul.	Beemoth [Behemoth] Weeping.	Leviathan gnashing of teeth.	Two chief of the divels. Two things which Christ threatens to the damned.

Who	What	Where	When	How
2 Aeons	2 Animals	2 Dimensions	2 Ages	2 Qualities
2 Buddhas	2 Classes	2 Dots	2 Olams	
2 Goddesses	2 Cows	2 Mountains	2 Phases	
2 Gods	2 Elements	2 Olams	2 Seasons	
	2 Eyes	2 Realms	2 Stages	
	2 Heads	2 Streams		
	2 Letters			
	2 Lights			
	2 Paths			
	2 Pillars			
	2 Principles			
	2 Souls			
	2 Spokes			
	2 Trees			

Figure 801. Agrippa, Scale of the number of two and Table 178 associations of number 2.

The Scale of the Number of three.

In the Original world.	The Father	éãù Sadai The Son.	The Holy Ghost	The name of God with three letters.
In the Intellectuall world.	Supreme. Innocents.	Midle Martyrs.	Lowest of all Confessors.	Three Hierarchies of Angels. Three degrees of the blessed.
In the Celestiall world.	Moveable. Corners. Of the day.	Fixt Succeeding. Nocturnall.	Common. Falling. Partaking.	Three quaternions of Signs. Three quaternions of houses. Three Lords of the Triplicities.
In the Elementary world.	Simple.	Compounded.	Thrice compounded.	Three degrees of Elements.
In the lesser world.	The head, in which the Intellect grows, answering to the intellectuall world.	The breast, where is the heart, the seat of life, answering to the Celestiall world.	The belly, where the faculty of generation is, and the genitall members, answering the Elemental world.	Three parts, answering the three-fold world.
In the infernal world.	Alecto. Minos. Wicked.	Megera. Acacus. Apostates.	Ctesiphone. Rhadamantus. Infidels.	Three infernall furies. Three infernall Judges. Three degrees of the

802.Agrippa, Scale of the Number 3.

Who	What	Where	When
3 Adityas	3 Baskets	3 Dimensions	3 Ages of Man
3 August Ones	3 Bodies	3 Domains	3 Ages of Woman
3 Bodhisattvas	3 Cauldrons	3 Kingdoms	3 Days
3 Buddhas	3 Constituent Essences	3 Mountains	3 Month Reign
3 Cyclopes	3 Creative Fires	3 Oceans	3 Nights
3 Deities	3 Elements	3 Peaks	3 Phases of Day
3 Devis	3 Energies	3 Places	3 Phases of Moon
3 Dikshas	3 Eyes	3 Plains	3 Phases of Time
3 Divine Emperors	3 Faces	3 Planes	3 Seasons
3 Divine Helpers	3 Forms of Body	3 Realms	3 Stages of Civilization
3 Divine Manifestations	3 Garments of the Soul	3 Shakti Temples	3 Sta. of Consciousness
3 Esoteric Sons of Brahma	3 Hands	3 Spheres	3 Stages of Initiation
3 Evocations	3 Heads	3 Star Kingdoms	
3 Faces of Ogmios	3 Instruments	3 Suns	
3 Fates	3 Internal Organs	3 Terraces	
3 Furies	3 Legs	3 Tiers of Sky	
3 Goddesses	3 Lights	3 Worlds	
3 Grabovii	3 Nadis	3 Streams	
3 Graces	3 Orders of Existence		
3 Grand Masters	3 Parts of Soul		
3 Great Beings	3 Phases		
3 Great Forces of Nature	3 Pillars		
3 Great Saints	3 Principles		
3 Great Wheels	3 Signs of Being		
3 Guides	3 Souls		
3 Holies	3 Streams		
3 Iswaras	3 Styles of Life		
3 Iswaris	3 Tattvas		
3 Judges of Hades	3 Theological Virtues		
3 Kami	3 Threads		
3 Magi	3 Treasures of Man		
3 Marys	3 Vasus		
3 Norns	3 Vidyas		
3 Officials	3 Vital Energies		
3 Ones	3 Ways		
3 Patriarchs	3 Wishes		
3 Ramas	Homo triplex		
3 Saints			
3 Sons			
3 Symbolism			
3 Vasus			
3 Virgins			
3 Wives			

Table.179. Associations of the Number 3 entailing a trinity and a triad system.

The name of God with four letters.	äåäé				In the Originall world, whence the Law of providence.
Four Triplicities or intelligible Hierarchies.	Seraphim. Cherubin. Thrones.	Dominations. Powers. Vertues.	Principalities. Archangels. Angels.	Innocents. Martyrs. Confessors.	In the Intellectual world, whence the fatall Law.
Four Angels ruling over the corners of the world.	ìàëéî Michael.	ìàôø Raphael.	ìàéøáâ Gabriel.	ìàéøåà Uriel.	
Four rulers of the Elements.	óøù Seraph.	áåøë Cherub.	ùéùøú Tharsis.	ìàéøà Ariel.	
Four consecrated Animals.	The Lion.	The Eagle.	Man.	A Calf.	
Four Triplicities of the tribes of Israel.	Dan. Asser. Nephtalim.	Jehuda. Isachar. Zabulum [Zabulon].	Manasse. Benjamin. Ephraim.	Reubin [Ruben]. Simeon [Simehon]. Gad.	
Four Triplicities of Apostles.	Mathias. Peter. Jacob the elder.	Simon. Bartholemew. Mathew.	John. Phillip. James the younger.	Thaddeus. Andrew. Thomas.	
Four Evangelists.	Mark.	John.	Mathew.	Luke.	
Four Triplicities of Signs.	Aries. Leo. Sagittarius.	Gemini. Libra. Aquarius.	Cancer. Scorpius. Pisces.	Taurus. Virgo. Capricornus.	In the Celestiall world, where is the law of nature.
The Stars, and Planets, related to the Elements.	Mars, and the Sun.	Jupiter, and Venus.	Saturn, and Mercury.	The fixt Stars, and the Moon.	
Four qualities of the Celestiall Elements.	Light.	Diaphanousness.	Agility.	Solidity.	
Four Elements.	ùà Fire.	çåø Ayre [air].	íéî Water.	øôò Earth.	In the Elementary, where the Law of generation, and corruption is.
Four qualities.	Heat.	Moysture [moisture].	Cold.	Dryness.	
Four seasons.	Summe.	Spring.	Winter.	Autumne.	

Four corners of the World.	The East.	The West.	The North.	The South.	
Four perfect kinds of mixt bodies.	Animals.	Plants.	Metals.	Stones.	
Four kinds of Animals.	Walking.	Flying.	Swimming.	Creeping.	

What answer the Elements, in Plants.	Seeds.	Flowers.	Leaves.	Roots.	In the lesser world, *viz.* man, from whom is the Law of prudence.
What in Metals.	Gold, and Iron.	Copper, and Tin.	Quicksilver.	Lead, & Silver.	
What in stones.	Bright, and burning.	Light, and transparent.	Clear, and congealed.	Heavy, & dark.	
Four Elements of man.	The Mind.	The spirit.	The Soul.	The body.	
Four powers of the Soul.	The Intellect.	Reason.	Phantasy.	Sense.	
Four Judiciary powers.	Faith.	Science.	Opinion.	Experience.	
Four morall vertues.	Justice.	Temperance.	Prudence.	Fortitude.	
The senses answering to the Elements.	Sight.	Hearing.	Tast, and smel [taste and smell].	Touch.	
Four Elements of mans body.	Spirit.	Flesh.	Humours.	Bones.	
A four-fold spirit.	Animall.	Vitall.	Generative.	Naturall.	
Four humours.	Choller.	Blood.	Flegme.	Melancholly.	
Four Manners of complexion.	Violence.	Nimbleness.	Dulness.	Slowness.	
Four Princes of divels, offensive in the Elements.	ìàîñ Samael.	ìæàæò Azazel.	ìàæò Azael.	ìàæäî Mahazael.	In the infernall world, where is the Law of wrath, and punishment.
Four infernal Rivers.	Phlegeton.	Cocytus.	Styx.	Acheron.	
Four Princes of spirits, upon the four angels [angles] of the world.	Oriens.	Paymon.	Egyn.	Amaymon.	

Figure 803. The Scale of the Number four, answering the four Elements.

Who	What	Where	When
4 Aeons of Light	4 Aces	4 Abodes of Lord	4 Ages
4 Angels	4 Animals	4 Auspicious Directions	4 Ayanas
4 Archangels	4 Approximants or Trill	4 Branches of Ganges	4 Breaths
4 Ayar Brothers	4 Categories of Tantra	4 Branches of Root of Tree	4 Days
4 Chatur-Murthis	4 Causes	4 Kingdoms	4 Minutes
4 Chatur Dharanis	4 Celestial Emblems of Emperor	4 Continents	4 Padas
4 Chemical Gods	4 Colours	4 Directions	4 Nadikas
4 Children	4 Criteria of Canonicity	4 Divisions of Sky	4 Palas
4 Devas	4 Cups for the Gods	4 Dvipas	4 Seconds
4 Dharanis	4 Cups of Wine	4 Feet of Brahma	4 Phases
4 Diamond Bodhisattvas	4 Triads of Simples	4 Feet of Buddha	4 Weeks
4 Diamond Protectors	4 Divine States	4 Immaterial Spheres	4 Seasons
4 Dragon Kings	4 Doorways	4 Lower Realms of Woe	4 Yugas
4 Evangelists	4 Elephants	4 Mythical Cities	
4 Female Buddhas	4 Immeasurables	4 Olams	
4 Fold Deity	4 Kinds	4 Pillars	
4 Forces	4 Qualities of Touch	4 Primary Trees of Gods	
4 Goddesses	4 Sciences	4 Quadrants of Zodiac	
4 Gods	4 Seals of the Law	4 Quarters of Sky	
4 Great Kings	4 Strands of Zoroastrianism	4 Quarters of the World	
4 Great Lights	4 Strings	4 Realms of Immaterial World	
4 Great Ones	4 Yogas	4 Royal Stars	
4 Great Primary Forces	4 Circles of Mandala	4 Sacred Mountains (Yo)	
4 Guardians	4 Creations	4 Winds	
4 Horsemen of Apocalypse	4 Cubits	4 Worlds	
4 Kinds of Mara		4 Corners of Space and Time	
4 Kings			
4 Knaves			
4 Knights			
4 Living Beings			
4 Mages			
4 Maras			
4 Matriarchs			
4 Mind-Born Sons of God			
4 Names of God			
4 Queens			
4 Sages			
4 Sons of Lights			
4 Sons of Perfection			
4 Suts			
4 Transcendant Lords			

Table.180. Associations of the Number 4 entailing tetrads and a tetrad system.

The Scale of the Number of five.

The names of God with five Letters. The names of Christ with five Letters.		ïåéìà íéäìà ääùäé	Eloim [Elion]. Elohim. Jhesu.			In the examplary world.
Five Intelligible substances.	Spirits of the first Hierarchy called Gods, or the Sons of God.	Spirits of the second Hierarchy called Intelligencies.	Spirits of the third Hierarchy, called Angels which are sent.	Souls of Celestiall bodies.	Heroes or blessed souls.	In the Intellectual world.
Five wandring Stars, Lords of the Tearms.	Saturn.	Jupiter.	Mars.	Venus.	Mercury.	In the Celestiall world.
Five kinds of corruptible things.	Water.	Aire.	Fire.	Earth.	A mixed body.	In the Elementary world.
Five kinds of mixt bodies.	Animall.	Plant.	Metall.	Stone.	Plant-animal.	" "
Five senses.	Tast [taste].	Hearing.	Seeing.	Touching.	Smelling.	In the lesser world.
Five Corporeall torments.	Deadly Bitterness.	Horrible howling.	Terrible darkness.	Unquenchable Heat.	A piercing stink.	In the infernall world.

Figure 804. The Scale of the Number of five.[695]

Who	What	Where	When	How	Why
5 Aeons of Darkness	5 Fruits	5 Directions			5 Symbolism
5 Angels of the Elements	5 Leaves				
5 Archangels of Punishment	5 Syllables				
5 Archons	Panch Ratna				
5 Archons of the Abyss	Pancha Dhatu				
5 Attributes of God	Pancha Mahabhutas				
5 Avatars of Siva	Panchaloha				
5 Boddhisavas	Panchamurthys				
5 Bodhisattvas	Panchavati				
5 Buddhas					
5 Children					
5 Daughters of Light Mind					
5 Deities					
5 Deities and 5 Bhutas					
5 Devis					
5 Dhyani Buddhas					
5 Dionysi					
5 Earthly Buddhas					
5 Emperors					
5 Fold God					
5 Forms of God					
5 Forms of Kamadeva					
5 Forms of Shiva					
5 Goddesses					
5 Gods					
5 Gods of Human Origin					
5 Great Kings					
5 Primordial Buddhas					
5 Primordial Deities					
5 Shaktis					
5 Skandhas					
5 Sons					
5 Vayus					
5 Virgins					
Pancha Ganapati					
Pancha Kriya Shaktis					
Pancha Ma					

5 Aggregates	5 Directions
5 Colours	5 Lokas
5 Directions	5 Portals of Bon
5 Elements (Tibet)	
5 Energies	
5 Limbs	
5 Negative Emotions	
5 Organs (Bon)	
5 Primordial Deities	
5 Seed Syllables	
5 Senses	
5 Types of Births	
5 Wisdoms	

Table 181a. Assocations of the Number 5 entailing pentad system, b. 5 in Bon system.

The Scale of the Number six.

In the examplary world.	íéäåìà øåáâ ìà						Names of the six Letters.
In the intelligible World.	Seraphim.	Cherubin.	Thrones.	Dominations.	Powers.	Vertues.	Six orders of Angels, which are not sent to inferiours.
In the Celestiall World.	Saturn.	Jupiter.	Mars.	Venus.	Mercury.	The Moon	Six planets wandring through the latitude of the Zodiack from the Eclyptick.
In the Elemental world.	Rest.	Thinness.	Sharpness.	Dulness.	Thickness.	Motion.	Six substantifical qualities of Elements.
In the lesser world.	The Intellect.	Memory.	Sense.	Motion.	Life.	Essence.	Six degrees of men.
In the infernall World.	Acteus.	Megalesius.	Ormenus.	Lycus.	Nicon.	Mimon.	Six divels [devils], the authors of all calamities.

Universal Spirit (Hâq)	Epoch	Avatars (Bâbâ)					
		Ptimary (Zâti Bashar)	Secondary (Zâti Mihmân)				Female
	1	Khâwandagâr	Jibrâ'i	Mikâ'il	Isrâf'd	izrâlii	?
	2	Ali	Salmân	Qanbar	Muhammed	Nusayr	Fatima
	3	Shâh Khushin (Mithras)	Bâbâ Buzurg	KâkaRedâ	Pir Shâhyâr	BâbâTâhir	Mâmâ Jalâla
	4	*Sultan SahâK	Khidir (Benyâmin)	Dâwud	Pir Musi *Bâbâ Yâdgâr	**Ibrâhim Tayyâr	Dâyirâk Razbâr
	5	Qirmizi (Shâh Ways)	Qambar Dastawar	Yâri Jân	Yâr Ali	Shâh Swâr	Zar Bânu
	6	MuhammadBeg (Nurbakhsh)	Kâ Mahrijân	Kâ Malak	?	Qara Pust	Dusti
	7	Atish Beg	Jamshid Beg	Almâs Beg	Alâdin Khân	Abdâl Beg	Pari Khânim

Figure 805. Scale of the Number six.

Who	What	Where	When
6 Adityas	6 Battlefields	6 Continents	6 Asus
6 Amesha Spenta	6 Chevrons Horizontal	6 Cornered Stars	6 Beats
6 Beneficent Immortals	6 Kinds of Sensuous World	6 Deva Planes	6 Mayan Minutes
6 Buddhas	6 Pentacles	6 Deva Worlds	6 Month Reign
6 Divine Bodhisattvas	6 Pointed Star	6 Dharma Realms	6 Months of Creation
6 Emanations of Ialdabaoth	6 Spoked Wheel	6 Directions	6 Palas
6 Gahambars	6 Primeval Creations	6 Karttikeya Sites	6 Seasons
6 Goddesses	6 Chakras	6 Kingdoms	
6 Gods	6 Hands	6 Olams	
6 JIA	6 Heads	6 Positions	
6 Jizo	6 Impure Sounds	6 Realms	
6 Kartika Sisters	6 Zodiac Signs	6 Regions	
6 Major Sovereign Principles	6 Faces	6 Seasonal Feasts	
6 Minor Sovereign Principles	6 Elements		
6 Personifications of Murugan	6 Gates		
6 Principles	6 Creations		
6 Qualities of Murugan			
6 Regions and 6 Chieftains			
6 Sisters			
6 Titanides			
6 Yazata			

Table 182. Associations of the Number 6 and hexad system.

The Scale of the Number seven.

In the originall world.	Ararita. àúéøàøà Asser Eheie äéäà øùà The name of God with seven letters.							
In the Intelligible world.	ìàé÷ôö Zaphiel [Zaphkiel].	ìàé÷ãö Zadkiel.	ìàîë Camael.	ìàôø Raphael.	ìàéðàä Haniel.	ìàëéî Michael.	ìàéøáâ Gabriel.	Seven Angels which stand in the presence of God.
In the Celestiall world.	éàúáù Saturn.	÷ãö Jupiter.	íéãàî Mars.	ùîù The Sun.	äâåð Venus.	áëåë Mercury.	äðáì The Moon.	Seven Planets.
In the Elementary world.	The Lapwing. The Cutlefish. The Mole. Lead. The Onyx.	The Eagle. The Dolphin. The Hart. Tin. The Saphir [Saphire].	The Vultur [vulture] The Pike. The Wolf. Iron. The Diamond.	The Swan. The Sea-calf. The Lion. Gold. The Carbuncle.	The Dove. Thimallus. The Goat. Copper. The Emrald [emerald].	The Stork. The Mullet. The Ape. Quick-silver [mercury]. The Achates.	The Owle. The Sea-Cat. Cat. Silver. Crystall.	Seven Birds of the Planets. Seven Fish of the Planets. Seven Animals of the Planets. Seven Metals of the Planets. Seven Stones of the Planets.
In the lesser world.	The right foot. The right ear.	The Head. The left ear.	The right hand. The right Nostrell.	The heart. The right eye.	The privy members. The left nostrill.	The left hand. The mouth.	The left foot. The left eye.	Seven integrall members distributed to the Planets. Seven holes of the head distributed to the Planets.
In the	Hell.	The	The	The pit of	The clay	Perdition	The	Seven

infernall world.	íðäéâ	gates of death. úåî ìöå	shadow of death. úéî éøö ù	destruction. úçù øà á	of death. ïåéä èé è	. ïåãáà	depth of the Earth. ìåàù	habitations of infernals, which Rabbi Joseph of Castilia the Cabalist describes in the Garden of Nuts.

Who	What	Where	When
7 Adityas	7 Attributes	7 Mountains	7 Days
7 Angels	7 Candlesticks	7 Planets	7 Months
7 Deities	7 Churches		7 Years
7 Goddesses	7 Circuits		7 Generations
7 Gods	7 Crowns		
7 Kings	7 Eyes		
7 Matrikas	7 Golden Vials		
7 Matryoshkas	7 Heads		
7 Rulers	7 Horns		
7 Shaktis	7 Lambs		
7 Sisters	7 Lamps		
7 Sons of Hannah	7 Last Plagues		
7 Spirits	7 Lights of Face		
7 Virgins	7 Plagues		
7 Wise Men	7 Seals		
	7 Stars		
	7 Thunders		
	7 Trumpets		
	7 Words		

Figure 806. Scale of the Number 7 and Table 183. Associations of the Number 7 and heptad system.

The Scale of the Number eight.

The name of God with eight letters.	Eloha Vadaath úòãå äåìà Jehovah Vedaath, úòãå äåäé								In the Original.
Eight rewards of the blessed.	Inheritance.	Incorruption.	Power.	Victory.	The vision of God.	Grace.	A Kingdom.	Joy.	In the Intelligible world.
Eight visible Heavens.	The Starry Heaven.	The Heaven of Saturn.	The Heaven of Jupiter.	The Heaven of Mars.	The Heaven of the Sun.	The Heaven of Venus.	The Heaven of Mercury.	The Heaven of the Moon.	In the Celestiall world.
Eight particular qualities.	The dryness of the earth.	The coldness of the water.	The moisture of the aire.	The heat of the fire.	The heat of the aire.	The moisture of the water.	The dryness of the fire.	The coldness of the earth.	In the Elementary world.
Eight kinds of blessed men.	The peace makers.	That hunger and thirst after righteousness.	The meek.	They which are persecuted for righteousness sake.	Pure in heart.	Mercifull.	Poor in spirit.	Mourners.	In the lesser world.
Eight rewards of the damned.	Prison.	Death.	Judgement.	The wrath of God.	Darkness.	Indignation.	Tribulation.	Anguish.	In the infernall world.

Figure 807. Scale of the Number 8

Who	What	Where	When
8 Adityas	8 Arms	8 Directions	8 Hours
8 Ashtamurti of Siva	8 Articles for Offering	8 Vertices of Cube	8 Feasts
8 Bhairavas	8 Chakras	8 Winds	8 Divisions of Day
8 Bodhisattvas	8 Extraordinary Channel Pairings		8 Divisions of Year
8 Classes of Female Ancestors	8 Faces		8 Phases of Moon
8 Dakinis	8 Fears		8 Seasons
8 Demons	8 Fold Nature		8th Day
8 Divine Mothers	8 Fold Path		
8 Goddesses	8 Hands		
8 Gods	8 Heads		
8 Guardians	8 Inner Fears		
8 Healing Gods	8 Inner Fears		
8 Immortals	8 Legs		
8 Kinds of Divinities	8 Parts of Body		
8 Medicine Buddhas	8 Primary Essences		
8 Members of Family	8 Principles		
8 Mind-Born Sons of Brahma	8 Spiritual States		
8 Noble Ones	8 States of Consciousness		
8 Symbolism	8 Superhuman Faculties		
8 Vasinis	8 Types of Knowledge		
8 Vasus	8 Veins of Neck		
8 Vidyesvaras	8 Vices		
8 Yoginis	8 Weapons to Destroy Disease		
8 Zodiac Patrons	8 Yogic Powers		
	8 Ganeshas		
	8 Trunks		
	8 Bonfires		
	8 Kinds of Stupas		
	8 Earths		
	8 Gates		
	8 Lingams		
	8 Noble Trees		
	8 Notes		

Table 184. Associations of Number 8 and octad system

The Scale of the Number nine.

The names of God with nine letters.	Jehovah Sabaoth. úåàáö äåäé Jehovah Zidkenu. åð÷ãö äåäé Elohim Gibor. øáéâ íéäìà									In the original world.
Nine Quires of Angels. Nine Angels ruling the Heavens.	Seraphim. Metattron [Metatron].	Cherubin. Ophaniel.	Thrones. Zaphkiel.	Dominations. Zadkiel.	Powers. Camael.	Vertues. Raphael.	Principalities. Haniel.	Archangels. Michael.	Angels. Gabriel.	In the intelligible world.
Nine moveable spheres.	The primum mobile.	The Starry Heaven.	The sphere of Saturn.	The sphere of Jupiter.	The spher e of Mars.	The sphere of the Sun.	The sphere of Venus.	The sphere of Mercury.	The sphere of the Moon.	In the Celestial world.
Nine stones representing the nine Quires of Angels.	Saphir [saphire]	Emrald [emerald].	Carbuncle.	Beril [beryl]	Onyx.	Chrysolite.	Jasper.	Topaze.	Sardis.	In the Elementary world.
Nine senses inward, and outward together.	Memory.	Cogitative.	Imaginative.	Common sense.	Hearing.	Seeing.	Smelling.	Tasting.	Touching.	In the lesser world.
Nine orders of divels [devils].	False spirits.	Spirits of lying.	Vessels of iniquity.	Avengers of wickedness.	Jugglers.	Aiery powers.	Furies, sowing mischief.	Sisters or tryers.	Tempters or insnarers.	In the infernal world.

Figure 808. Scale of the Number nine.

Slavic	Norse	Chinese
9 Apexes of Perun's Tree	9 Babies	9 Dragons
9 Basic Energy Centres	9 Charms	9 Great Emperors
9 Bodies of White Man	9 Daughters of Ægir	9 Halls Diagram
9 Books of Knowledge	9 Fire Mothers	9 Heavens (China)
9 Chakras (Russia)	9 Glory-Twigs	9 Mountains
9 Elements (Russia)	9 Heads	9 Orders of Nobility
9 Emanations	9 Heavenly Realms	9 Ranks of Officers
9 Feasts (Slavic)	9 Herbs	9 Stars
9 Forms of Consciousness	9 Kinds of Wood	
9 Initiations	9 Leagues High	
9 Letters of Russian	9 Locks	
9 Letters of Slovenian	9 Maidens	
9 Months (Russia)	9 Males of Every Species	
9 Peaces	9 Mothers of Heimdall	
9 Plans	9 Nights	
9 Pointed Star	9 Points of Valknut	
9 Points	9 Rings	
9 Psycho-Structures	9 Runes	
9 Slender Bodies of Man	9 Runic Virtues	
9 Sons of Perun	9 Staves	
9 Stave Matrix (Slavic)	9 Steps of Thor	
9 Triangles	9 Surviving Deities	
9 Vedic Universes	9 Thralls	
9 Wild Boar Jaws	9 Trees	
	9 Worlds of Odinic Mysteries	
	9 Year Cycle	

Table 185. Associations of the Number 9 and nonad system.

The Scale of the Number ten.

In the originall	åäéåçéäåäé The name Jehova of ten letters collected.			àä åàå àä ãåé The Name Jehovah of ten letters Extended.				úåàáö The nam
	äéäà Eheie. øúë Kether.	äåäé é Iod Jehovah. äîëç Hochmah.	íéäìà äåäé Jehova Elohim. äðéá Binah.	ìà El. ãñä Hesed.	øáéâ íéäìà Elohim gibor. äøåáâ Geburah.	äåìà Eloha. úøàôú Tiphereth.	úåàáö äåäé Jehovah Sabaoth äöð Nezah.	úåàáö íé Elohim Sabaoth. ãåä Hod.
In the intelligible world.	Seraphim. Haioth ha-kados. Metattron.	Cherubim. Ophanim. Jophiel.	Thrones. Aralim. Zaphkiel.	Dominations. Hasmallim. Zadkiel.	Powers. Seraphim. Camael.	Vertues. Malachim. Raphel [Raphael].	Principalities. Elohim. Haniel.	Archang Ben Elohim. Michael.
In the Celestiall world.	Reschith ha-gallalim. The Primum Mobile.	Masloth. The sphere of the Zodiake [zodiac].	Sabbathi. The Sphere of Saturn.	Zedeck. The sphere of Jupiter.	Madim. The Sphere of Mars.	Schemes. The sphere of the Sun.	Noga. The sphere of Venus.	Cochab. The sphe of Mercu
In the Elementary world.	A Dove.	A Lizard.	A Dragon.	An Eagle.	A Horse.	Lion.	Man.	Genitals [sic. Serpent]
In the lesser world.	Spirit.	Brain.	Spleen.	Liver.	Gall.	Heart.	Kidneys.	Lungs.
In the infernall world.	False Gods.	Lying spirits.	Vessels of iniquity.	Revengers of wickedness.	Juglers.	Aery powers.	Furies the seminaries of evil.	Sifters or tryers.

Figure 809. Scale of the Number ten.

Who	What	Where	When
10 Adi Gurus	10 Animals	10 Directions	10 Billions of Years
10 Angels	10 Arms	10 Heavens	10 Centuries
10 Antediluvian Patriarchs	10 Divisions		10 Days
10 Archangels	10 Elements		
10 Avatars of Vishnu	10 Eyes		
10 Choirs of Angels	10 Fires		
10 Cosmocreators	10 Heads		
10 Druse Forms of God	10 Heavenly Stems		
10 Existences	10 Horses		
10 Forms of Agni	10 Intelligences		
10 Forms of Yazata Behram	10 Letters		
10 God Names	10 Parts		
10 Goddesses	10 Paths		
10 Gods	10 Perfections		
10 Lepers	10 Petals		
10 Letter Name of God	10 Pillars		
10 Levites to adminster Ark.	10 Postures		
10 Light Uthras	10 Principles		
10 Lords of Death	10 Senses		
10 Mind-Born Sons of Brahma.	10 Sephiroth		
10 Names	10 Sounds		
10 Names of G-d	10 Steps		
10 Names of God	10 Tribes		
10 Powers	10 Stages of Initiation		
10 Prajapatis	10 Wholesome Acts		
10 Principles	10 Zodiac Signs		
10 Rulers			
10 Sons of Manu			
10 Virgins			
10 Visvadevas			
10 Watchers			
10 Wives			

11 Air Gods	11 Consonants	11 Realms	11 Divisions of Day
11 Celestial Beings	11 Divisions	11 Circuit Labyrinth	11 Days
11 Destroyer Gods	11 Elements of the Sign		
11 Fallen Angels	11 Heads		
11 Goddesses	11 Internal Organs		
11 Gods	11 Letters		
11 Rudras	11 Mental States		
11 Rulers	11 Principles		
11 Sacred Pools	11 Semivowels		
11 Wives of the Rudras	11 Senses		
11 Souls	11 Stages		
	11 Vowels		
	11 as Median		
	11 Cubits		

Tables 186-187. Associations of Letter 10 entailing decad and decimal system and Letter 11 and undecimal system.

The Scale of the Number twelve.

The names of God with twelve letters			àåää Holy	(ê)åøá Blessed	ùã÷ä He [Ipse]			
The great name returned back into twelve banners.	äåää é	åääé	äääé	éäää	äéåä	åéää	äéää	äääé
Twelve orders of the blessed Spirits.	Seraphim.	Cherubim.	Thrones.	Dominations.	Powers.	Vertues.	Principalities.	Archange
Twelve Angels ruling over the signs.	Malchidiel.	Asmodel.	Ambriel.	Muriel.	Verchiel.	Hamaliel.	Zuriel.	Barbiel.
Twelve Tribes:	Dan.	Ruben.	Judah.	Manasseh.	Asher.	Simeon.	Issachar.	Benjamin
Twelve Prophets.	Malachi.	Haggai.	Zachary.	Amos.	Hosea.	Micha.	Jonah.	Obadiah.
Twelve Apostles.	Mathias.	Thadeus.	Simon.	John.	Peters.	Andrew.	Bartholemew.	Philip.
Twelve signs of the Zodiack.	Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.	Libra.	Scorpio.
Twelve Moneths [months].	March.	April.	May.	June.	July.	August.	September.	October.
Twelve Plants.	SSang.	Upright Vervain.	Bending Vervain.	Comfrey.	Lady's Seal.	Calamint.	Scorpion-grass.	Mugwort
Twelve stones.	Sardonius.	A Carneol.	Topaze	Calcedony.	Jasper.	Emrald [emerald].	Berill.	Amethys
Twelve principall members.	The head.	The neck.	The arms.	The brest [breast].	The heart.	The belly.	The kidnies [kidneys].	Genitals.
Twelve degrees of the damned, and of Divels [devils].	False gods	Lying spirits.	Vessels of iniquity.	Revengers of wickedness.	Juglers.	Aery powers.	Furies the sowers of evils.	Sifters or Tryers.

The Orphical Scale of the Number twelve.

Twelve Deities.	Pallas.	Venus.	Phoebus.	Mercury.	Jupiter.	Ceres.	Vulcan.
Twelve signs of the Zodiake.	Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.	Libra.
Twelve Moneths [months].	March.	April.	May.	June.	July.	August.	September.
Twelve consecrated birds.	The Owle.	Dove.	Cock.	Ibis.	Eagle.	Sparrow.	Goose.
Twelve consecrated beasts.	Shee Goat.	He Goat.	Bull.	Dog.	Hart.	Sow.	Asse.
Twelve consecrated trees.	Olive-tree.	Myrtil-tree.	Laurell.	Hasle [hazel tree].	Aesculus.	Apple-tree.	Box-tree.
Twelve members of man distributed to the signs.	The head.	The Neck.	The Armes.	The Brest [breast].	The Heart.	The Belly.	The kidnies [kidneys].

Principalities.	Archangels.	Angels.	Innocents.
Zuriel.	Barbiel.	Adnachiel.	Hanael.
Issachar.	Benjamin.	Napthalin.	Gad.
Jonah.	Obadiah.	Zephaniah	Nahum.
Bartholemew.	Philip.	James the elder	Thomas.
Libra.	Scorpio.	Sagittarius.	Capricorn.
September.	October.	Novemb.	December.
Scorpion-grass.	Mugwort.	Pimpernel.	Dock.
Berill.	Amethyst.	Hyacinth.	Chrysoprasus.
The kidnies [kidneys].	Genitals.	The hams.	Knees.
Furies the sowers of evils.	Sifters or Tryers.	Tempters or ensnarers.	Witches.

Figure 810. Scale of the Number 12.

Who	What	Where	When	How
12 Adityas	12 Alchemical Processes			
12 Aeons	12 Banners of IHVH			
12 Alvars	12 Baskets			
12 Angels	12 Causes			
12 Apostles	12 Christian Principles			
12 Archangels	12 Contemplations			
12 Archons	12 Deeds			
12 Authorities	12 Foundations			
12 Celestial Counterparts	12 Higher Tattvas			
12 Deities	12 Impure Sounds			
12 Deva Guardians	12 Jewels			
12 Devas	12 Kinds of Fruit			
12 Devotees	12 Lameds			
12 Disciples	12 Letters			
12 Faces	12 Mirrors			
12 Generals	12 Pearls			
12 Goddesses	12 Pentagons			
12 Gods	12 Petals			
12 Guardians	12 Pillars			
12 Heavenly Generals	12 Plants			
12 Heavenly Gods	12 Pointed			
12 Imams	12 Primary Letters			
12 Judges	12 Principles			
12 Kings	12 Schools			
12 Knights	12 Shoots			
12 Minor Prophets	12 Sovereign Hexagrams			
12 Naga Kings	12 Sovereign Principles			
12 Officers on Duty	12 Spiritual Temperaments			
12 Olympian Gods	12 Spokes			
12 Orders of Blessed Spirits	12 Stages of Alchemy			
12 Powers	12 Stones			
12 Prophets	12 Strings			
12 Protectors	12 Virtues			
12 Rulers	12 Vowels			
12 Rural Gods	12 Vows			
12 Sons	12 Ways of Taming			
12 Spiritual Beings				
12 Titans				
12 Tribes				
12 Virtues				
12 Yaksas				

Table 188. Associations of Number 12 and duodecimal system.

Who	What	Where	When
13 Buddhas	13 Attributes of Mercy	13 Dvipas	13 Cycles
13 Gods	13 Archimedean Solids	13 Gates	13 Months
13 Jólasveinar	13 Ascetic Practices	13 Heavens	13 Moons
	13 Circles		13 Phases of Moon
	13 Degrees of Knowledge		
	13 Letters		
	13 Level Spire		
	13 Nadis		
	13 Pearls		
	13 Postures		
14 Gods	14 Animals		14 Days
14 Disciples	14 Candles		14 Manvantaras
14 Manus	14 Cards		14 Years
	14 Channels		
	14 Divisions of Knowledge		
	14 Elements		
	14 Functions		
	14 Letters		
	14 Mental States		
	14 Nadis		
	14 Organs		
	14 Pieces		
	14 Pointed		
	14 Precious Things		
	14 Sciences		
	14 Sounds		
	14 Triangles		
	14 Wheels		
	14 Words		
	14 Worlds		
	14 Worlds of Constellations		
Simat Hiia	15 Asus	15 Constellations	15 Days
YH	15 Ditis		15 Muhurtas
Devil	15 Gems	1	5 Nights
Диавол	15 Kalas		15 Nityas
	15 Letters		
	15 Petals		
	15 Plants		
	15 Stars		
	15 System		
	15 Tithis		
	Evil		
	Female Origin		
	Ura Terms		
	Terms		

Tables 189-191. Associations of Number 13, 14, 15.

Who	What	Where	When
16 Angels	16 Arms	16 Realms	16 Kalas
16 Demigods	16 Categories		16 Nityas
16 Disciples	16 Channels		16 Phases of Moon
16 Gods	16 Eyes		
16 Rulers	16 Forms		
Ifa	16 Geomantic Figures		
Lalita	16 Great Signs		
kalA	16 Halls		
vizAkha	16 Hands		
	16 Letters		
	16 Nuts of Divination		
	16 Odu		
	16 Ofun Principles		
	16 Palm Nuts		
	16 Pearls		
	16 Petals		
	16 Primary Letters		
	16 Rays		
	16 Runes		
	16 Runic Channels		
	16 Samskaras		
	16 Sounds		
	16 Squares		
	16 Stars		
	16 Strings		
	16 Tetragrams		
	16 Torches		
	16 Vowels		
	16 Ways		
	16 Wells		
	16 Wheels		
	Asti		
	Djed		
	Foundation		
	The Eye or Fountain		
	онъ		

Table 192. Associations of Number 16.

Who	What	Where	When
17 jivas	17 Basic Pen Strokes	17 Holy Places	
Lucifer	17 Particles	Morning Star	
	17 Sequences		
	17 Shapes		
	17 Strokes		
	17 Traits		
	Apple Tree (Quert)		
	Concept 17		
	Iron		
	Peaceful State		
	Root		
	Star (Звезда)		
	The Sting		
	Tree of Life		
	creative female power		
18 Attendants of Sun	18 Animals	18 Constellations	18 Months
18 Lawgivers	18 Arms	18 Domains	18 Nimeshas
18 Patriarchs	18 Benefits		18 Years
18 Sons	18 Breaths		
	18 Eggs		
	18 Kinds of Insight		
	18 Letters		
	18 Mahapuranas		
	18 Patterns of Di Kan		
	18 Petals		
	18 Runes Terms		
	18 Sciences		
	18 Siddhas		
	18 Sounds		
	18 Steps		
	18 Upapuranas		
	Cancer		
Eve	19 Energy Centres		19 Year Cycle of Sun
	19 Hexagons		19 Years
	19 Letters		
	19 Mental States		
	19 Postures		
	19 Runes		
	19 Spokes		
	19 Stances		
	19 Stones		
	19 Tetrominoes		
	19 Visible Dots on Cube of Two		
	19 Yods		
	19 as Hexagon		
	100 Terms		
	Breathe		
	Concept 19 Terms		

Tables 193 -195. Associations of Numbers 17, 18,19.

20 Uthras	20 Arms	20 Nomes of Lower Egypt	20 Dates
20 Gunas	20 Kin	20 Places	20 Katun
20 Names	20 Letters		20 Pictun
	20 Terms		20 Tun

21 Names	21 Chakras	21 Constellations	21 Days
21 Taras	21 Consonants	21 Places	21 Years
	21 Forms		
	21 Letters		
	21 Puranas		
	21 separate art forms		
	21 Threads		
	21 Types of Offerings		
	21 visibly different rolls of two identical dice		
	The Death Giver		
	Verbum Terms		

22 Gods	22 Books	22 Mansions	22 Dates
22 Names	22 Cards	22 Paths	22 Events
	22 Chromosomes	22 Places	22 Generations
	22 Herbs	22 Sacred Wells	
	22 Letters		
	22 Notes		
	22 Parts of Body		
	22 Petals		
	22 Signs		
	22 Sounds		
	22 Spokes		
	22 Stages		
	22 Stars		
	22 Trumps		
	22 Works of Creation		
	22 Tamgas		
	22 Tribes		
	Speech		
	The Number of Revelation		

	23 Letters	23 Stars on the Path of Anu
	23 Postures	
	23 Runes	
	Speech	

Tables 196- 199. Associations of Numbers 20, 21, 22, 23

Who	What	Where	How	When
24 avatars	24 Alphabets (Cyphers)	24 Directions	24 Modes of Conditionality	
24 Elders	24 Arms			
24 Kings	24 Cards	24 Sites		
24 Names	24 Channels			
24 Patriarchs	24 Ch'i			
24 Seniors	24 Connections			
24 Sons	24 Crowns			
24 Tirthankaras	24 Cube Matrix			
24 Tribes	24 Diagnostic Elements			
24 Vyuhas	24 Divisions			
	24 Elements			
	24 Faces			
	24 Fold Matrix			
	24 Gunas			
	24 Hands			
	24 Hieroglyphs			
	24 Knots			
	24 Letters			
	24 Mountains			
	24 Mudras			
	24 Petals			
	24 Pieces			
	24 Pillars			
	24 Postures			
	24 Runes			
	24 Spokes			
	24 Stoicheia			
	24 Strings			
	24 Syllables			
	24 Tamgas			
	24 Tattvas			
25 Assistants	25 Chamber Chakra			25 Days
	25 Forms			
	25 Letters			
	25 Mental States			
	25 Tattvas			
	25 Virtues			
	Heaven Attributes			
IHVH	26 Geometrical Elements			
YHVH	26 Letters			
Perfect Man	26 Postures			
	26 Runes			
	26 Signs			
	26 Tamgas			
	Havayah			
	World of complete and concrete manifestation Terms			

Tables 200 - 202. Associations of Numbers, 24,25 26.

Who	What	Where	When	How	Why
27 Ghandharvas	27 Beads	27 Constellations	27 Days		27 Symbolism
27 Wives	27 Bones	27 Nakshatras	27 Year Cycle		
	27 Circle	27 Places	27 catur-yugas		
	27 Cubes	27 Yogas			
	27 Letters				
	27 Runes				
	27 Terms				
	27 Virtues				
28 Buddhas	28 Alphabets of Moon	28 Arabic Mansions	28 Dates		
28 Guardians	28 Breaths	28 Constellations	28 Days		
28 Names	28 Camps	28 Hsiu	28 Phases of Moon		
	28 Dots	28 Places	28 Years		
	28 Letters	28 Stars			
	28 Postures				
	28 Runes				
	28 Spokes				
	28 Steps				
	29 Alchemical Processes				
	29 Letters				
	29 Runes				
	29 Signs				
	29 Tamgas				
	Al-Muqattaat				
30 Aeons	30 Letters	30 Degrees	30 Days		
			30 Great Days		
			30 Kalas		
			30 Kalpas		
			30 Kashtas		
			30 Months		
			30 Muhurtas		
			30 Year Cycle		
			30 Years		

Tables 203-206. Associations of Numbers 27, 28, 29, 30.

31 Letters
31 Planes
31 Realms
31 Regions
31 Runes
Kel

4 Realms of Immaterial World (arupa loka)
Realm 31: Neither-perception-nor-non-perception
Realm 30. Nothingness
Realm 29: Infinite Consciousness
Realm 28: Infinite Space

16 Fine Material Realms rupa loka
Realm 27. Peerless Devas
Realm 26. Clear-sighted Devas
Realm 25. Beautiful Devas
Realm 24: Untroubled Devas
Realm 23: Devas not Falling Away
Realm 22. Unconscious Beings
Realm 21. Very Fruitful Devas
Realm 20. Devas of Refulgent Glory
Realm 19. Devas of Unbounded Glory
Realm 18. Devas of Limited Glory
Realm 17. Devas of Streaming Radiance
Realm 16. Devas of Unbounded Radiance
Realm 15. Devas of Limited Radiance
Realm 14. Great Brahmas
Realm 13: Ministers of Brahma
Realm 12. Retinue of Brahma

11 Sensuous Realms kama-loka
Realm 11: Control Others' Creations
Realm 10. Devas Delighting in Creation
Realm 09. Contented Devas
Realm 08. Yama Devas
Realm 07. 33 Gods
Realm 06. Devas
Realm 05. Humans
Realm 04. Asuras
Realm 03. Ghosts and Shades
Realm 02. Animals
Realm 01. Hell

Table 207-208. Associations of Number 31 and 31 Buddhist Realms or Worlds.

SOME MANICHAEAN DEITIES

- **1 Father of Greatness**
- **2 Mother of Life**
- **3 Primal Man**
- **4 Five Children of Primal Man**
- **5 Five Children of Primal Man**
- **6 Five Children of Primal Man**
- **7 Five Children of Primal Man**
- **8 Five Children of Primal Man**
- **9 Beloved of Lights**
- **10 Great Builder**
- **11 Living Spirit**
- **12 Five Sons of Living Spirit**
- **13 Five Sons of Living Spirit**
- **14 Five Sons of Living Spirit**
- **15 Five Sons of Living Spirit**
- **16 Five Sons of Living Spirit**
- **17 Third Envoy**
- **18 Virgin of Light (Spouse of Third Envoy)**
- **19 Column of Glory (Perfect Man)**
- **20 Jesus the Splendour**
- **21 Hour of Life**
- **22 Light-Mind**

There are also:

- **23 The Call-God and Answer-God**
- **24 The Call-God and Answer-God**
- **Great Judge (Judge of Truth)**
- **Boy**
- **Apostles of Light**
- **Paraklete (Partner)**
- **Light-Form**
- **Three Angels**
- **Three Angels**
- **Three Angels**

Vajrayana Names of the 5 Sons of the Primal Man (5 Living Elements)

[Vajrayana: Akshobhyavajra (head of vajra-family)**]**
[Vajrayana: Vairocana (head of Buddha-family)**]**
[Vajrayana: Ratnasambhava (transmuted pride, ratna-family)**]**
[Vajrayana: Amoghasiddhi (realizer of the Path, karma-family**]**
[Vajrayana: Amitabha (head of padma-family)**]**

[Vajrayana: Sparshavajra**]**
[Vajrayana: Locana (goddess)**]**
[Vajrayana: Mamaki (goddess) (transmuted pride)**]**
[Vajrayana: Tara (goddess)
[Vajrayana: Pandara (goddess)**]**

Figure 811. 32 Deities of Manichaeism[696]

32 Deities of Guhyasamaja & 32 Deities of Manichaeanism

• 1 Father of Greatness • 2 Mother of Life • 3 Primal Man • 4 Five Children of Primal Man • 5 Five Children of Primal Man • 6 Five Children of Primal Man • 7 Five Children of Primal Man • 8 Five Children of Primal Man • 9 Beloved of Lights • 10 Great Builder • 11 Living Spirit • 12 Five Sons of Living Spirit • 13 Five Sons of Living Spirit • 14 Five Sons of Living Spirit • 15 Five Sons of Living Spirit • 16 Five Sons of Living Spirit • 17 Third Envoy • 18 Virgin of Light (Spouse of Third Envoy) • 19 Column of Glory (Perfect Man) • 20 Jesus the Splenour • 21 Hour of Life • 22 Light-Mind • The Call-God and Answer-God • The Call-God and Answer-God • Great Judge (Judge of Truth) • Boy • Apostles of Light • Paraklete (Partner) • Light-Form • Three Angels • Three Angels • Three Angels	• 1. Guhyasamaja-Akshobhyavajra. • 2. vairocana. • 3. amitabha. • 4. ratnasambhava. • 5. amoghasiddhi. • 6. locana. • 7. mamaki. • 8. pandara. • 9. tara. • 10. sparshavajra • 11. rupavajra. • 12. sabdavajra. • 13. gandhavajra. • 14. rasavajra. • 15. maitreya. • 16. ksitigarbha. • 17. vajrapani. • 18. khagarbha. • 19. lokeshvara. • 20. sarvanivaranavishkambhin. • 21. manjushri. • 22. samantabhadra. • 23 yamantaka. • 24. prajnantaka. • 25.padmantaka. • 26. vighnantaka. • 27. acla. • 28. takiraja. • 29. niladanda. • 30. mahabala. • 31. ushnishacakravartin. • 32. sumbharaja

Figure 812. 32 Deities of Guhyasamaja[697]

32 Dieties	*32 Metaphysical Constructs*[698]
○ 0° Yab-Yum • 1° Father of Greatness (*Pera, Deep, Kuntuzangmo*) • 2° Mother of Life (*Dum, Silence, Kuntuzangmo*) • 3° Primal Man (*Mana, Mind, Nous, Adam Qadmon*) Vajrasattva ○ 4° Five Children of Primal Man ○ 5° Five Children of Primal Man ○ 6° Five Children of Primal Man ○ 7° Five Children of Primal Man ○ 8° Five Children of Primal Man • 9° Beloved of Lights • 10° Great Builder • 11° Living Spirit - Paraklete, Tawm, Twin, Partner ○ 12° Five Sons of Living Spirit - Keeper of Splendor ○ 13° Five Sons of Living Spirit - King of Honor ○ 14° Five Sons of Living Spirit - King of Glory ○ 15° Five Sons of Living Spirit - Adamas of Light ○ 16° Five Sons of Living Spirit -Atlas • 17° Third Envoy - Great Judge, Judge of Truth • 18° Living Soul (Virgin of Light, Spouse of Third Envoy) • 19° Column of Glory - Perfect Man, Light-Mind ○ 20° Five Sons of Perfect Man - Council of Life (Youth) ○ 21° Five Sons of Perfect Man - Great Judge ○ 22° Five Sons of Perfect Man - Paraclete ○ 23° Five Sons of Perfect Man - Call God ○ 24° Five Sons of Perfect Man - Answer God • 25° Yeshu-Ziwa (Yeshu dNazirutha - Jesus the Splenour incarnate) • 26° Maiden of Light (Miryai dMagdala - Mary the Luminous) • 27° Light Mind (Mani-Hiya - Living Spirit incarnate) ○ 28° Five Daughters of Light Mind - Apostles of Light ○ 29° Five Daughters of Light Mind - Light Form ○ 39° Five Daughters of Light Mind - Wreath Angel ○ 31° Five Daughters of Light Mind - Robe Angel ○ 32° Five Daughters of Light Mind - Prize Angel	○ 0° Kunzhi, or the Base of Everything • 1° White Compassion (Rahma) - Essence (ngo-bo) • 2° Red Wisdom ('ruta) - Nature (rang bzhin) • 3° Glorious Ziwa-Noorah Balanced Light - Energy (thugs rje) ○ 4° 5 Buddhas: Living Zephyr ○ 5° 5 Buddhas: Living Wind ○ 6° 5 Buddhas: Living Light ○ 7° 5 Buddhas: Living Water ○ 8° 5 Buddhas: Living Fire • 9° White Bodhicitta Drop • 10° Red Bodhicitta Drop • 11° Unified (red-white) Bodhicitta drop ○ 12° 5 Bodhicittas: ○ 13° 5 Bodhicittas: ○ 14° 5 Bodhicittas: ○ 15° 5 Bodhicittas: ○ 16° 5 Bodhicittas: • 17° Pingala solar nadi: the male complementary nadi to Ida • 18° The lunar Ida nadi. Ida carries feminine essence. • 19° The Sushumna: the major nadi that runs up the spinal column ○ 20° 5 Chakras: Secret ○ 21° 5 Chakras: head ○ 22° 5 Chakras: throat ○ 23° 5 Chakras: heart ○ 24° 5 Chakras: navel • 25° Waking Consciousness • 26° Sleeping Consciousness • 27° Dreamless Sleep ○ 28° 5 Aggregates: consciousness (vij~nana) ○ 29° 5 Aggregates: volition (sam.skaara) ○ 39° 5 Aggregates: conception (sa~nj~naa) ○ 31° 5 Aggregates: sensation (vedanaa) ○ 32° 5 Aggregates: material organism (ruupa)

Figure 813. 32 Deities, 32 Metaphysical Constructs cf. Levels of Subtle Bodies of Nazirutha[699]

PRIMAL OGDOAD (group of 8)

"There is a perfect pre-existence, Aeon, a dwelling in the invisible and unnamable elevations; this is Pre-Beginning and Forefather and Depth. It is uncontainable and invisible, eternal and ungenerated, in quiet deep solitude for infinite aeons. With it is Thought, which is also called Grace and Silence. Depth thought of emitting itself, a beginning of all. Like a seed, this thought from Depth was placed into Silence, like a womb. Silence received this seed and bore Mind. Mind resembled and was equal to it that had created him.

Male Aeon	Female Aeon
Bythius (The Deep)	**Sige (Silence)**

"Mind alone comprehends the magnitude of his Father; he is called Only-Begotten and Father and Beginning of All. Along with him, Truth was emitted; this makes the first Four, the root.

Male Aeon	Female Aeon
Nous (Mind)	**Aletheia (Truth)**

"When Only-Begotten perceived why he had been emitted, he too emitted Logos and Life, since he was the father of all to come after him, and was the beginning of the whole Pleroma.

Male Aeon	Female Aeon
Logos (Word)	**Zoe (Life)**

"From the union of Logos and Life were emitted Man and Church.

Male Aeon	Female Aeon
Anthropos (Primal Man)	**Ekklesia (Church)**

DECAD (group of 10)

"When these Aeons, which had been emitted to the glory of the Father, themselves desired to glorify the Father, they joined each other in unions and suffered the emotions: Deep and Mingling, Unaging and Union, Self-Produced and Pleasure, Immovable and Mixture, Only-Begotten and Blessing.

Male Aeon	Female Aeon
Deep	**Mingling**
Unaging	**Union**
Self-Begotten	**Pleasure**
Immovable	**Mixture**
Only-Begotten	**Blessed (Unity)**

DU0-DECAD (group of 12)

"Man and Church emitted: Paraclete and Faith, Paternal and Hope, Maternal and Love, Everlasting and Intelligence, Ecclesiastical and Blessedness, willed and Sophia. Together, these are the thirty aeons, which are kept in Silence, and are not known. This is the invisible and spiritual Pleroma, triply divided into an eight, a ten and a twelve."

Male Aeon	Female Aeon
Consoler	**Faith**
Paternal	**Hope**
Maternal	**Love**
Ever-flowing	**Understanding**
Ecclesiastical	**Blessedness**
Ordained	**Wisdom (Lesser Sophia)**

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Figure 814. Valentinian Aeons

Who	What	Where	How	When	Why
32 Aeons	32 Arms	32 Heavens			32 Interpretations
32 Deities	32 Concepts	32 Paths			
32 Gods	32 Degrees	32 Realms			
32 Names	32 Forms				
32 Names of Ganesha	32 Guilds				
	32 Hands				
	32 Nadis				
	32 Nerves				
	32 Paths				
	32 Petals				
	32 Principles				
	32 Realms				
	32 Spinal Segments				
	32 Stories				
	32 Strings				
	32 Teeth				
	32 Threads				
	Elohim and				
10 Sephiroth	Elohim said				
3 Mothers	Elohim made				
7 Double Letters	Elohim saw				
12 Simple Letters	Elohim ---				
33 Devas	33 Beads	33 Heavens	33 Days		
33 Gods	33 Cantos	33 Planes	33 Years		
33 Heavenly Deities	33 Cards	33 Realms			
33 Names	33 Consonants	33 Sites			
	33 Fold Matrix	33 Stars			
	33 Heads	33 Vertebrae			
	33 Letters				
	33 Paths				
	33 Phyla				
	33 Runes				
	33 Stages				
	33 Structures				
	33 Tamgas				
	33 Tattvas				

Tables 209-210. Associations of Number 32 including Elohim and Number 33.

The 33 × 9 = 297 Sanskrit alphabetic numerical syllables

Nine vowels or syllabics				-a	-i	-u	-ṛ	-ḷ	-e	-ai	-o	-au	
				अ	इ	उ	ऋ	ऌ	ए	ऐ	ओ	औ	
		×		10^{0}	10^{2}	10^{4}	10^{6}	10^{8}	10^{10}	10^{12}	10^{14}	10^{16}	
Five velar plosives													
k -	क	1		क ka	कि ki	कु ku	कृ kṛ	क्ऌ kḷ	के ke	कै kai	को ko	कौ kau	
kh -	ख	2		ख kha	खि khi	खु khu	खृ khṛ	ख्ऌ khḷ	खे khe	खै khai	खो kho	खौ khau	
g -	ग	3		ग ga	गि gi	गु gu	गृ gṛ	ग्ऌ gḷ	गे ge	गै gai	गो go	गौ gau	
gh -	घ	4		घ gha	घि ghi	घु ghu	घृ ghṛ	घ्ऌ ghḷ	घे ghe	घै ghai	घो gho	घौ ghau	
ṅ -	ङ	5		ङ ṅa	ङि ṅi	ङु ṅu	ङृ ṅṛ	ङ्ऌ ṅḷ	ङे ṅe	ङै ṅai	ङो ṅo	ङौ ṅau	
Five palatal plosives													
c -	च	6		च ca	चि ci	चु cu	चृ cṛ	च्ऌ cḷ	चे ce	चै cai	चो co	चौ cau	
ch -	छ	7		छ cha	छि chi	छु chu	छृ chṛ	छ्ऌ chḷ	छे che	छै chai	छो cho	छौ chau	
j -	ज	8		ज ja	जि ji	जु ju	जृ jṛ	ज्ऌ jḷ	जे je	जै jai	जो jo	जौ jau	
jh -	झ	9		झ jha	झि jhi	झु jhu	झृ jhṛ	झ्ऌ jhḷ	झे jhe	झै jhai	झो jho	झौ jhau	

ñ -	**ञ**	10		**ञ** ña	**ञि** ña	**ञु** ñu	**ञृ** ñṛ	**ञॄ** ñṝ	**ञे** ñe	**ञै** ñai	**ञो** ño	**ञौ** ñau
Five retroflex plosives												
ṭ -	**ट**	11		**ट** ṭa	**टि** ṭi	**टु** ṭu	**टृ** ṭṛ	**टॄ** ṭṝ	**टे** ṭe	**टै** ṭai	**टो** ṭo	**टौ** ṭau
ṭh -	**ठ**	12		**ठ** ṭha	**ठि** ṭhi	**ठु** ṭhu	**ठृ** ṭhṛ	**ठॄ** ṭhṝ	**ठे** ṭhe	**ठै** ṭhai	**ठो** ṭho	**ठौ** ṭhau
ḍ -	**ड**	13		**ड** ḍa	**डि** ḍi	**डु** ḍu	**डृ** ḍṛ	**डॄ** ḍṝ	**डे** ḍe	**डै** ḍai	**डो** ḍo	**डौ** ḍau
ḍh -	**ढ**	14		**ढ** ḍha	**ढि** ḍhi	**ढु** ḍhu	**ढृ** ḍhṛ	**ढॄ** ḍhṝ	**ढे** ḍhe	**ढै** ḍhai	**ढो** ḍho	**ढौ** ḍhau
ṇ -	**ण**	15		**ण** ṇa	**णि** ṇi	**णु** ṇu	**णृ** ṇṛ	**णॄ** ṇṝ	**णे** ṇe	**णै** ṇai	**णो** ṇo	**णौ** ṇau
Five dental plosives												
t -	**त**	16		**त** ta	**ति** ti	**तु** tu	**तृ** tṛ	**तॄ** tṝ	**ते** te	**तै** tai	**तो** to	**तौ** tau
th -	**थ**	17		**थ** tha	**थि** thi	**थु** thu	**थृ** thṛ	**थॄ** thṝ	**थे** the	**थै** thai	**थो** tho	**थौ** thau
d -	**द**	18		**द** da	**दि** di	**दु** du	**दृ** dṛ	**दॄ** dṝ	**दे** de	**दै** dai	**दो** do	**दौ** dau
dh -	**ध**	19		**ध** dha	**धि** dhi	**धु** dhu	**धृ** dhṛ	**धॄ** dhṝ	**धे** dhe	**धै** dhai	**धो** dho	**धौ** dhau
n -	**न**	20		**न** na	**नि** ni	**नु** nu	**नृ** nṛ	**नॄ** nṝ	**ने** ne	**नै** nai	**नो** no	**नौ** nau
Five labial plosives												
p -	**प**	21		**प** pa	**पि** pi	**पु** pu	**पृ** pṛ	**पॄ** pṝ	**पे** pe	**पै** pai	**पो** po	**पौ** pau
ph -	**फ**	22		**फ** pha	**फि** phi	**फु** phu	**फृ** phṛ	**फॄ** phṝ	**फे** phe	**फै** phai	**फो** pho	**फौ** phau

b -	**ब**	23		**ब** ba	**बि** bi	**बु** bu	**बृ** bṛ	**बॢ** bḷ	**बे** be	**बै** bai	**बो** bo	**बौ** bau
bh -	**भ**	24		**भ** bha	**भि** bhi	**भु** bhu	**भृ** bhṛ	**भॢ** bhḷ	**भे** bhe	**भै** bhai	**भो** bho	**भौ** bhau
m -	**म**	25		**म** ma	**मि** mi	**मु** mu	**मृ** mṛ	**मॢ** mḷ	**मे** me	**मै** mai	**मो** mo	**मौ** mau
Four approximants or trill												
y -	**य**	30		**य** ya	**यि** yi	**यु** yu	**यृ** yṛ	**यॢ** yḷ	**ये** ye	**यै** yai	**यो** yo	**यौ** yau
r -	**र**	40		**र** ra	**रि** ri	**रु** ru	**रॄ** rṝ	**रॢ** rḷ	**रे** re	**रै** rai	**रो** ro	**रौ** rau
l -	**ल**	50		**ल** la	**लि** li	**लु** lu	**लृ** lṛ	**लॢ** lḷ	**ले** le	**लै** lai	**लो** lo	**लौ** lau
v -	**व**	60		**व** va	**वि** vi	**वु** vu	**वृ** vṛ	**वॢ** vḷ	**वे** ve	**वै** vai	**वो** vo	**वौ** vau
Three coronal fricatives												
ś -	**श**	70		**श** śa	**शि** śi	**शु** śu	**शृ** śṛ	**शॢ** śḷ	**शे** śe	**शै** śai	**शो** śo	**शौ** śau
ṣ -	**ष**	80		**ष** ṣa	**षि** ṣi	**षु** ṣu	**षृ** ṣṛ	**षॢ** ṣḷ	**षे** ṣe	**षै** ṣai	**षो** ṣo	**षौ** ṣau
s -	**स**	90		**स** sa	**सि** si	**सु** su	**सृ** sṛ	**सॢ** sḷ	**से** se	**सै** sai	**सो** so	**सौ** sau
One glottal fricative												
h -	**ह**	100		**ह** ha	**हि** hi	**हु** hu	**हॄ** hṝ	**हॢ** hḷ	**हे** he	**है** hai	**हो** ho	**हौ** hau

Figure 815 a-b. Aryabhatta System[700]

Who	What	Where	When	How	Why
36 Gods	36 Asus	36 Decans	36 Hours		36 Symbolism
36 Names	36 Breaths	36 Places	36 Minutes		
36 Tribes	36 Cards	36 Sites			
36 Wise Individuals	36 Consonants	36 Stars			
	36 Decans	36 Year Cycle			
	36 Divisions				
	36 Heavens				
	36 Knots				
	36 Letters				
	36 Lights				
	36 Ragas				
	36 Runes				
	36 Stages				
	36 Stones				
	36 Syllables				
	36 Tattvas				
	36 Terms				
	36 Virtues				
	37 Basic Energy Centres				
	37 Bukvitsy				
	37 Factors of Enlightenment				
	37 Hexagrams				
	37 Letters				
	37 Moons				
	37 Postures				
	37 Practices of Bodhissatva				
	37 Runes				
	37 Signs				
	37 Tamgas				
	37 Tribes				
	37 as Hexagon				
	37 as Star				
	111/3 Terms				
	B Terms				
	Gematria 37 Terms				
	The Number 37 Terms				
	48 Constellations				
	48 Cubits				
	48 Divisions of Sri Yantra				
	48 Geometrical Elements				
	48 Great Conjunctions				
	48 Letters				
	48 Postures				

Tables 211- 212. Associations of the Number 36, 37, 48.

Who	What	Where	When	How	Why
50 Daughters	50 Gates		50 Days		50 Symbolism
50 Matrikas	50 Gates of Intelligence		50 Divine Years		
50 Sons	50 Gates of Light				
	50 Gates of Understanding				
	50 Gates of Wisdom				
	50 Heads				
	50 Heads in Garland of Kali				
	50 Letters				
	50 Letters of Sanskrit				
	50 Mental-States				
	50 Parts of Body of Ganesha				
	50 Sounds				
51 Ganeshas	51 Heads				
	51 Heads in Garland of Kali				
	51 Letters of Sanskrit				
	51 Pieces of Sati				
	51 Sacred Sites (Pithas)				
	51 Shakti Peethas				
	52 Cards		52 Weeks		52 Symbolism
	52 Degrees		52 Years		
	52 Divisions				
	52 Letters				
	52 Pieces				
	52 Stages				
	Havaya				
	Letter 52				

Tables 213-215. Associations of the Numbers 50, 51, 52.

Who	What	Where	When	How
	56 Cards			
	56 Letters			
	56 Pillars			
	56 Planes			
	56 Squares			
	56 Threads			
60 Daughters	60 Bones	60 Places	60 Asus	
	60 Degrees		60 Dates	
	60 Steps			
64 Celestial Masters	64 Arms			
64 Comb. of I H V H	64 Changes		64 Kalas	
64 Names	64 Cubes			
64 Patriarchs	64 Divisions			
64 Yoginis	64 Faces			
	64 Hands			
	64 Letters			
	64 Practical Arts			
	64 Secret Arts			
	64 Squares			
	64 Strings			
	64 Tantras			
	64 Triangles			
72 Angels	72 Alphabets	72 Lands	72 Beats	72 Ragas
72 Assistants	72 Channels	72 Monuments	72 Breaths	72 Postures
72 Arms	72 Chambers	72 Stupas	72 Minutes	72 Degrees
72 Buddhas	72 Divisions		72 Hours	
72 Children	72 Languages		72 Days	
72 Chieftains	72 Notes		72 Years	
72 Daughters	72 Pillars		72 Yugas	
72 Deities	72 Runes		72 Degrees	
72 Disciples	72 Sacred Threads of Kushti			
72 Elders	72 Sections of Yasna			
72 Families	72 Stars			
72 Geniuses	72 Steps			
72 Gods	72 Stones			
72 Illuminates				
72 Letter Name of God				
72 Names				
72 Races				
72 Rulers				
72 Scholars				
72 Sons				
72 Spirits				
72 Translators				
72 Virgins				
72 Wicked Men				

Tables 216-219. Associations of Numbers 56, 60, 64, 72. .

81 Circle
81 Compartments
81 Letters
81 Lo Shu Tones
81 Scales of Dragon
81 Squares (Diagonal)
81 Squares Terms
81 Strings
81 Tetragrams
81 insights of Tao Te Ching

108 Avalokiteshvaras
108 Buddhas
108 Deities
108 Gods
108 Gopis
108 Names

108 Arms
108 Beads
108 Cards
108 Channels
108 Divisions
108 Faces
108 Heads
108 Letters
108 Padas
108 Pieces
108 Pillars
108 Stairs
108 Stars
108 Steps
108 Strings
108 Temptations
108 Upanishads
108 Virtues

108 Abodes
108 Modes
108 Siva Lingas
108 Temples
108 Waterspouts

108 Degrees
108 Tones
108 Postures

108 Yugas

111 Aspects of Sri Yantra
Cybernetic God

Basileos (Rex, King)
Beginning of Wisdom
Complete Yang
Eye in the Triangle
Pythagorean Tetractys
Qutub

256 Letters
256 Odu
256 Runes
256 Syllables
256 Wings

288 Breaths
288 Fallen Sparks
288 Symbolism (Terms)
288 Yods
288 offerings
289 Letters
Breaking of the Vessels
Double Light

Kingdom of Heaven
Nitzotzot
Palm Tree Attributes
Sephiroth 04. Chesed
To Flower
Tzadik
petter

576 Sparks
576 Yods
576 Square Feet

576 Breaths
576 Seconds
576 Days
576 Years

Tables. 220-225. Associations of the numbers 81, 108, 111, 256, 288, 576.

Appendix 12. Principles of Alphabets — Corresponding figures in Book

12.1.Cosmic Symbols
- 12.1.1. Milky Way
- 12.1.2. Swastikas
  - 12.1.2.1. Four Divisions
  - 12.1.2.2. Two Directions
  - 12.1.2.3. Zodiac
  - 12.1.2.4. Swastika Letters
  - 12.1.2.5. Grids
- 12.1.3. Six Pointed Star

12.2.Sources of Letters

12.2.1. Cosmos
- 12.2.1.1. Swastikas
- 12.2.1.2. Constellations — 390, 398, 394
- 12.2.1.3. Cosmograms — 396-397, 24, vii, 3, 352, 387

12.2.2. Man
- 12.2.2.1. Sacred actions — 125, 33-34, 17, 44, 37, 390
- 12.2.2.2. Human movements — 124, 390
- 12.2.2.3. Body and hand gestures — 390

12.2.3. Geometry
- 12.2.3.1.Spirals — 123, 39, 397, 399, 389
- 12.2.3.2. Triangles, Squares (Geometrical bird) — 35, 19
- 12.2.3.3. Hexagrams — 126, vi, 418, 337
- 12.2.3.4. Cubes — 105, 113, 115.
- 12.2.3.5. Squares

a. 

b. 

Figure 816. Milky Way Spiral, Swati

Appendix 12. Principles of Ancient Alphabets

Chapter 12 explored six features of alphabets (identity, order, belief, creation, life, templates). These features can be seen as incentives (causes in a previous age) for alphabet letters and alphabets. Appendix 12 further explores principles of alphabet letters. It is in two sections. Part one explores the two fundamental cosmic symbols, the swastika and the six-pointed-star, which serve as matrices for alphabet letters in Armenia and in the Slavic tradition.

The swastika symbol has a complex history. It begins as a symbol of the entire cosmos, becomes associated with the Milky Way galaxy; then with a section of the Milky Way; with a special constellation, with four positions of the Little Dipper, the Big Dipper, then as two-fold image (Ingliya and Mara rune), associated with evolution and involution, with the sun and moon (ha and tha as in hatha yoga), and finally as a symbol with physical (male-female) and moral connotations (good-evil).

A full history of this complex symbol is beyond the scope of this appendix. Our focus is to show that while the swastika sometimes represents a physical entity, it often serves to connect energies, numbers, letters in the context of magic squares and grids: i.e. it is frequently a conceptual tool in cosmology and symbolism. As such, the same symbol which serves to create letters, also serves to connect the meanings of existing letters in larger frameworks.

Part two explores sources of letters in three domains: 1.the cosmos (swastikas, constellations, cosmograms), 2. man (actions, movements, gestures) and 3. geometry (spirals, triangles, hexagrams, cubes, squares).

As noted in the introduction, in the Indian tradition, letters were part of a three-fold process: a. mudras (movements, poses, postures, gestures); b. mantras (written and spoken letters, words in geometrical grids and mandalas); c. yantras (written and spoken letters, words in geometrical grids and mandalas linked with deities). Japan is one of the few countries where this three-fold approach has remained intact (sanmitsu and kuji-kiri, figure 917-918). In some traditions, the mudras, have become internal martial arts for both defence training and health benefits (e.g. Tai Chi, Taekwandoo) independent of language and alphabets. In the West, mudras, have tended to become human alphabets or sign languages, mantras have been reduced largely to written letters as isolated symbols, while yantras are classed as sacred hymns.

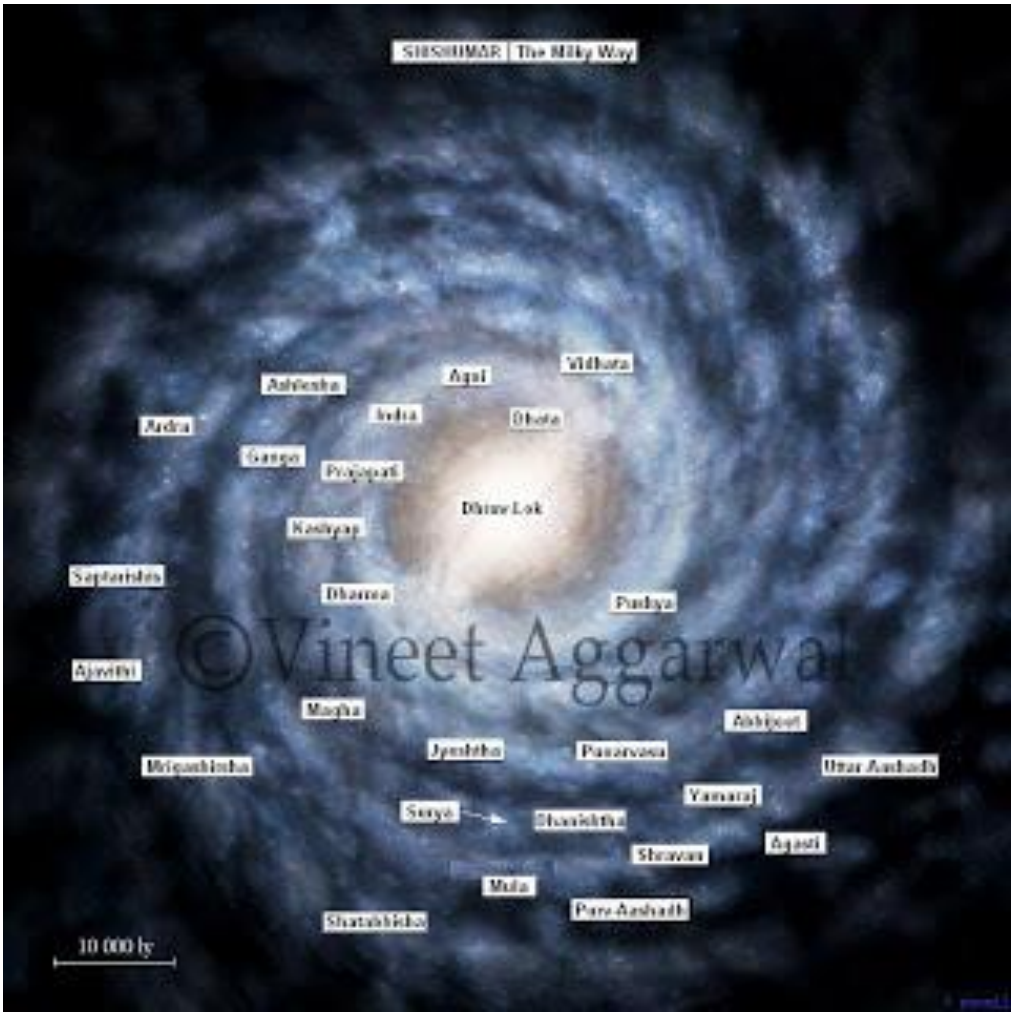
12.1. Cosmic Symbols

Google lists 98,000,000 results under cosmos and 1,250,000 results under the search term cosmic symbols.[701] By way of context for studying the principles of alphabet letters we shall focus on three such symbols: Milky Way (12.1.1.), Swastikas (12.1.2.) and Six Pointed-Star (12.1.3).

12.1.1. Milky Way

The sun and the planets are part of the Milky Way (figure 816a). In the Hindu tradition, the Milky Way has various names: e.g. Swati, presented as a left-handed swastika (figure 816b).

a.

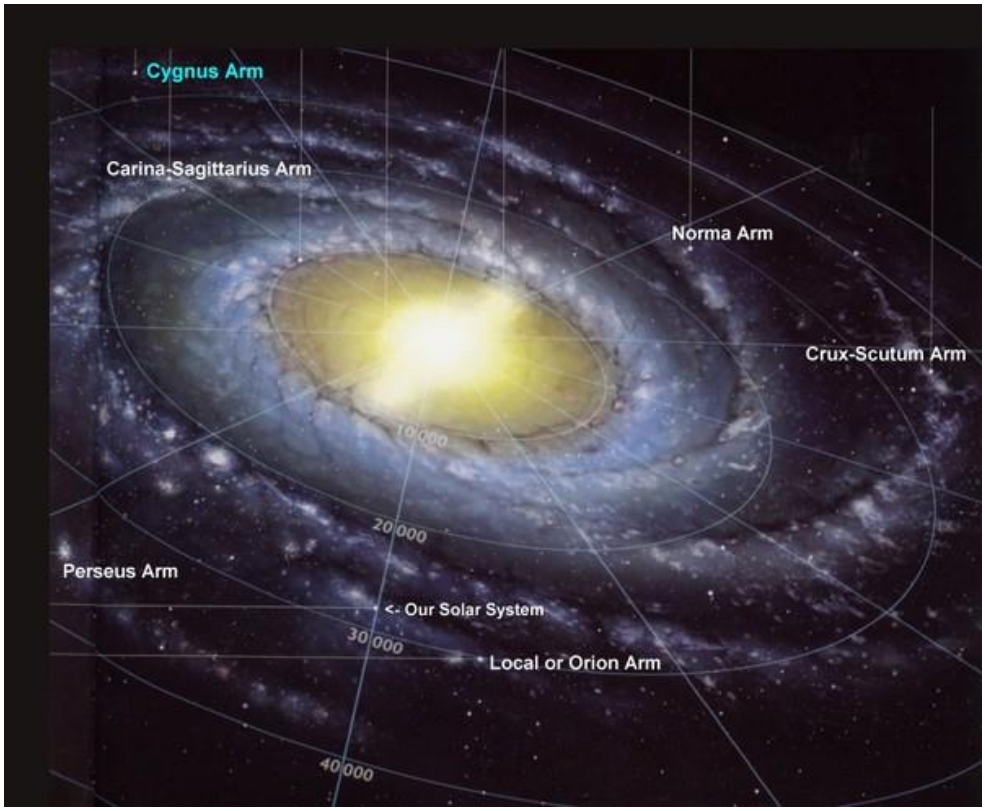


b.



Figure 817 a. Milky Way Spiral as Shishumara, b. Source of the All

a.



b.

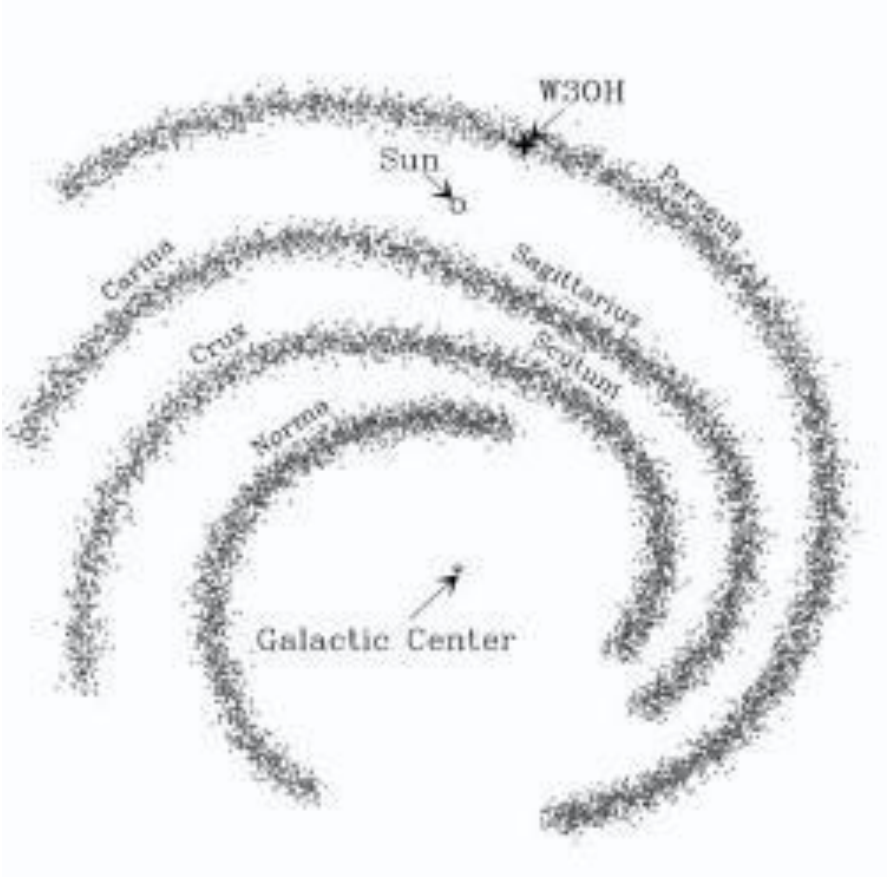


Figure 818 a. Milky Way Arms, b 4 Major Milky Way Arms.

a.

Roga	Naga	Mukhya	Bhallat	Kuber	Soma	Aditi	Diti	Shikhi
Papa	Rudra						Apah	Parnjaya
Soshan		Rajayakshma		Prithvi		Apavatsa		Jayanta
Asura			Brahma	Brahma	Brahma			Indra
Jaladhi		Mitra	Brahma		Brahma	Aryama		Surya
Pushpa			Brahma	Brahma	Brahma			Satya
Sugriva		Vibudha		Vivaswat		Savitr		Bhrisa
Nandi	Indra Jayant						Savitr	Akasha
Pitrugna	Mriga	Bhringa	Gandharva	Yama	Brihatkha	Vitada	Pushan	Agni

b.

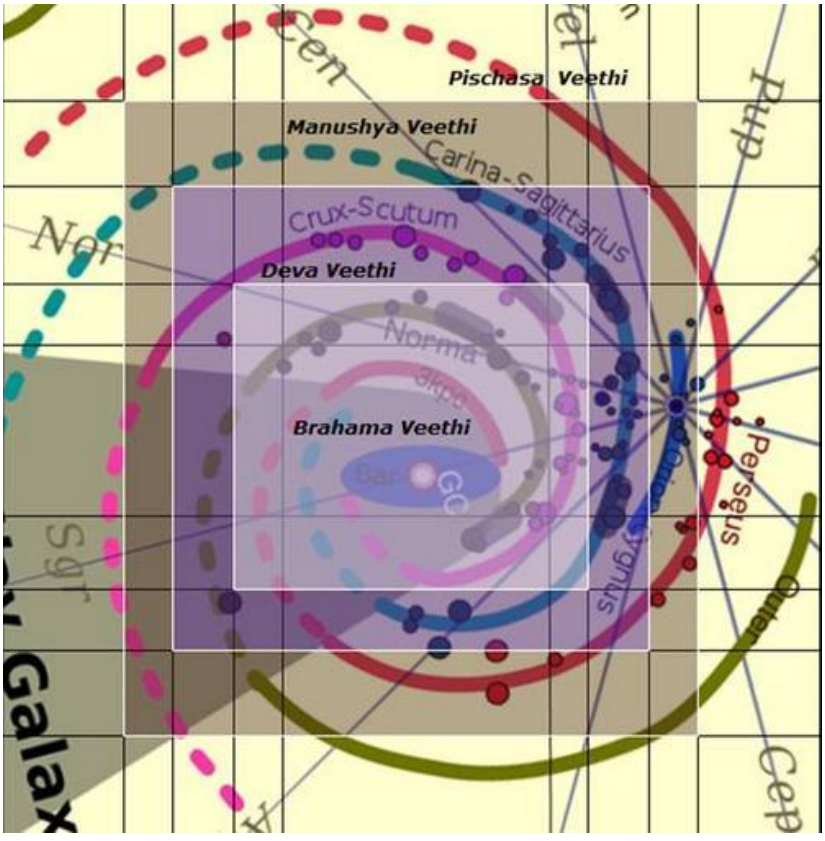
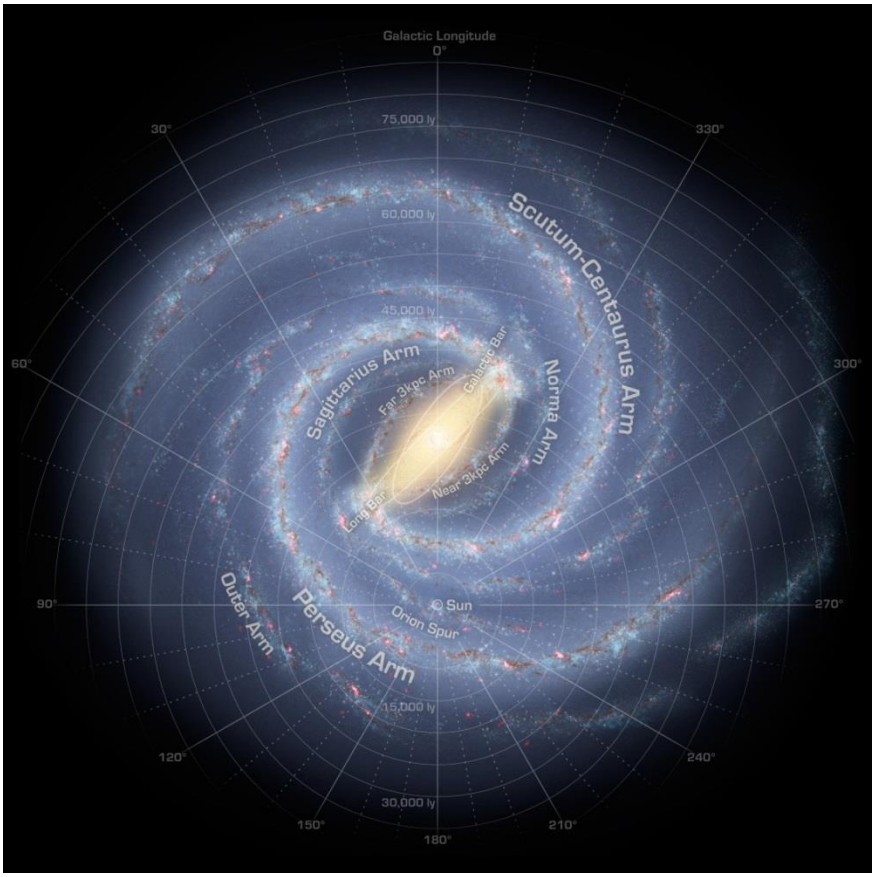


Figure 819 a. Milky Way Grid, b. Brahama Veethi,

a.



b.

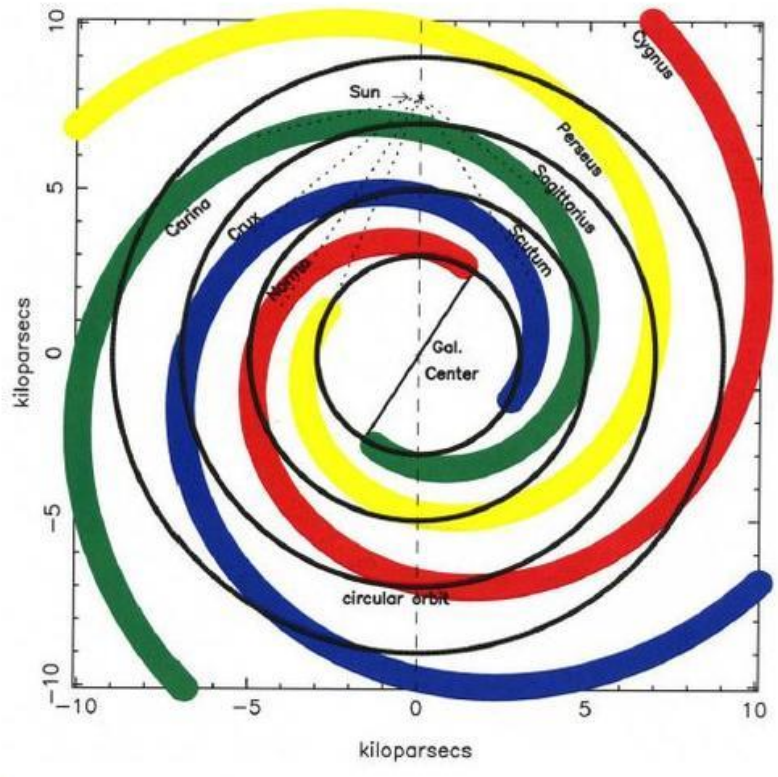


Figure 820 a.-b. Milky Way Spiral, 4 arms of Milky Way Spiral

a.



b.



c.



Figure 821 a. Svati (Свати), b. Istok (Исток), c. Navnik (НАВЬНИК)

a.



b.



c.



Figure 822. Swastikas: a. Celestial All (Altarnik, АЛТАРНИК), b. Rysich (Рысич), **c.** Rysich Swastika at Maoz Heim, Israel (Свастика-Рысич). [702]

a.



b.



Figure 823 a - b. Rysich Swastikas. Shavey Zion

In the Slavic tradition, the Milky Way is also called Swati, with different connotations:

> Our Jarilo-Sun is in the structure of the galactic star systems Swati, also called the Milky Way. Swati is presented as a left-handed swastika.
> At the bottom of one of the sleeves svastichnyh is Swati and our sun which is part of the constellation Zimun ("Celestial Cow" or modern "Little Dipper"), being the eighth star of this constellation. The Yarylo-sun rotates with the sleeve around the galaxy's center and makes a complete revolution about 250 mils. years.
> In addition, our solar system is also rotated by the outer circumference of the sleeves, around the center, and periodically moves it to the side of the circle facing to the darkness, on the side facing the light (the center of the galaxy). This period of revolution around the sun Yarily-central part of the sleeve is called Svarog Circle and is 25,920 years (it really is for this round, but as the sleeve expands the next period will be handling more). In its motion system of our sun is under the predominant influence of radiation emanating from a particular Heavenly Abode (constellation).[703]

An abstraction of this cosmic cycle becomes the swastika: source of the new (figure 817b).[704] Within one of the swirls of Swati (figure 112a) the sun defines a cylindrical orbit every 25,920 years (precession of the equinoxes) as part of a larger cycle of 250 million years. This cosmic cylindrical motion may explain why cylindrical and spiral motions play a role in Hebrew cosmology and become one of the starting points for Slavic letters (cf. § 12.2.3.1 below).

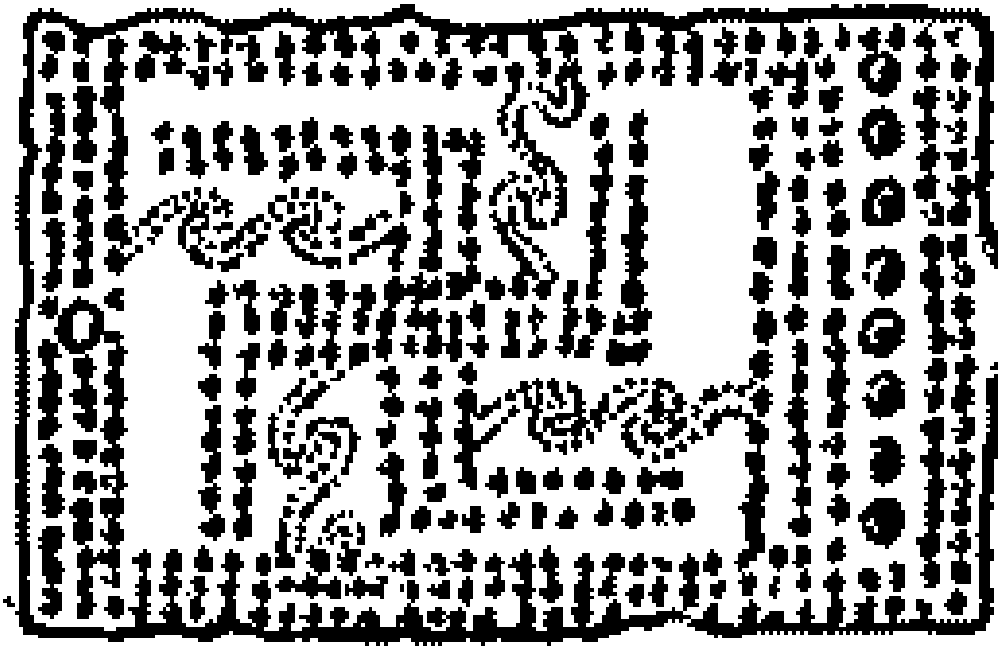
In the Slavic system the sun "is part of the constellation Zimun ("Celestial Cow" or modern "Little Dipper"), being the eighth star of this constellation." Accordingly a version of the swastika shows four dippers arranged in swastika form (figure 858 a), which helps to explain the so-called Cross Gurgity (figure 900 b) and the Jain Swastika (figure 858 c). In other cases, the swastika is linked with Big Dipper (Ursa Maior)[705] and is sometimes shown as four dippers (figure 858 b) and aligned with the 4 seasons.[706]

The Milky Way as Swati leads to celestial swastikas (figure 40 a), in the form of three fundamental symbols: a left-handed swastika; a Krest or Jerusalem Cross; and a right-handed swastika. These become linked with the Old Slavic letters Posolon, Tay, and Swastika respectively. In the ancient Armenian Alphabet, right-pointing and left-pointing swastikas become the first and second letters of the generative force.[707] Left-pointing and right-pointing swastikas generate the letters B G D of the alphabet (figures 44 e-g) and in other contexts serve as a matrix for generating all 38 letters of the Armenian alphabet (§12.2.1.1).

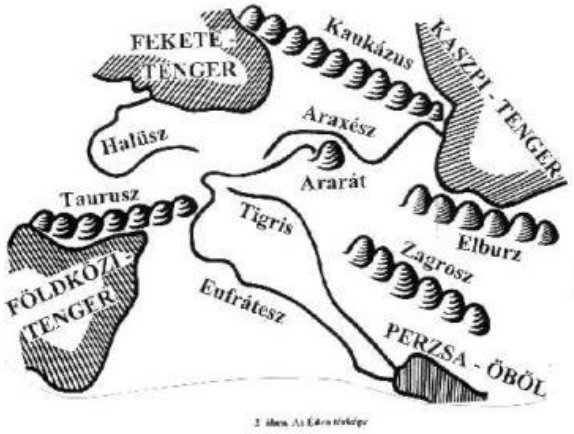
In India, Shishumara is another name of the Milky Way, associated with a pantheon of gods aligned along the arms (figure 817a). Sometimes the Milky Way acquires a 9 x 9 grid of 81 squares which serve to align the Hindu deities (figure 819a). Modern scientific treatments name the arms (figure 818a) and specifically the four major arms of the galaxy as Norma, Crux Scutum, Carina Sagittarius, Perseus (figure 818b), the precise alignment of which varies (figure 820 a-b). In the Hindu tradition, these arms are aligned with divisions or paths (veethis or padas); e.g. the central section is linked with Brahama Veethi, Crux Sutum with Deva Veethi, Carina-Sagittarius with Manushya Veethi, and Perseus with Pischasa Veethi (figure 819 b). The mapping of the heavens in terms of veethis, padas and grids become the basis for 32 types of mandalas,[708] which also serve as starting points for ground-plans of sacred architecture (cf. Appendix 13).

In the Slavic tradition, these four arms of the Milky Way become reduced to spiral symbols

a.



b.



c.



Figure 824. Swastika and 4 rivers of Paradise: a. Russia, b. 4 Rivers (Hungary), c. 4 spirals on decorative egg.

4 Corners of Square	4 Phases of Day
4 Dots	4 Phases of Moon
4 Corners of Square	4 Prime Elements
4 Fold Spiral	4 Runes (Slavic)
4 Great Peoples	4 Sides of Light
4 Letters (Slavic)	4 Spoked Wheel
4 Level Structure of World	4 Steps of Existence
4 Northern Constellations	4 Types of Sacred Act
4 Northern Rivers	4 Winds

Table 226. 4 Worlds (Slavic)

(figure 821a-c), such as Svati (Свати), Istok (Исток), and Navnik (НАВЬНИК). Alternatively, the configurations become rectilinear. One version is called the Celestial All (Altarnik, АЛТАРНИК. A second is called Rysich (Рысич), which recurs as a Rysich Swastika at Maoz Heim, Israel (Свастика-Рысич, figure 822a –c).[709] This shape recurs in the mosiacs of Shavey Zion, where the pattern dominates the entire floor of a former Byzantine church (figure 823 a-b).

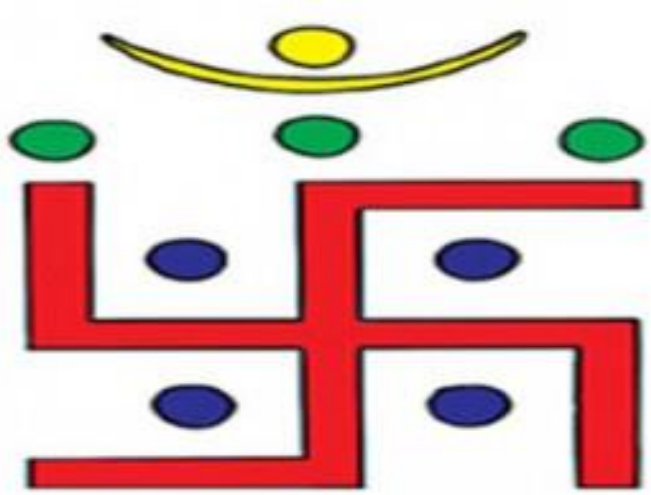
In the Old Slavic tradition, this is much more than a simple decorative element. It is a key to a fourfold division of of the universe ranging from 4 rivers of paradise (figure 824 a, cf.b-c) to 4 Northern Rivers, linked with 4 Northern constellations, 4 great peoples and a 4 level structure of the world (table 226). The fourfold approach to everything leads to a quadrilateral metaphysics and geography.

In India, this geographical dimension is found also in 4 divisions, 4 directions, 4 rivers. But there is more. The 4 arms of the Milky way are associated with 4 arms of the swastika and also personified as 4 arms of Vishnu, 4 arms of Ganesha. There is also a religious, metaphysical and moral dimension. There are 4 vedas, 4 truths, 4 paths of yoga. In Jainism, the meditation swastika (figure 825a) includes 4 dots indicating the 4 states the soul may live in: heaven, human, animal, hell. Elsewhere, these are also termed the 4 goals of life, 4 goals of human endeavour, 4 stages of life, and 4 steps of existence. These relate to 4 syllables of the AUM.[710] In Jainism,[711] these 4 states of soul are linked with 4 Characteristics of Soul, 4 gati (destiny) of worldy souls and 4 columns of the Jain Community.

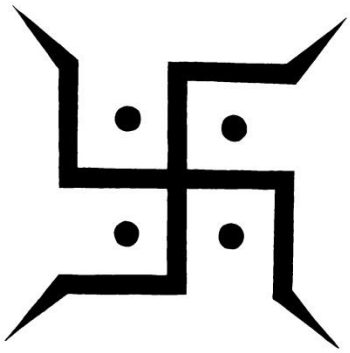
Above the 4 dots are 3 dots relating to right faith (samyak darshan), right knowledge (samyak gyan) and right conduct (samyak charitra). Above this is a crescent moon and 1 dot: the abode of the liberated soul (siddha loka). In the Jain creation swastika (figure 825b), the four arms of the swastika acquire an upward spoke, the 4 dots remain, but three dots, the crescent moon and the upper dot are omitted. A nearly identical swastika recurs as the Ganesh yantra (figure 825c), except that it covers the inner space of 4 squares, surrounded by 12 squares in what is implicitly a 4 x 4 grid of 16 squares. So the symbol of a god, Ganesh, simultaneously evokes images of creation, of 4 worlds and 4 states of the soul: the story of beginnings is also a story of liberation from material existence.

These multiple associations help us to enter into the multiplicity of imagery associated with swastikas. In India, there is a swastika asana (posture, figure 826a), where a person imitates the four armed, or four footed characteristics of the swastika. In the mediaeval notebook of Villard de Honnecourt, this becomes four figures sculpting a foot (figure 826b). Elsewhere, this becomes a sun fylfot of 4 feet (Vierfuss, figure 826 c). In the Odinic fylfot, the four feet become four spirals within an image of the sun (figure 826d). These, in turn, become simplified as Vierfuss, Dreifuss, Zweifuss (Jupiter, Saturn, Uranus, figure 11 e-g). Human

a.



b.



c.

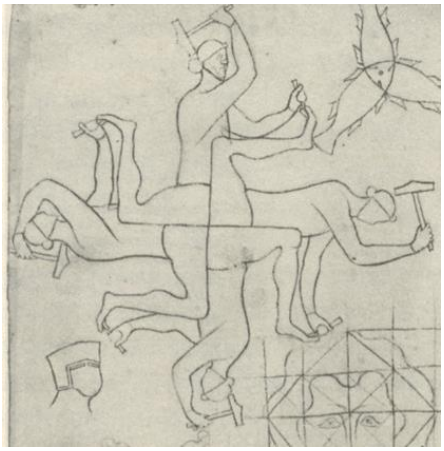


Figure 825a. Meditation Swastika, b.Creation Swastika, c. Ganesh Yantra .

a.



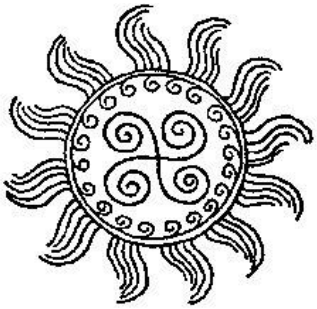
b.



c.



d.

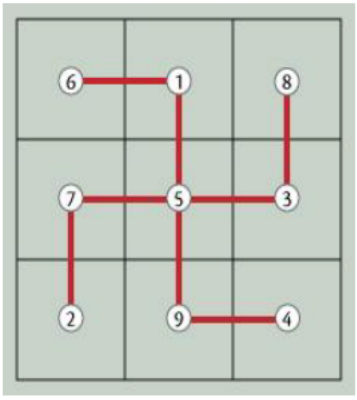


e-g.

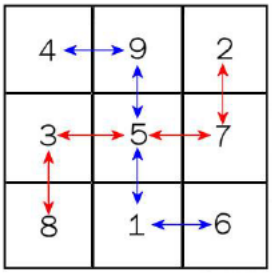


Figure 826 a. Svastikasana, b-c. Vierfuss (Sun Fylfot), d. Odinic Fylfot, e-g. Vierfuss, Dreifuss, Zweifuss (Jupiter, Saturn, Uranus)

a.



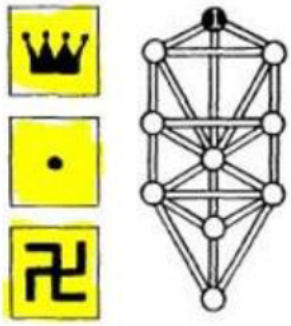
b



c.

4	9	2
3	5	7
8	1	6

d



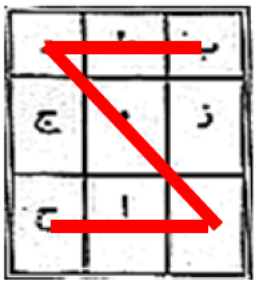
e



f



g



h



Figure 827. Magic Square and Numbers, Magic square and sequences 1 3 5 7 9, 2 4 6 8

movements (asanas, mudras) parallel cosmic movements.

In the Tibetan Bön tradition, the swastika recurs as the Yung Drung. Now it is found in the context of a magic square which is marked by the numbers 6-1-8, 7-5-3, 2-9-4 in three rows. The swastika of the left facing yung drung entails the numbers 6-1-5-9-4 and 8-3-5-7-2 (figure 827 a). That of the right facing yung drung entails the numbers 6-7-5-3-4 and 8-1-5-9-2 (figure 853 c). In the Chinese tradition, the sequence of the three rows is inverted and reversed to become 4-9-2, 3-5-7, 8-1-6 as part of the Luo Shu diagram. The left facing swastika now becomes 4-9-5-1-6 and 2-7-5-3-8 (figure 827 b). Precisely the same sequence of numbers recurs in the Hebrew tradition (figure 827c), where it becomes the lowest of three patterns of the Sephiroth (figure 828d). In simple terms, this means that Tibet, China and Israel shared a common tradition of linking magic squares, numbers and shapes.

The magic square is found also in India where it is associated with the mandala of man and the sun (figures 71a, 503). In the West, the same square is associated with Saturn (figure 71b). In the Arabic tradition, it is called a budhu square linked with the first nine letters of the alphabet (figure 71 h-k). This was outlined in chapter 3. Of interest here is how the sequences of uneven numbers, 1-3-5-7-9 and even numbers, 2-4-6-8 outline shapes which resemble letters in alphabets (figure 827 e-h).

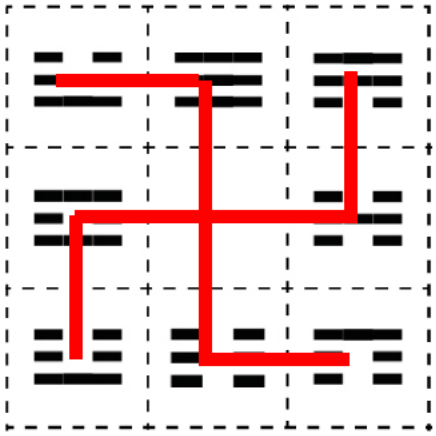
In China, the same magic squares are used to arrange trigrams and in turn align with swastikas (figure 828 a-b).[712] In Russia, both right and left pointing swastikas become part of a complex Ancient Slavic Aryan ward for men (figure 828 c), where the central image shows an Odolen trava swastika symbol (figure 828 d) the arms and intersections of which also become aligned with trigrams (figure 828 e).

12.1.2.1.1. From Chinese Unigrams to Hexagrams

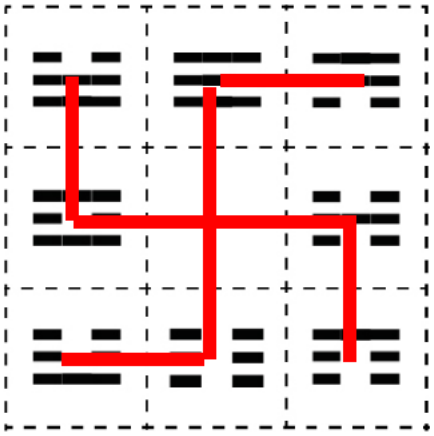
To understand the context of letter making and these juxtapositions of swastikas and trigrams on magic squares it is helpful to enter briefly into the basics of Chinese cosmology without descending into the complexities of Taoism. The Chinese system offers a map of how one moves from the void (wuji) in heaven to the 10,000 things (wanwu) on earth, via the tai ji, more popularly known as the yin yang symbol (figure 829). A slightly more detailed approach traces an evolution via unigrams (yin yang), digrams (greater lesser yin yang) and the 8 trigrams (figure 830 a). Here, the three solid lines of the trigram Chien correspond to father. In the Slavic karuna, three solid horizontal lines become karuna 138: Вода (water, figure 830b).

In the Chinese approach, the digrams also become basic Taiji poses (figure 831). In Qigong, the basic steps in Taoist evolution, Wuji, Tai Yi, Tai Chou, Tai Chi, Tai Ji etc. become incorporated as 15 Qigong postures (figure 832 a). They also recur as 29 Postures of Yi Ji Jing (figure 832b). Just as there are left and right facing swastikas, so too are there left and right facing yin yang (tai ji) symbols (figure 833 a –b). In more detailed versions, these two symbols becomes a series of fifteen or sixteen hand movements (figure 833 c-d). Hence the Yin Yang (tai ji) symbol can be a single symbol with a single posture (no 5 in figure 832a); it

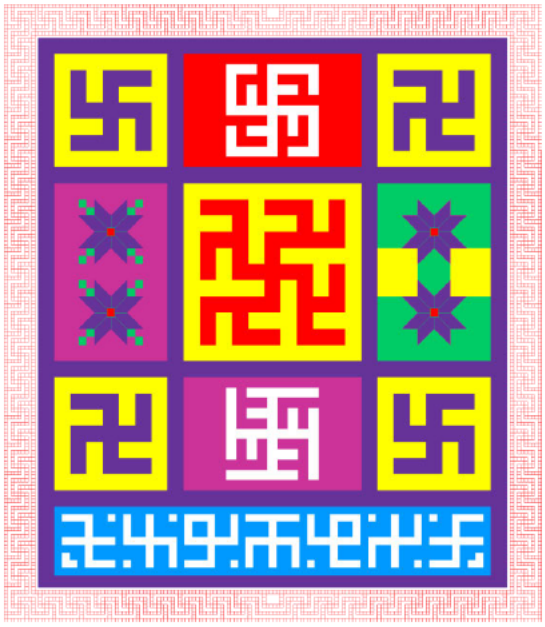
a.



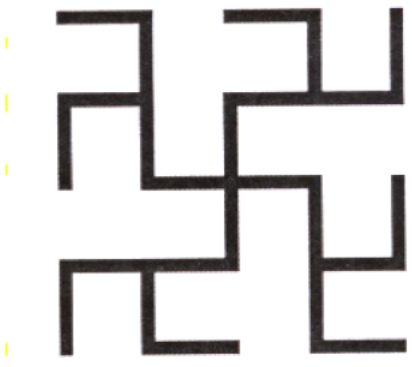
b.



c.



d.



e.

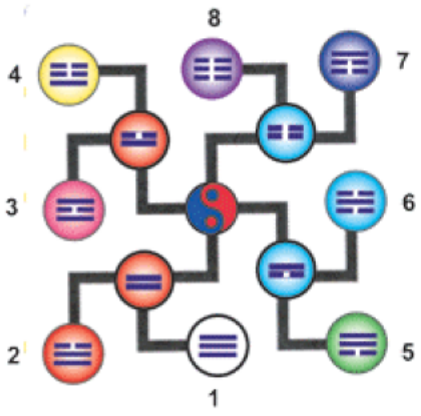
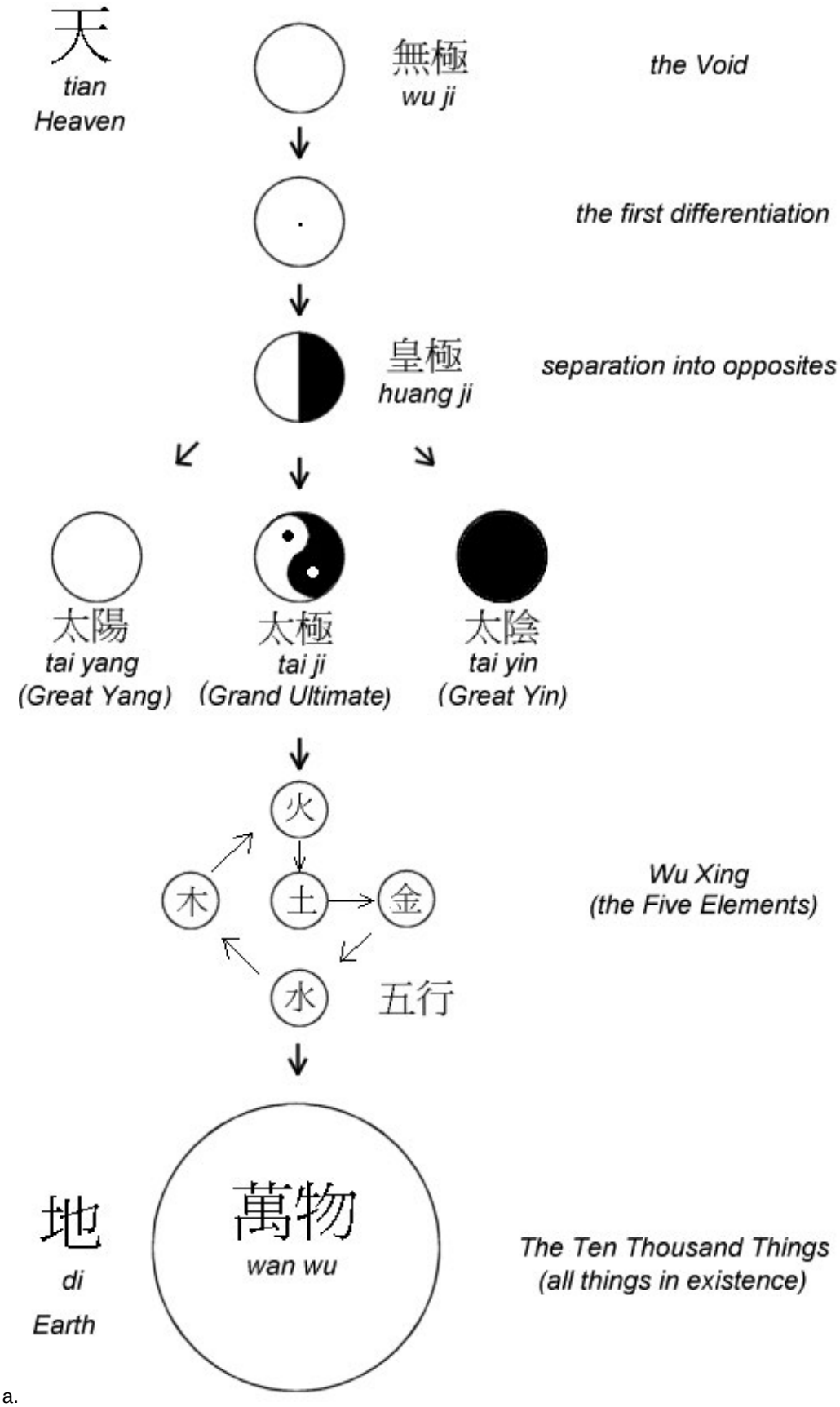
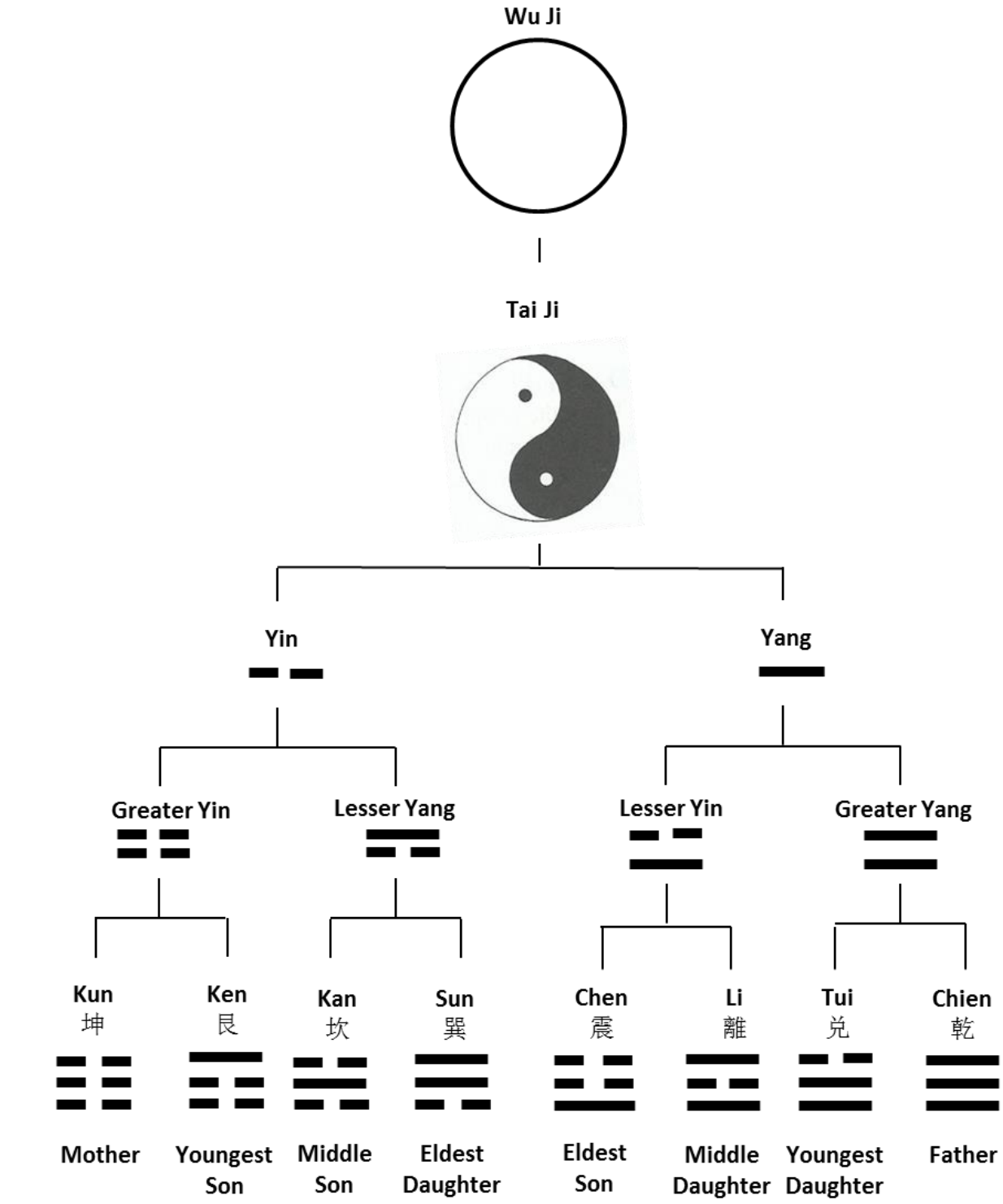


Figure 828 a -b. Reverse Swastika and swastika superimposed on 8 trigrams in magic square, c. Ancient Slavic Aryan Ward for Men, d. Odolen Trava, e. 8 trigrams in Odolen Trava.



a.

Figure 829a . From the Void (wu ji) to The Ten Thousand Things (wan wu)

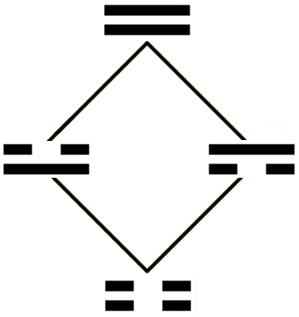


a.



b.

Figure 830 a. From the Void to the 8 Trigrams, b. Karuna 138 Вода (Water).

a. 

b. 

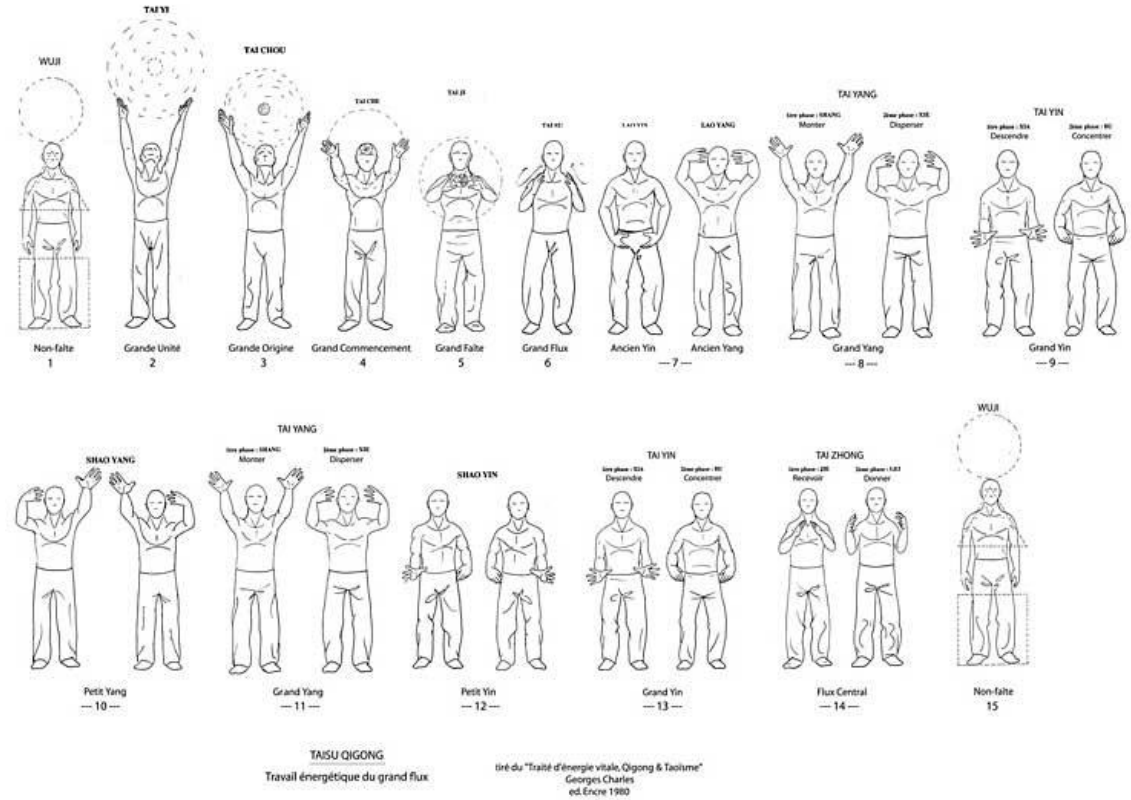
c. 

d. 

e. 

Figure 831 a. 4 Digrams, b-e. Basic Taiji poses.

a.

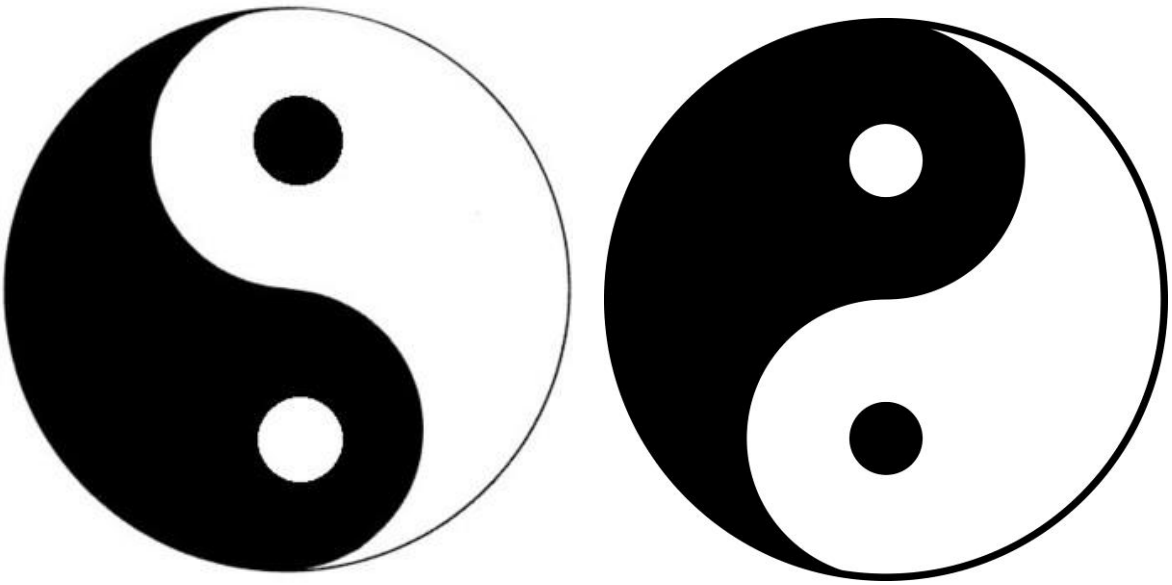


b.



Figure 832 a. 15 Postures of Qigong, b. 29 Postures of Yi Ji Jing

a-b

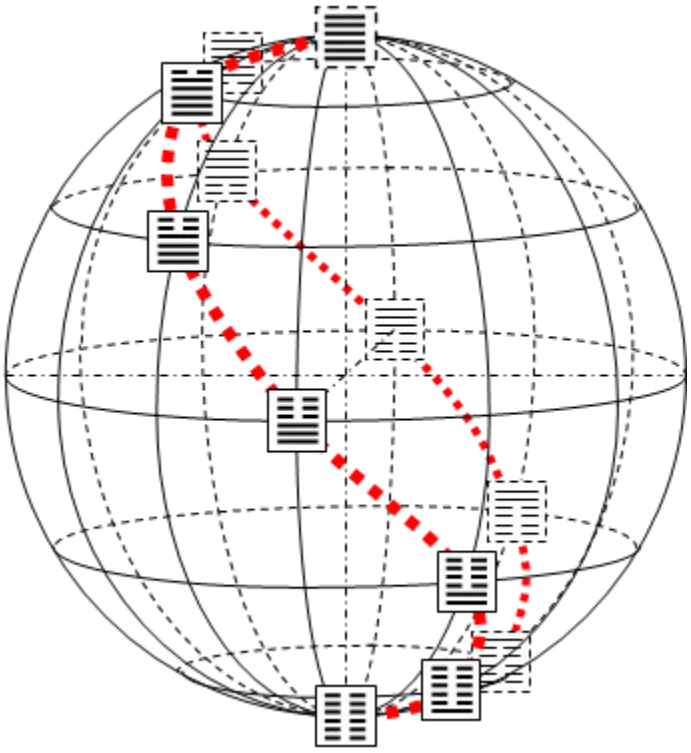


c-d.



Figure 833 a –b. Yin Yang Figures, c-d. Yin-Yang figures as hands

a.



b.

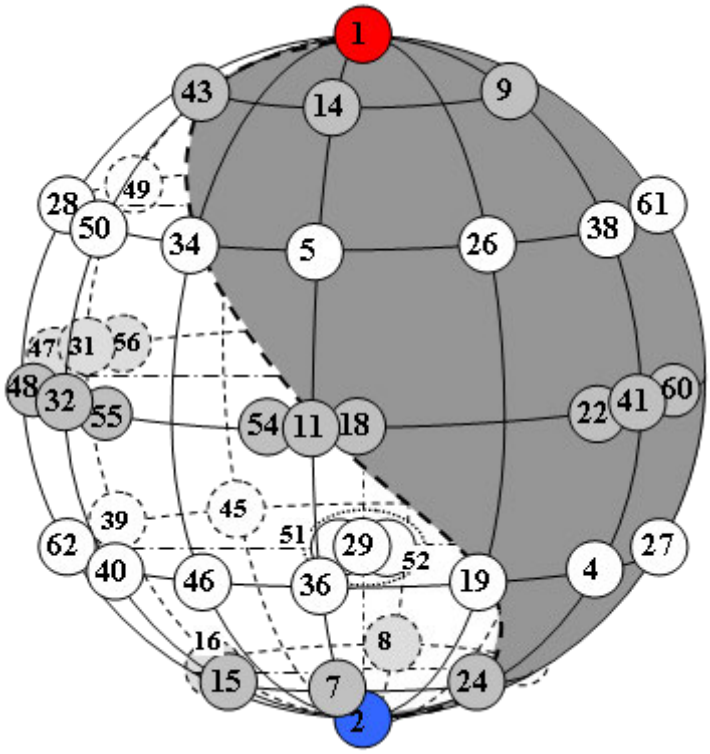


Figure 834 a- b. Yi Circles

can be two symbols (figure 833 a-b) or these two symbols are rendered as 31 hand gestures (figure 83 c-d).

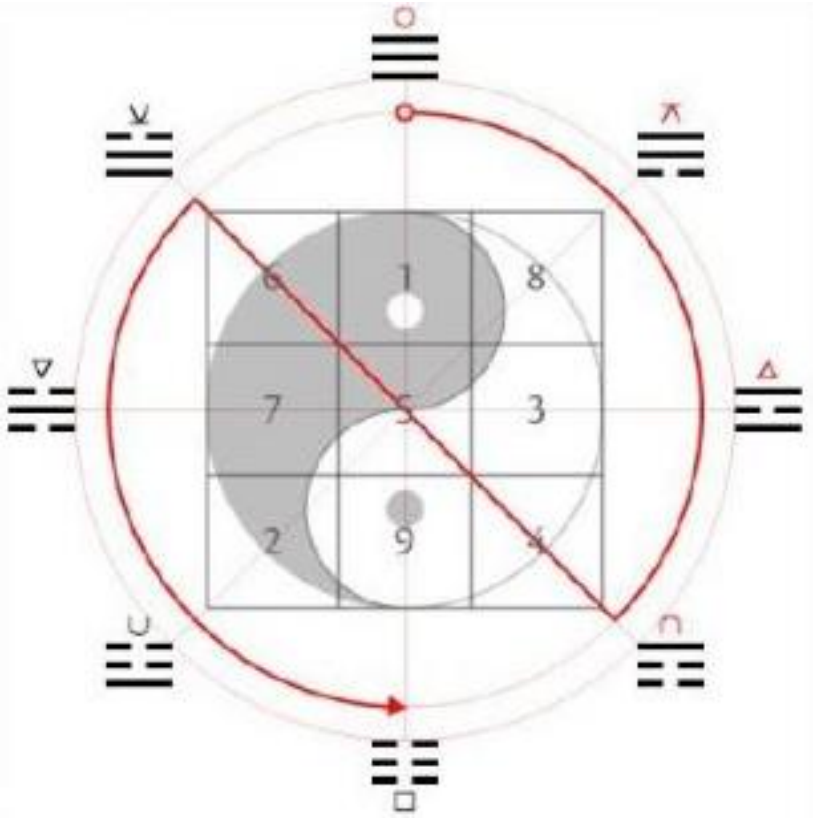
Even this is only the surface of the Chinese approach. As the fascinating work of József Drasny[713] has shown, the hexagrams of the I Ching can be configured to form a Yi Globe (figure 834 a-b). Hereby, the two views of the Yin Yang symbol are two sides of a single sphere, which can be further defined by a series of individual hexagrams: 1, 14 34, 11, 19, 2. In other contexts, the yin yang symbol is inscribed in a magic square with the by now familiar 4-9-2, 3-5-7, 6-1-8 sequence and surrounded by the 8 trigrams. In the descending Ba Gua, the path is from Yang, descending to Ken, ascending to Tui and descending to Yin (figure 835 a-b). In the ascending Bagau, the path is from Yin, ascending to Sun, descending to Chen and then ascending to Chien (figure 836 a-b). Of interest here is how these paths define a variant of left and right facing swastikas: cf. СВАОР-СОЛНЦЕВРАТ and СВЯТА ДАР (figures 835 c, 836 c).

There were a variety of such schemes ilustrating the evolution of trigrams and hexagrams. Some show a simple black and white diversification from unigrams to trigrams (figure 837 a). Others aligns the dots and trigrams along the four axes (figure 837 b). A classic version of the I Ching shows this as a progression from 1 to 2 elementary forms, 4 emblematic symbols, 8 trigrams, and 64 hexagrams (fugure 838 a). Alternatively the trigrams are aligned with different sections of an isometric cube (figure 838 b). On other occasions, the 64 hexagrams are arranged in a matrix of 8 x 8 cubes (figure 839 a). A left to right diagonal links the hexagrams 1 10 19 28 37 46 55 64 (figure 839 b), a series which also defines the Aiq Bekar sequence of alphabets (1 10 19) and the gematria of Arabic alphabets as (1 10 100 1000). There is an underlying logic of number sequences and symbolism shared by Chinese, Arabian and Hebrew sources.

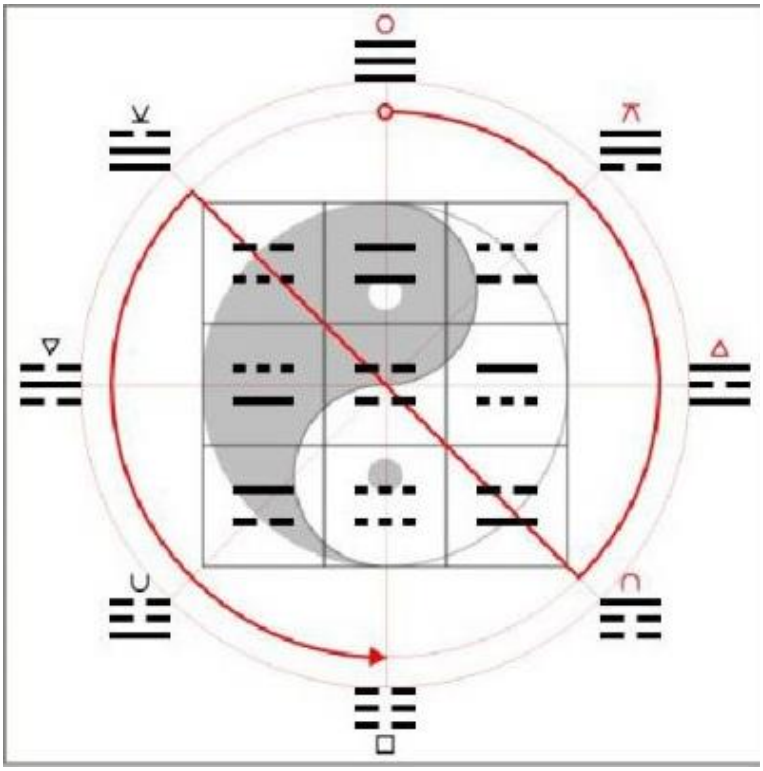
Underlying these variations is a system whereby numbers function both numerically and spatially. There are two fundamental diagrams: the He Tu (earlier heaven) and Luo Shu (later heaven). These correspond to the right facing and left facing swastikas respectively. Sometimes these are represented in terms of two versions of pairings of numbers: 1-6, 2-7, 3-8, 4-9, 5-10 (figure 840 a-b). a simple sequence of numbers 1-9 arranged in 3 rows as 1 -2- 3, 4-5-6, 7-8-9 is transformed in five steps to the 4-9-2, 3-5-7, 8-1-6 sequence of the Lo Shu (figure 840 c), which is traditionally associated with a turtle or tortoise (figure 840d).

As Cyril Quah[714] has shown, these elements can be reconfigured in magic squares. For instance, the basic pairings 1-6, 2-7, 3-8, 4-9 can be shown as short lines connecting the respective squares (figure 841a). The linking of yang lines to make 10 pairings (1-9, 3-7), leads to a yang cross in blue (figure 841b). The linking of yin lines to make 10 pairings (2-8, 4-6) leads to a yin diagonal cross in red (figure 841 c). The combined yang cross and yin diagonal cross results in an eight pointed star (figure 841d). Adding the original he tu pairings results in a version of the left pointing swastika, which is also a map of Qi (energy) flow in the body (figure 841e). Such a map shows that the swastika linked with the cosmos was also connected with the human body. It also suggests that symbols on temples in Nepal (figure 841 f) which look like simple decorations probably have a far deeper meaning.

a.



b.

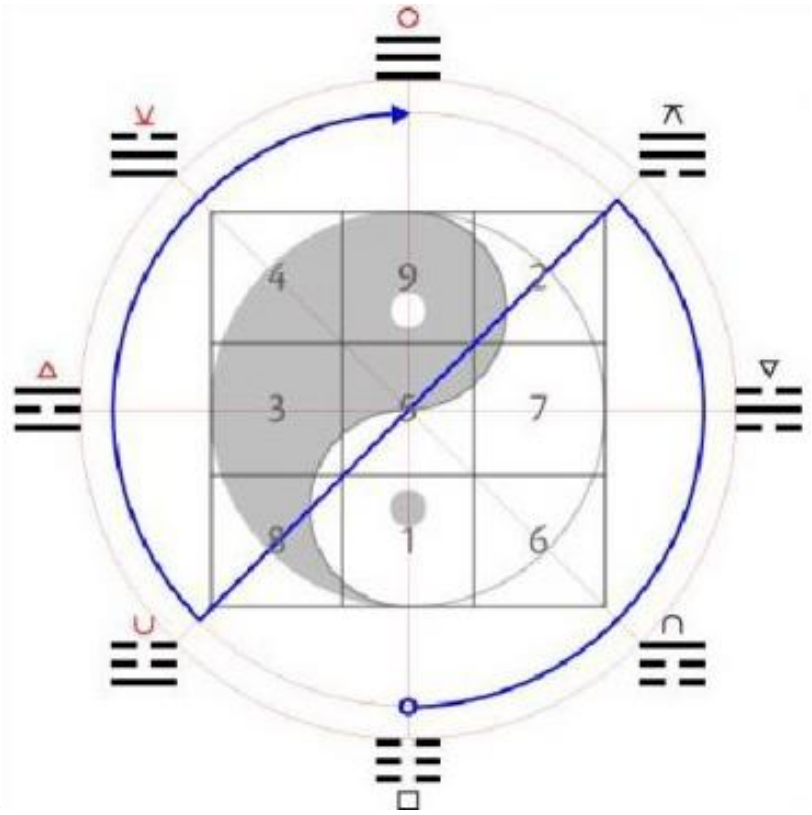


c.

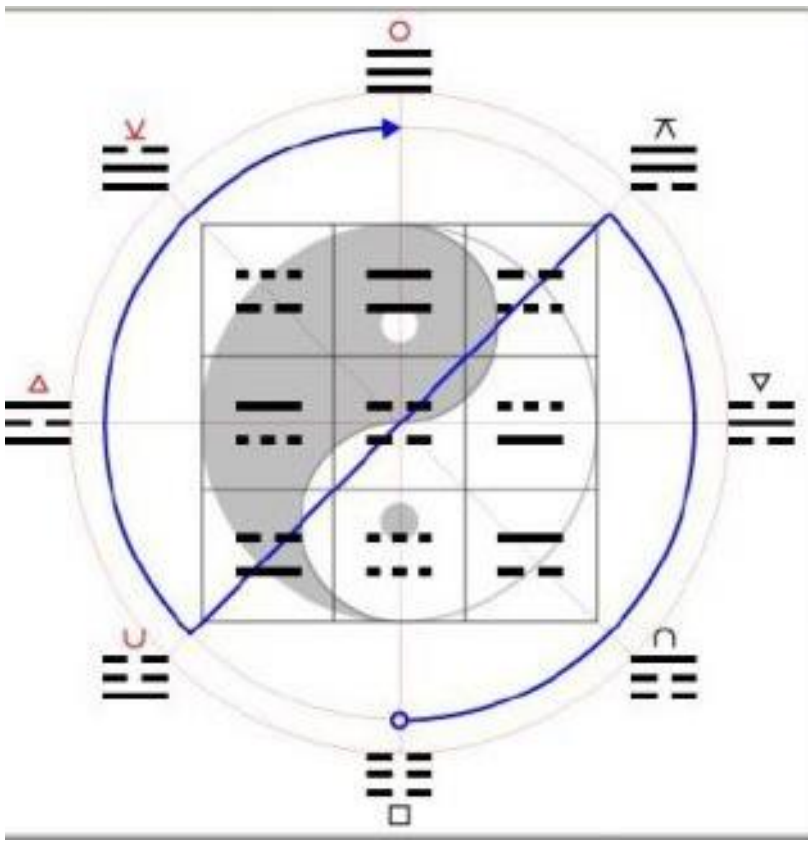


Figure 835 a-b. Bagua Descending. c. СВАОР-СОЛНЦЕВРАТ.

a.



b.

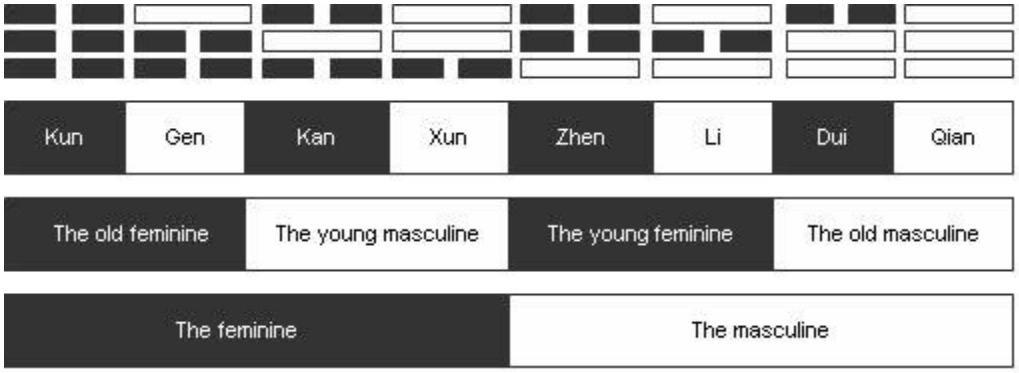


c.



Figure 836 a-b. Bagua Ascending, c. СВЯТА ДАР.

a.



b.

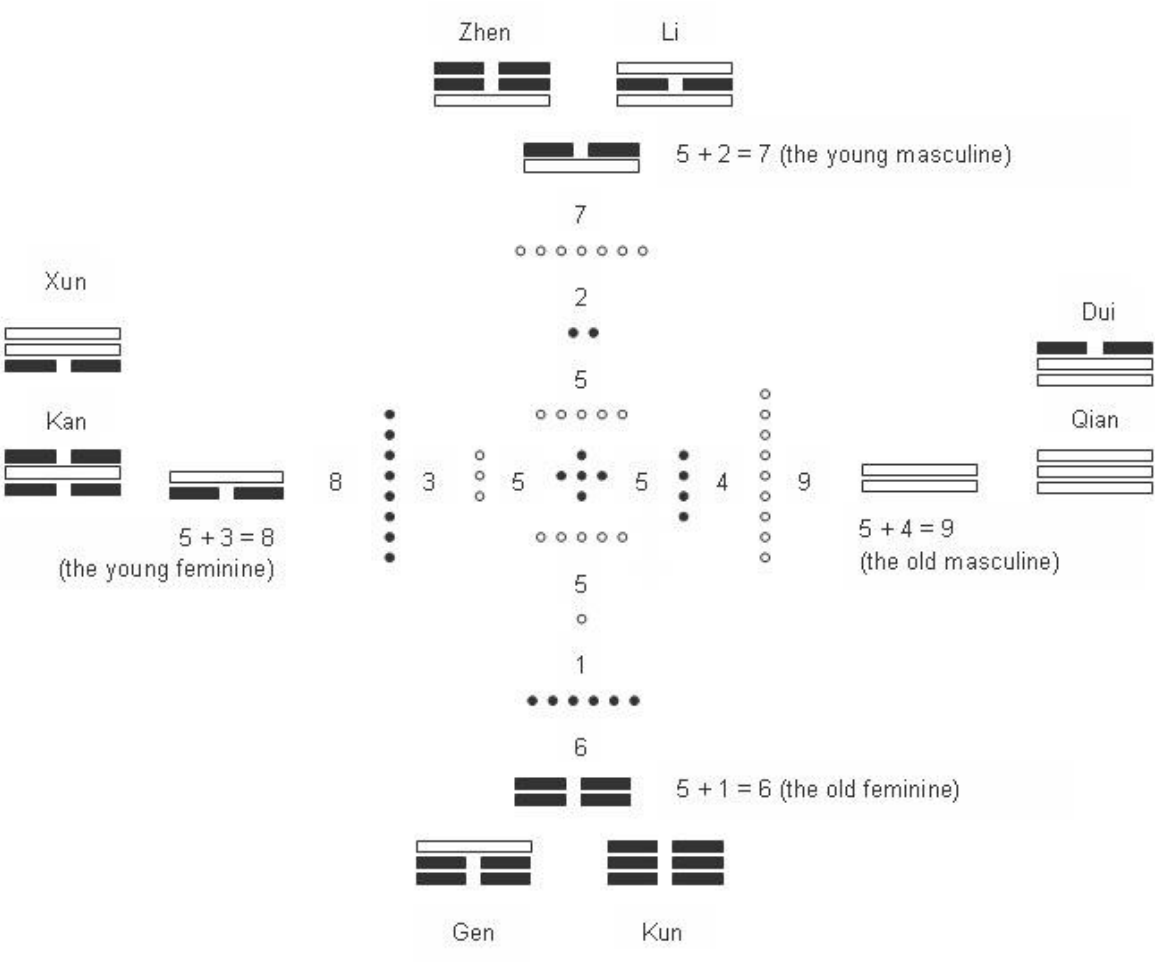
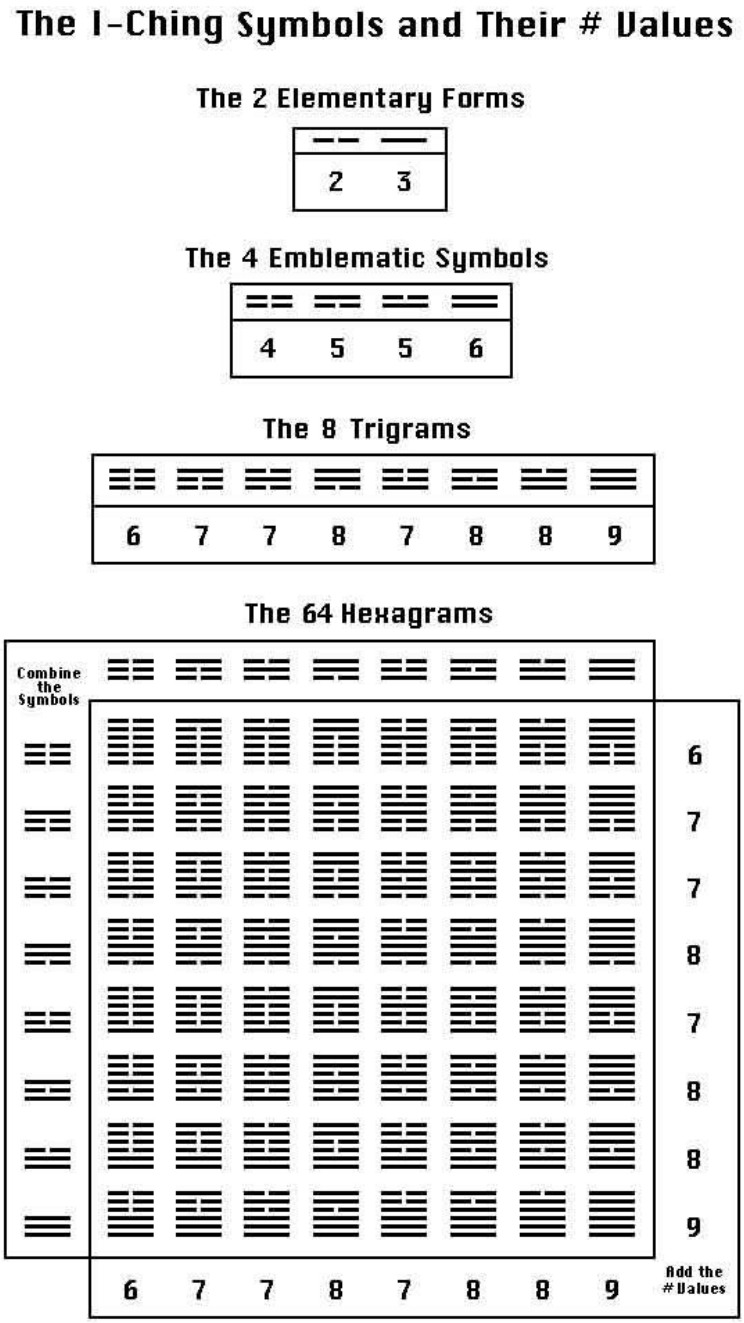
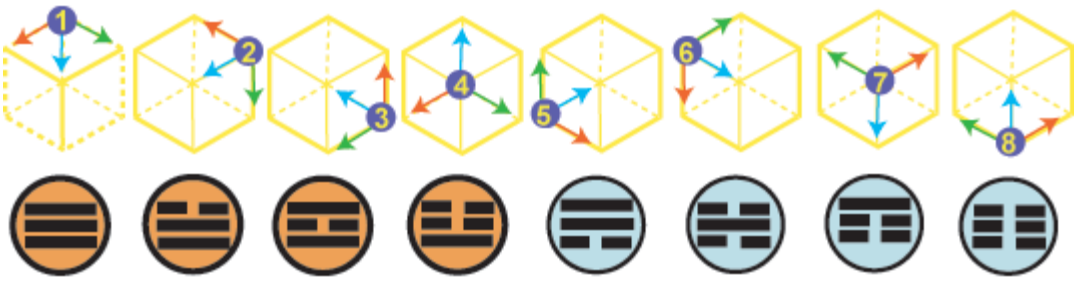


Figure 837 a – b. Two schemas showing the evolution of the 8 trigrams



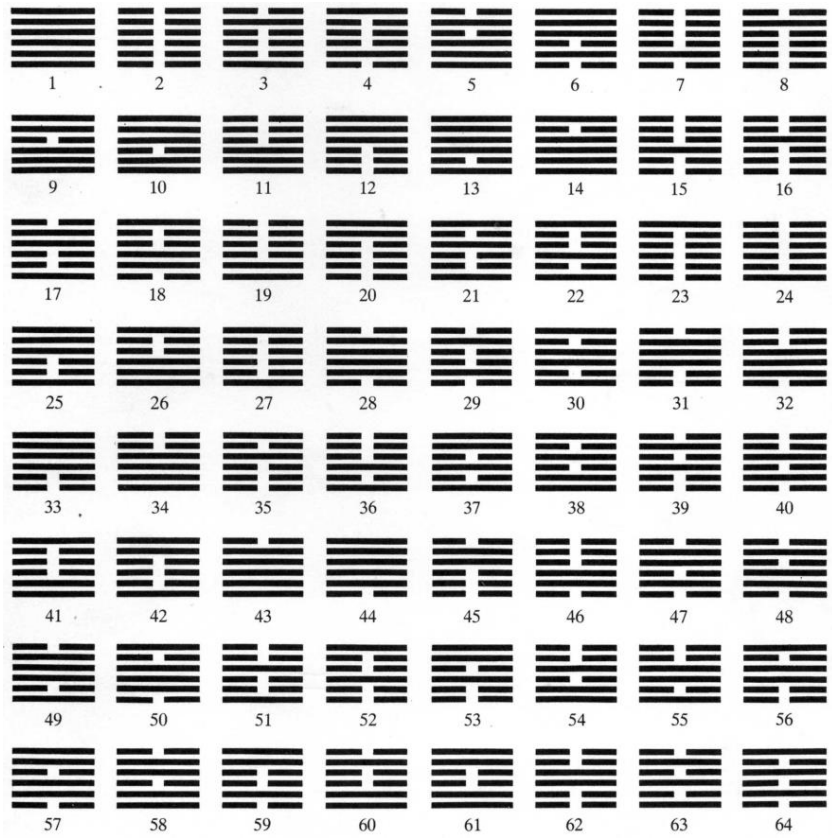
a.



b.

Figure 838 a. From the 2 Elementray forms to the 64 hexagrams, b. trigrams in isometric cubes.

a.



b.

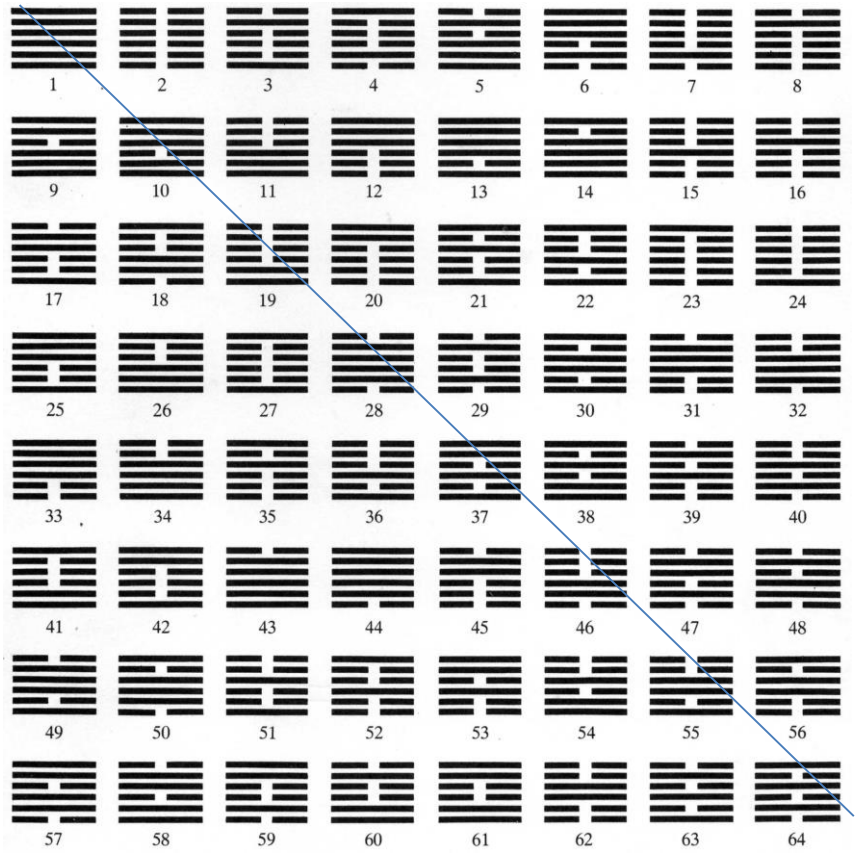
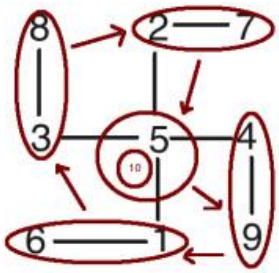
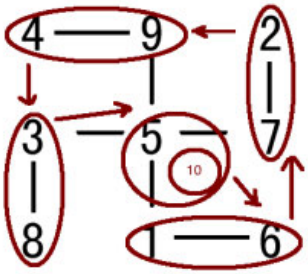


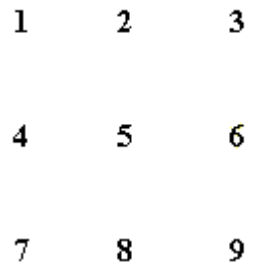
Figure 839 a. 64 Hexagrams of the I Ching, b. Same with diagonal connecting 1 10 19 28 37 46 55 64

a-b.

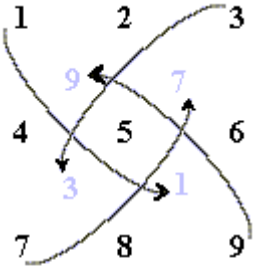




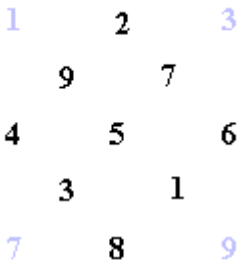
c.



Step 1. Start with the numbers 1 through 9 in a square



Step 2. Move the numbers 1, 3, 7, 9 to the indicated positions.



Step 3. The result.

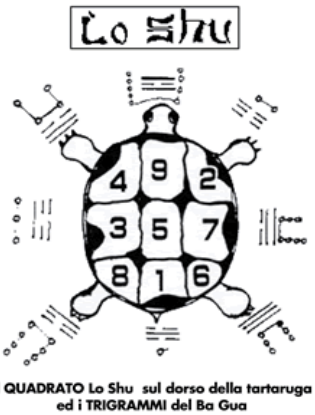


Step 4. Draw in the separators.



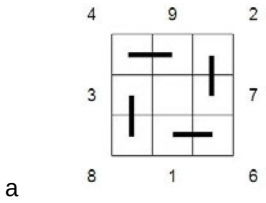
Step 5. Rotate 45° to the right.

d.

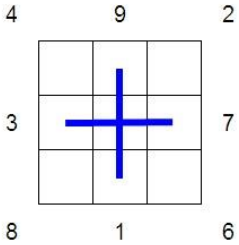


Il QUADRATO Lo Shu sul dorso della tartaruga
ed i TRIGRAMMI del Ba Gua

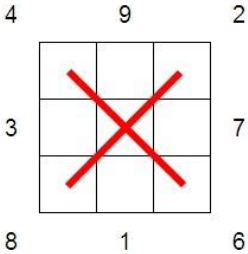
Figure 840 25a -b. He Tu Luo Shu Pairings, c Construction of Lo Shu, d. Lo Shu Tortoise



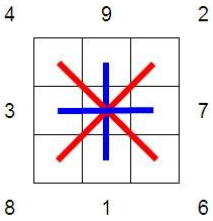
a



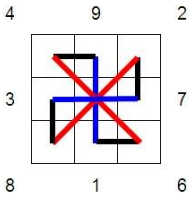
b



c



d



e


f

Figure 841 26a -e. Lo Shu components, f. Detail of temple, Lalitpur Pairing two numbers which add up to ten produces new figures. For instance, pairing 1-9 and 3-7

We shall explore these themes briefly because they offer possible insights into some of the roots of letter making. As noted earlier, Chinese philosophy entails a distinction between an earlier heaven and later heaven stage, typically linked with pre-King Wen and post-King Wen. Connected with this distinction are a series of images. A He Tu dragon horse is contrasted to a Luo Shu Tortoise (figures 842a, 843 a). These two mystical animals are said each to have had a diagram on their backs, which were effectively like ground plans with a number of dots (figures 842b, 843 b). In another version, the numbers of dots are replaced by numbers to form a He Tu Cross and a Luo Shu Magic Square (figures 842 c, 843 c). These provide two sets of cosmic images of the universe that serve to organize the 8 trigrams (bagua) and hexagrams.

The work of Shuang Yan Guan Zhu[715] has thrown light on how the Chinese concept of qi is further linked with embryology. Hereby, the He Tu and Luo Shu diagrams become linked with a lateral and frontal view of the human body (figures 844 a –b). These different planes are also reflected within the He Tu diagram itself. Cosmically the He Tu aligns 4 directions, 4 celestial animals (tortoise, green dragon, phoenix, white tiger), and 4 elements (water, wood, fire, metal, figure 845 a). At the level of human body systems, the outer square represents the y-z axis of the body, the middle square represents the x-z axis, while the inner square represents the z axis (figure 845 b). In other words, the map of the cosmos is also a map of the human micro-cosmos.

Ancient diagrams of the He Tu and Lo Shu diagrams relate them to vortices and Qi rotation (figure 846a-b). Such vortices are also found in ancient Slavic alphabet vowels (VseYaSvetnaya): ОИ, ОЙ, ИО (figure 847 a-c). The glyphs for these vowel combinations imitate the direction of the vortices. These examples suggest that ancient Chinese and Slavic cultures shared an underlying system of energy flow (qi), which played a part in their cosmograms and in alphabet letters.

The connection between outer movements, postures (tantui,[716] tantuinine) and alphabet letters was noted earlier.[717] In this sense, the Chinese postures function as Indian mudras. The examples cited above suggest that this is merely the surface meaning and that there was a deeper link between energy, movement, postures and letters relating to inner alchemy and vortices. Wiki acknowledges that "*Qi* is the central underlying principle in traditional Chinese medicine and martial arts,"[718] but also calls qi "a purely hypothetical concept."[719]

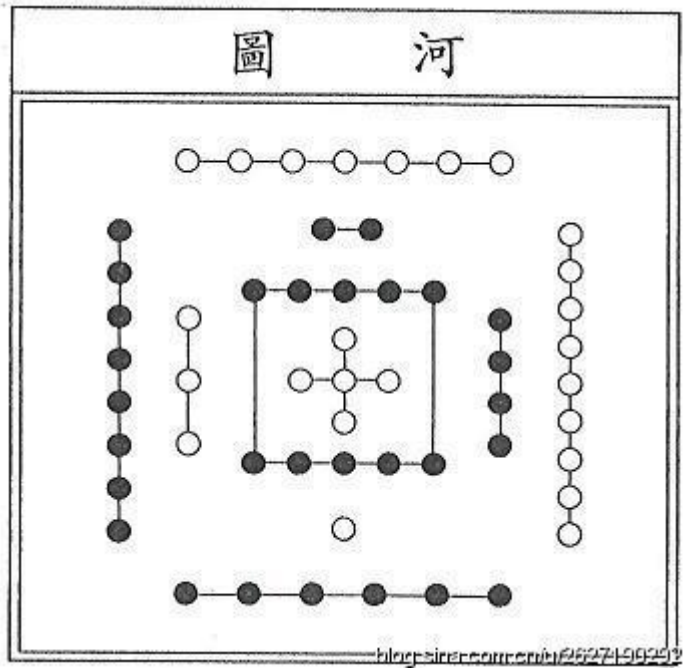
Of interest for our story is how the links between energy flows, swastika patterns and magic squares affect a number of cultures. For instance, an example using the Greek principle of Pythagorean triangles, links the 3 x 3 grid to Saturn and Isis; the 4 x 4 grid to Jupiter and the 5 x 5 grid to Mars (figure 848a). Within this 5 x 5 grid a right pointing swastika "defines" Horus. Here the pattern of the life energy and life flow, becomes a symbol of new life in the form of a son. Just as the 3 x 3 grid was aligned with numbers 4 9 2, 3 5 7, 8 1 6, the 5 x 5 square is also aligned with sets of numbers which in turn align with alphabet letters (figure 848 b-c).

This approach recurs in different cultures. In China, a 17 block (reverse) swastika within an

a.



b.



c.

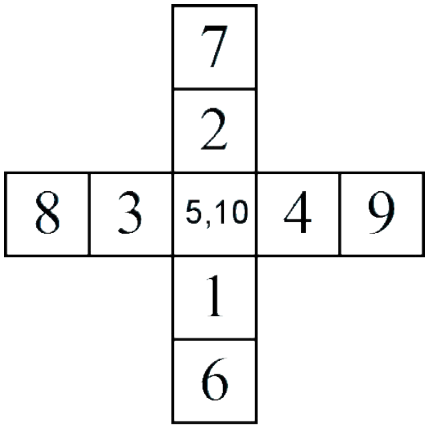
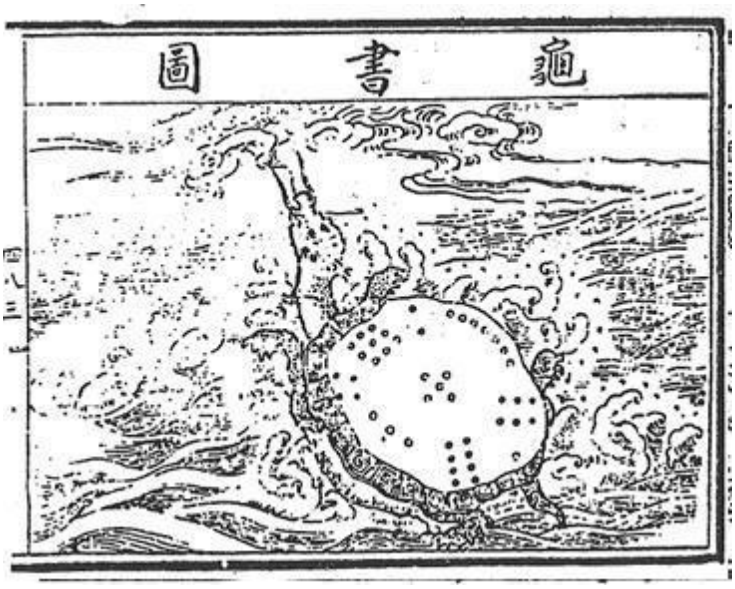
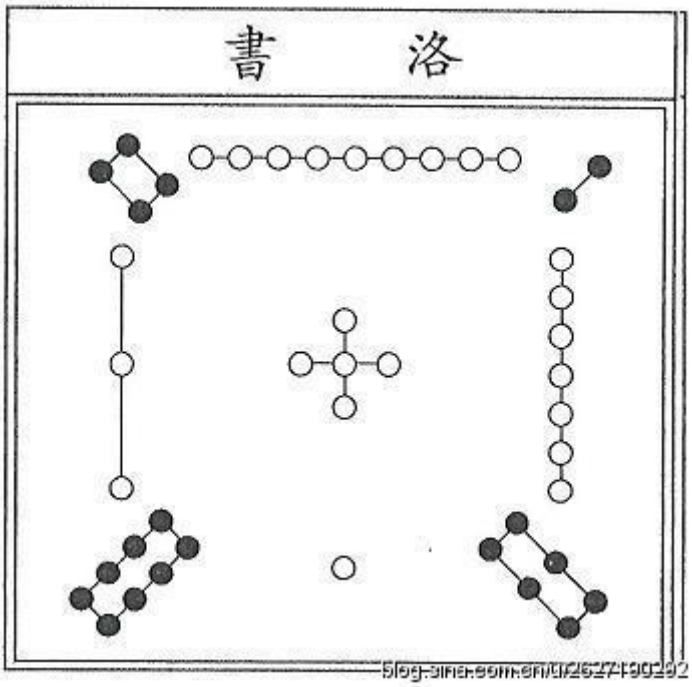


Figure 842 a. He Tu Dragon Horse, b. He Tu Diagram, c. Magic Cross

a.



b.



c.

4	9	2
3	5	7
8	1	6

Figure 843 a. Lo Shu Turtle, b. Lo Shu Diagram, c. Magic Square

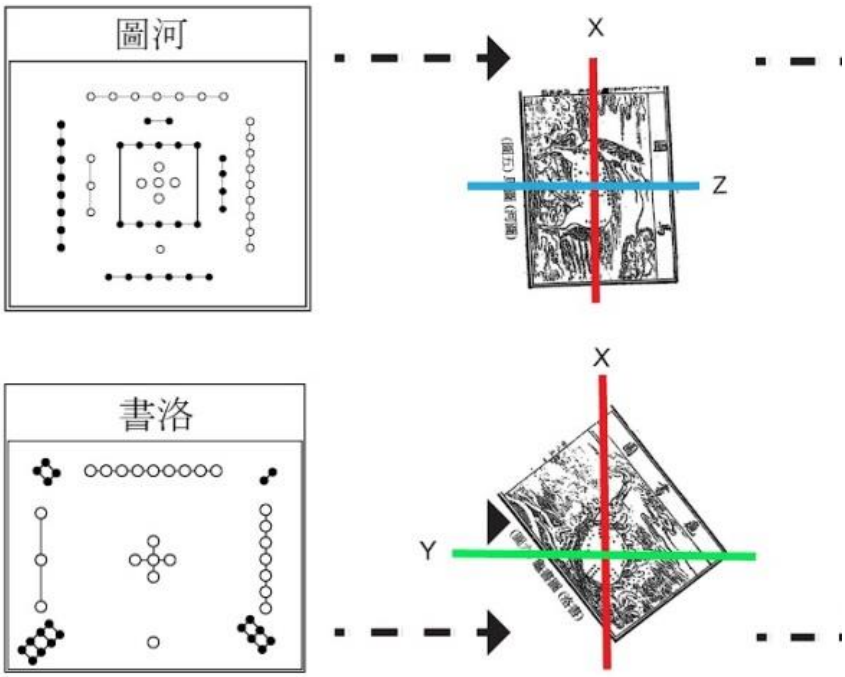


Figure 844a. Qi and Embryology

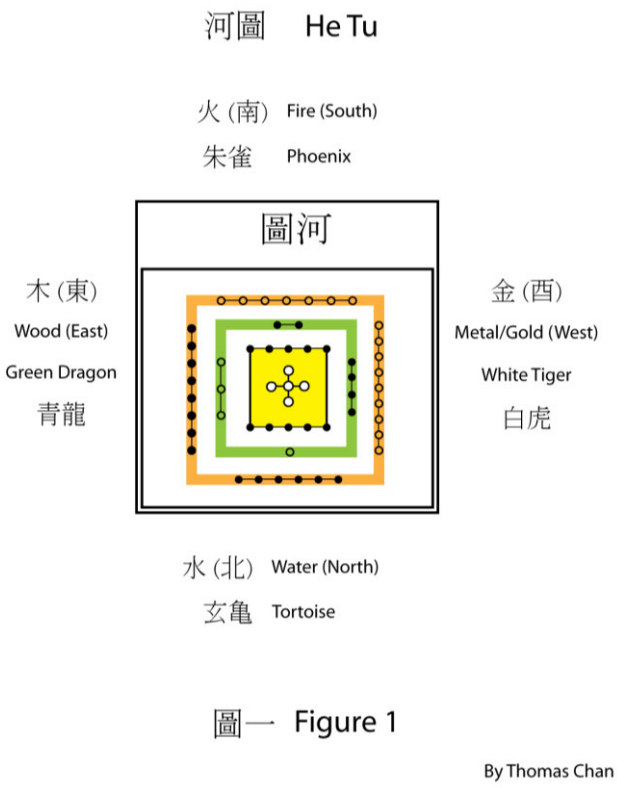


Figure 845 30 a. He Tu

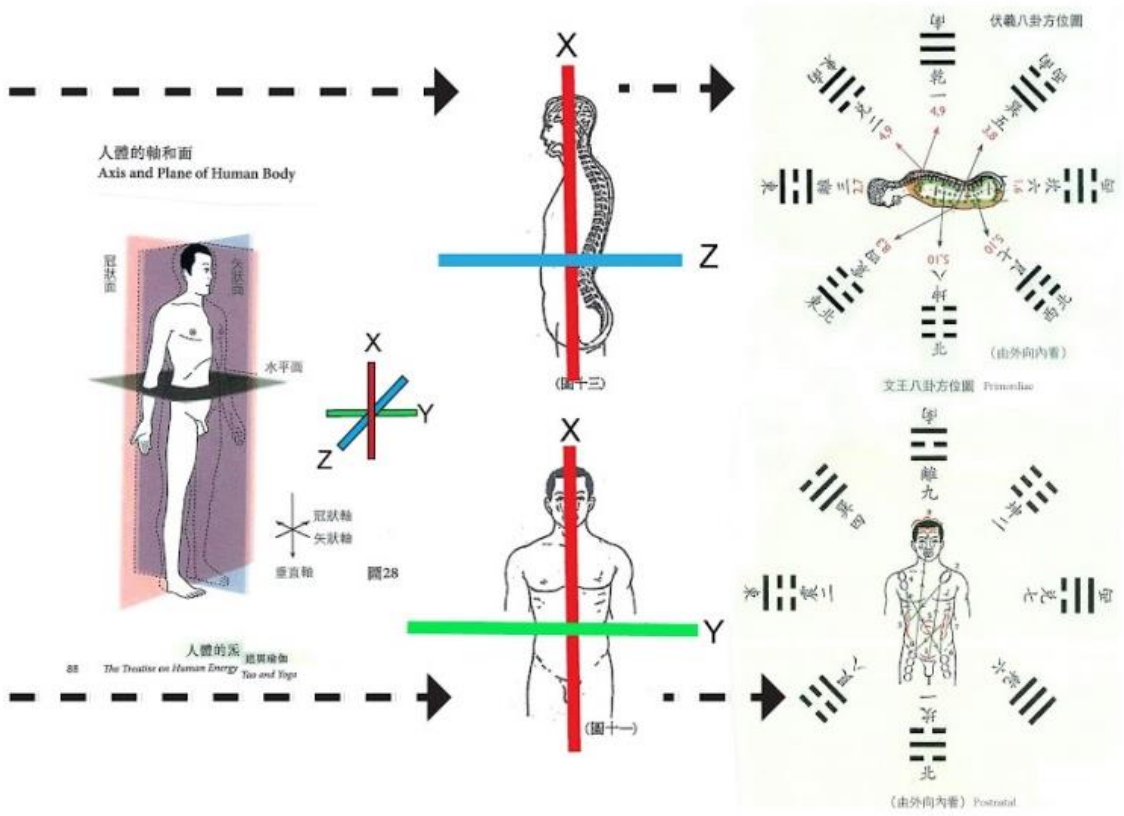


Figure 844 29b. Qi and Embryology

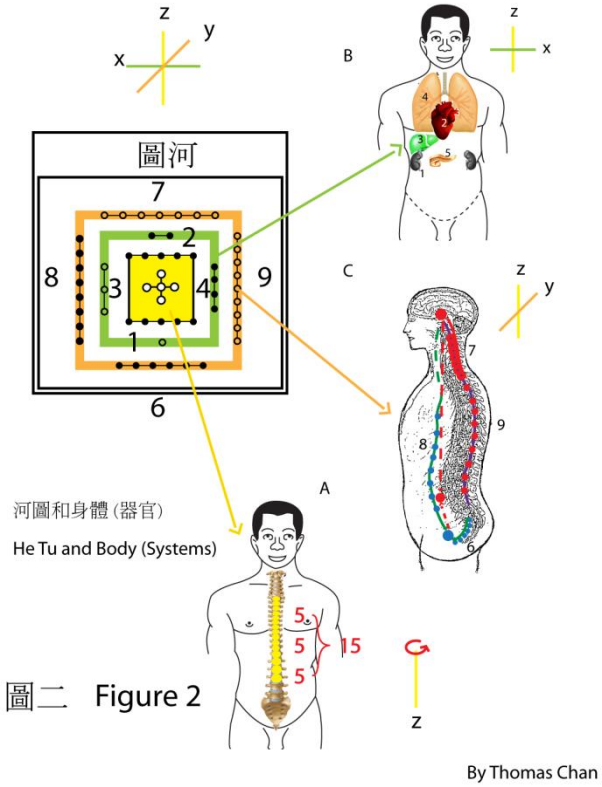
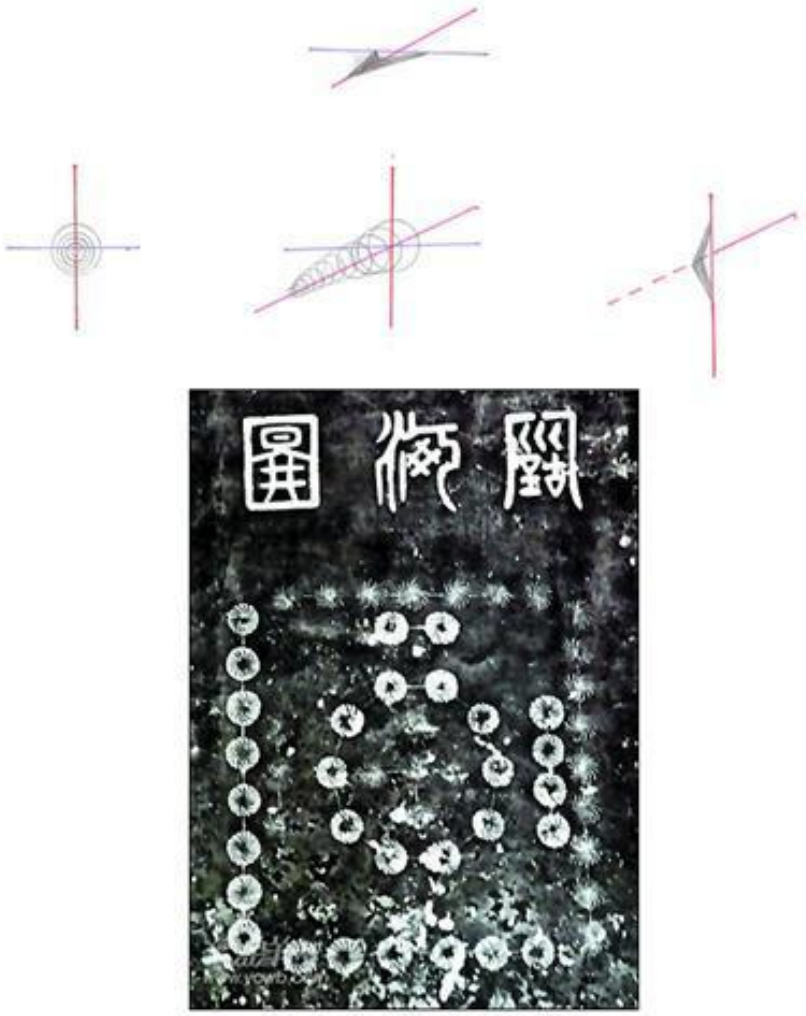
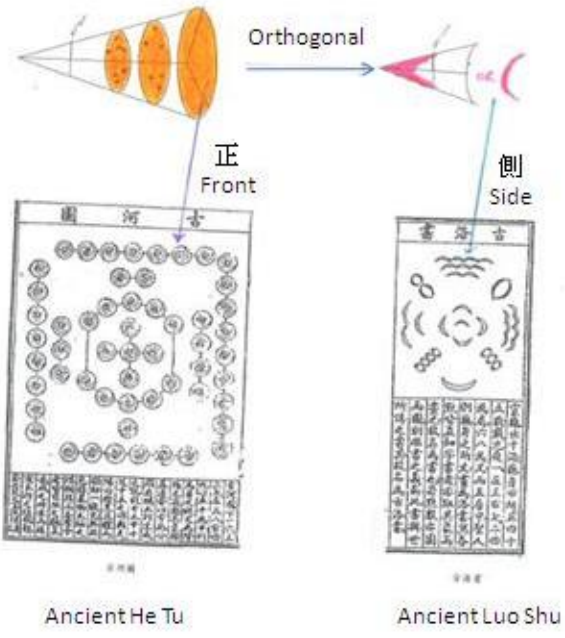


Figure 845 30b. He Tu and Body Systems



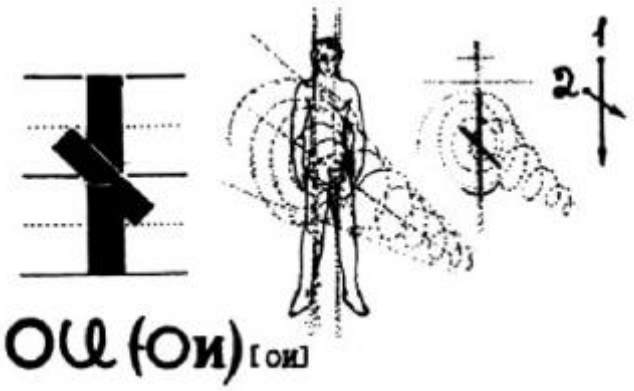
a.



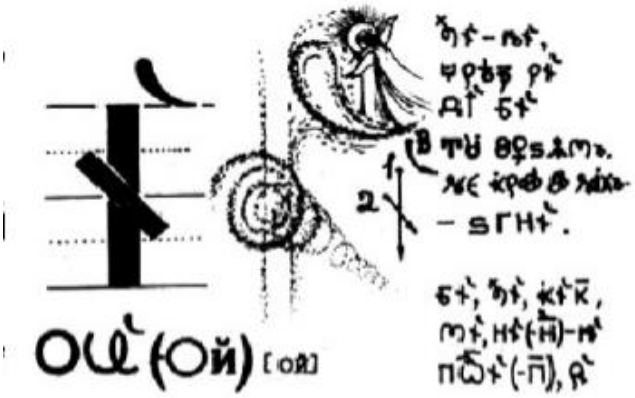
b.

Figure 846 31a. Ancient He Tu, b. Qi Rotation

a.



b.



c.

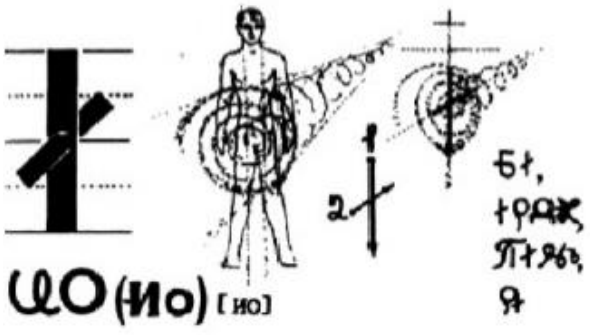


Figure 847 a-c. Letters ОИ, ОЙ, ИО (VseYaSvetnaya)

a.

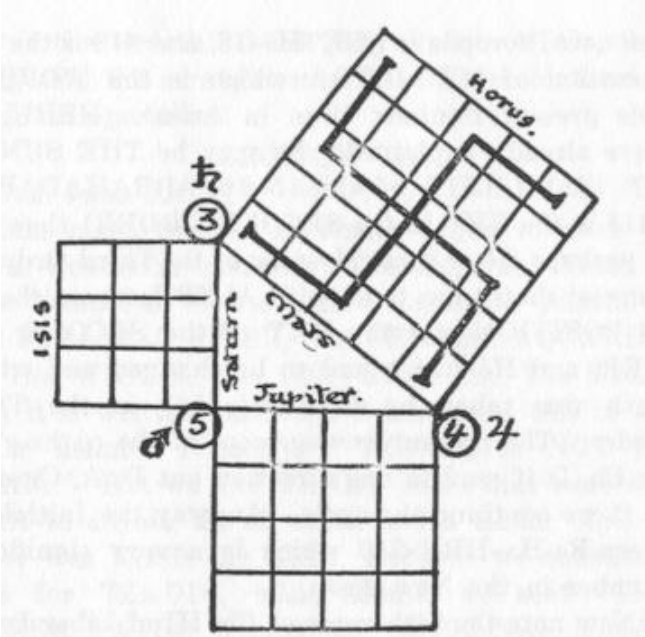


Fig. 14

b.

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

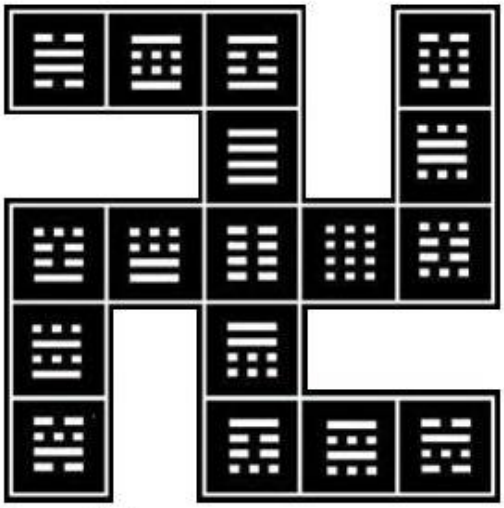
c.

1	18	21	22	3
20	14	9	16	6
19	15	13	11	7
2	10	17	12	24
23	8	5	4	25

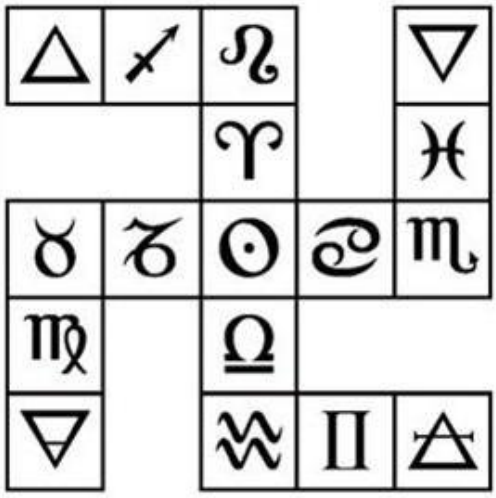
א	יח	כא	כב	ג
כ	יד	ט	טז	ו
יט	טו	יג	יא	ז
ב	י	יז	יב	יד
כג	ח	ה	ד	כה

Figure 848 33 a. Pythagorean Squares and Swastika, b. 5 x 5 Magic Square

a.



b.



c.

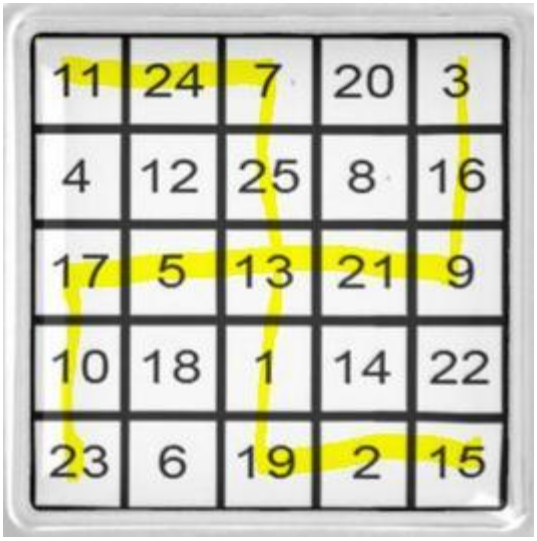
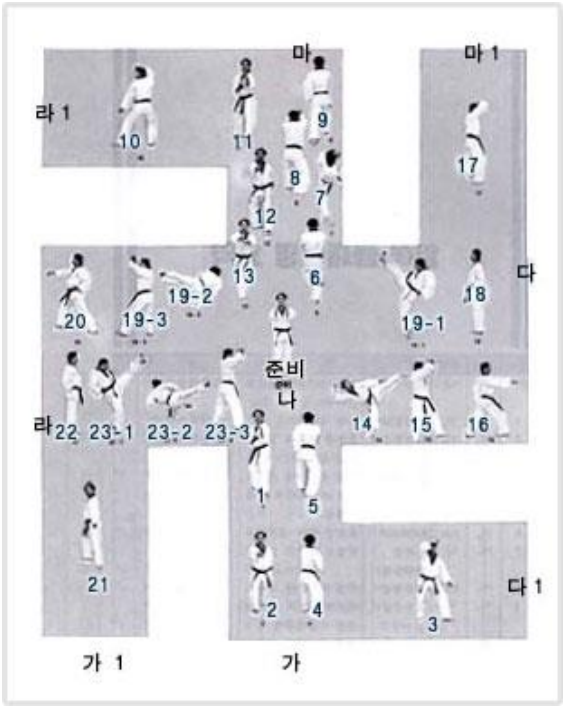
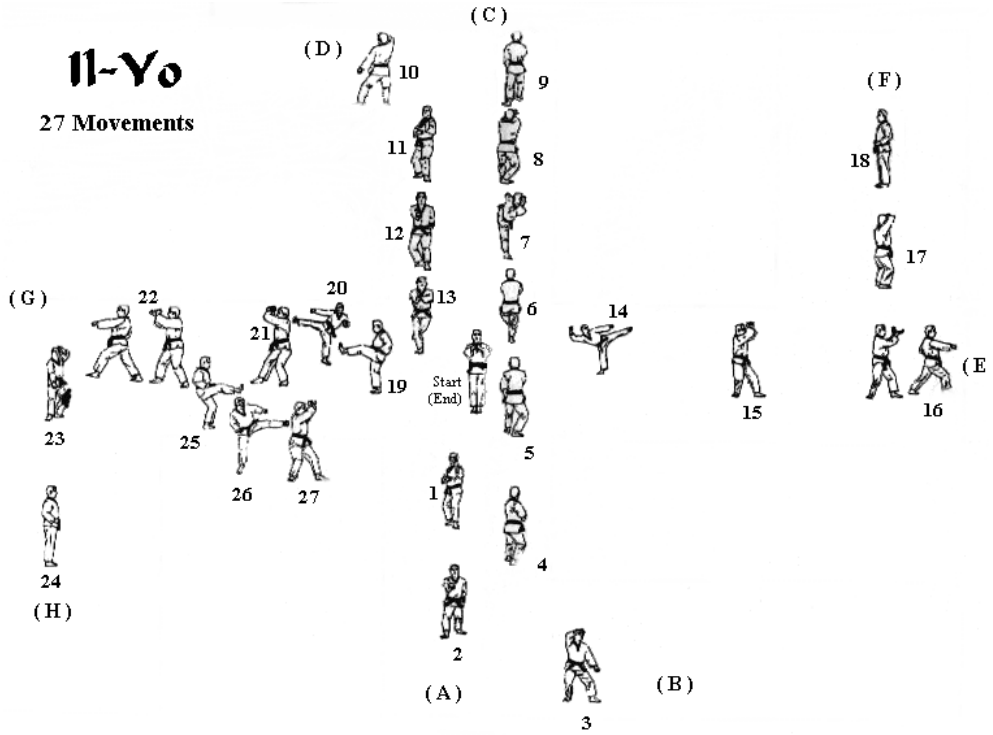


Figure 849 a. 17 Block Swastika and symbols of Tai Hsuan Ching, b. Central Sun, 4 elements and 12 zodiac signs, c. Reverse Swastika and 5x5 magic square.



b.



c.



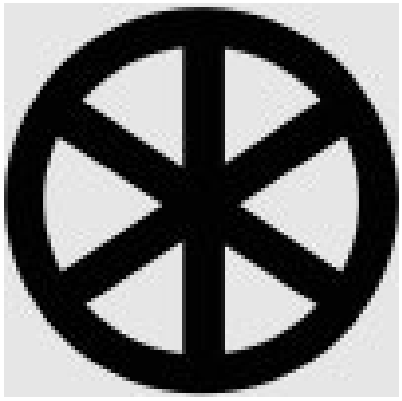
Figure 850 a –b. Poomse Ilyeo and c. Manji Shuriken

a.



.

b.



c.

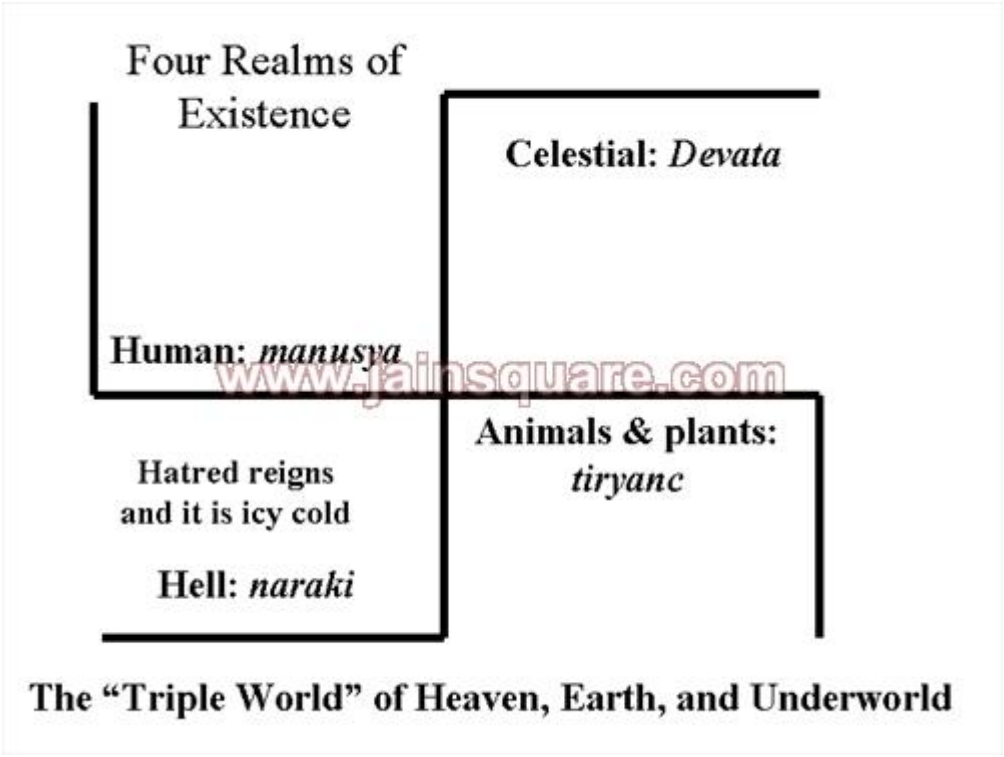


d.



Figure 851 a. 8 Ray (Heaven), b. 6 Ray (Atmosphere) , c. 4 Ray (Earth), d . 4 coloured Klim bijas in form of swastika.

a.



b.

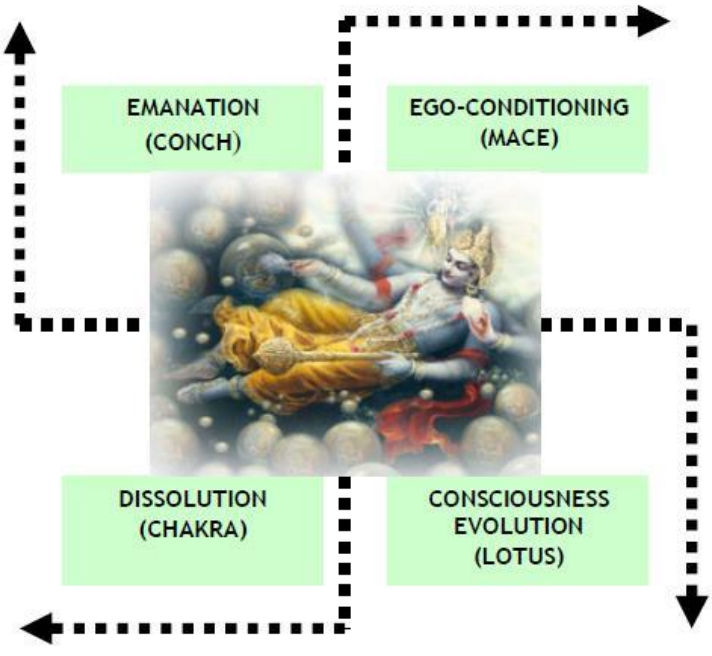
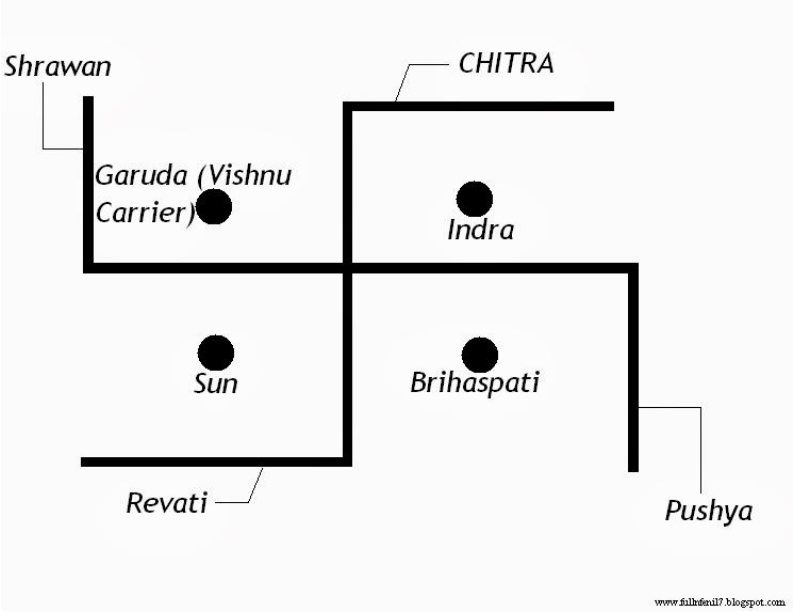
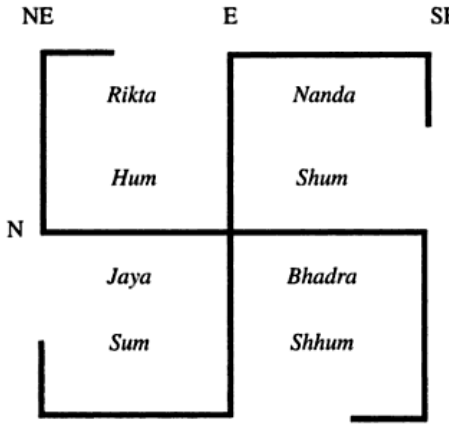


Figure 852 a. Triple world of Heaven, Earth and Underworld, b. 4 Arms of Vishnu.:

a.



b.



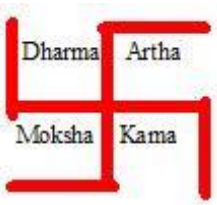


Figure-A

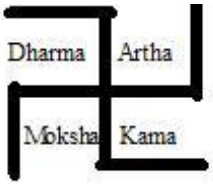


Figure-B

c.



Figure-C

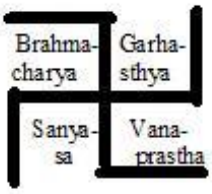
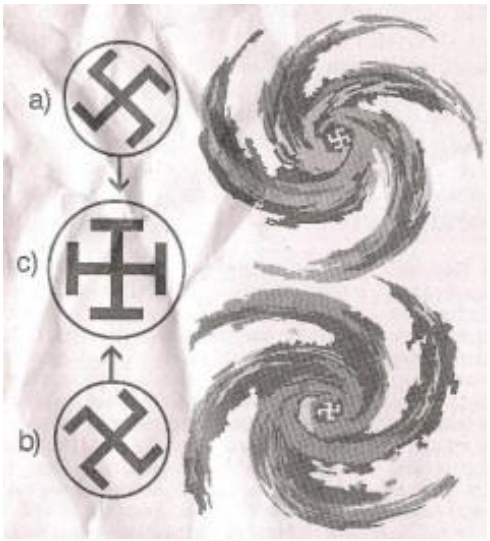


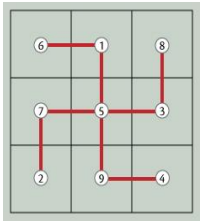
Figure-D

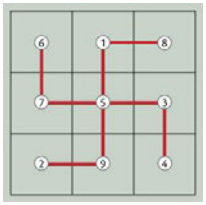
Figure 853 a. 4 Arms of Vishnu, 4 Masters of the 4 Directions, b. Swastika and 4 Gods, 4 seed letters, c. Swastika and 4 Goals of Life.

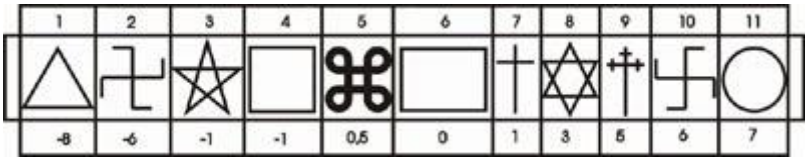
a -c 

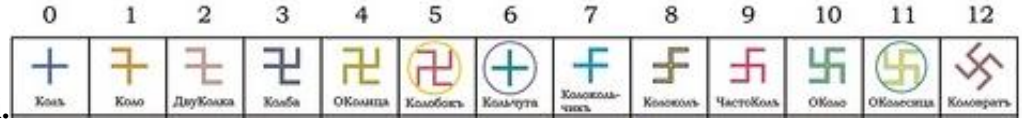
d 

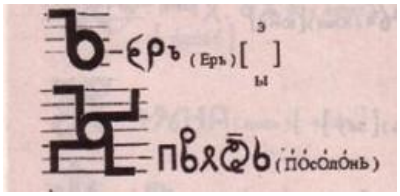
e 

f 

g 

h. 

i. 

j. 

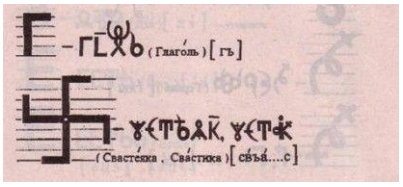
k. 

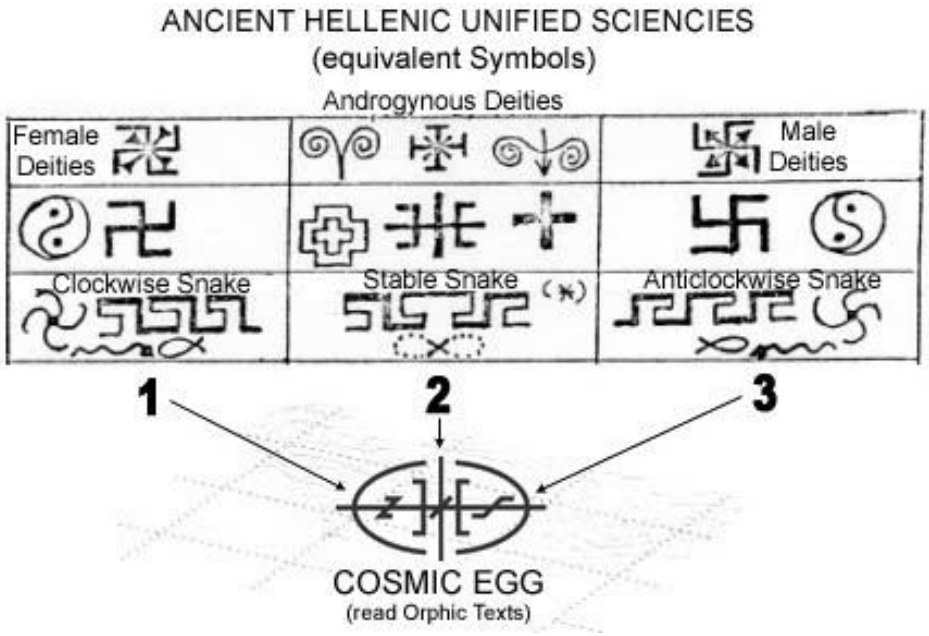
Figure 854 a-c. Celestial Swastikas. Posolon – Swastika, d-e. , f-g. h, i. Detail of 144 bukovi, j. Letter Posolon, k. Letter Swastika

a. 

b. 

c. 

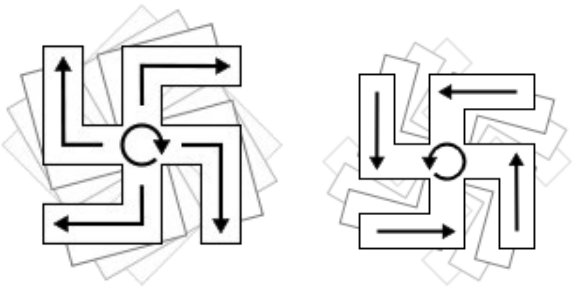
d. 

e. 

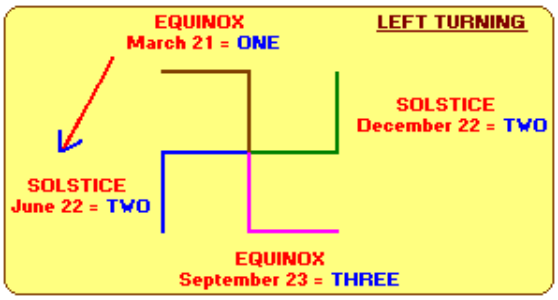
f. 

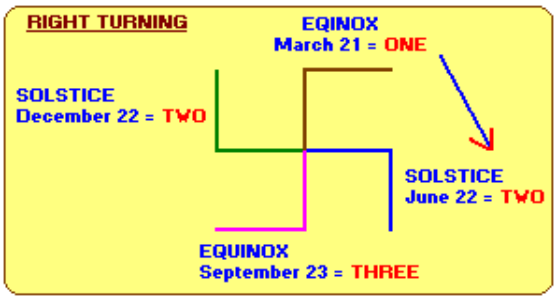
Figure 855 a. Ingliya Rune, b. Mara Rune, c. Suasti, d. Swastika, e. Ancient Hellenic Unified Sciences, f. Swastikas and Ionic Column

a-b.



c-d.





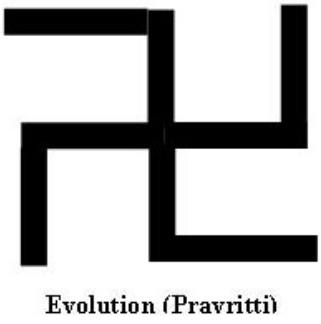
e.



f.



g.



h.

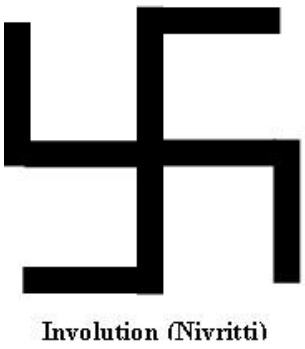
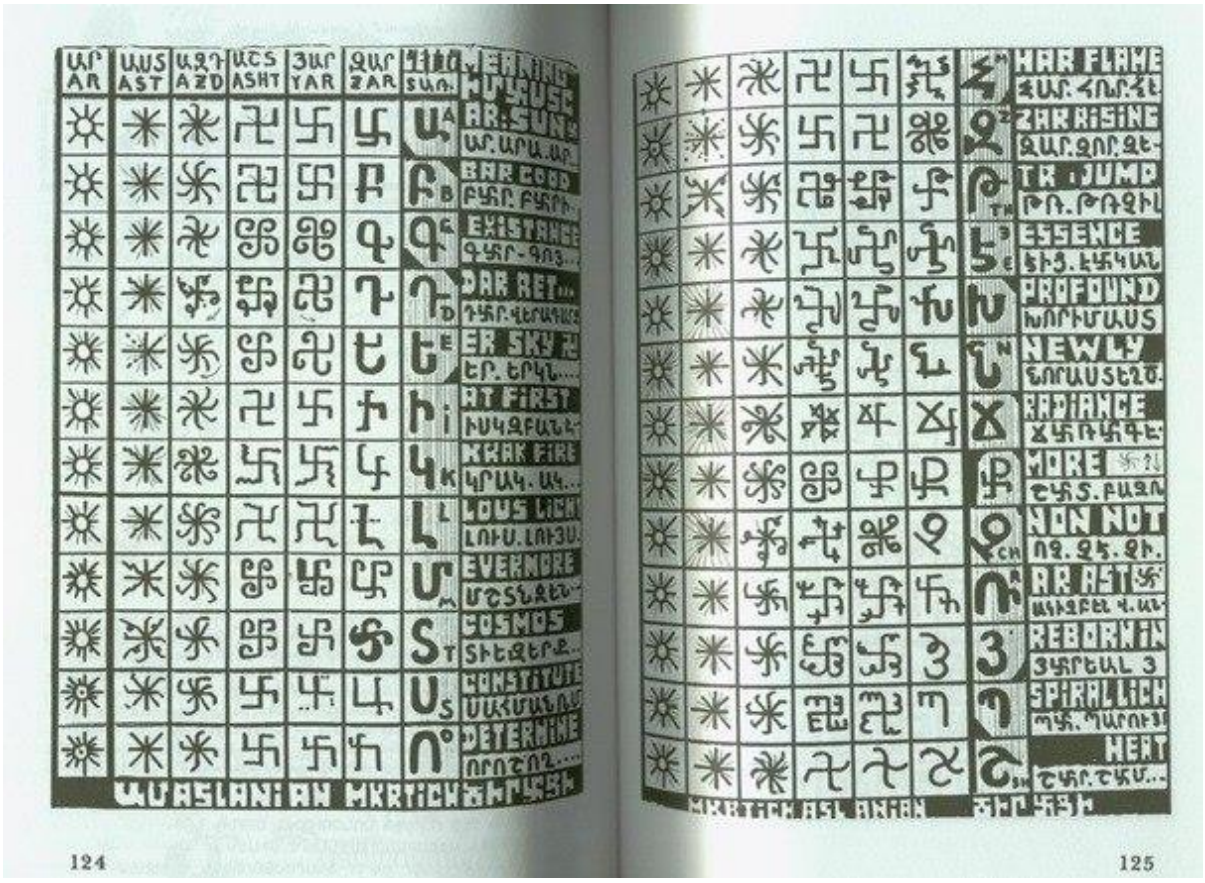


Figure 856 41 a -b. Left Turning and Right Turning Swastika and Annual Cycle of Equinoxes, c-d. Swastika and solstices, f-g. Omote manji- ura manji, h-1. Russian Letter Grid.

a.



b.

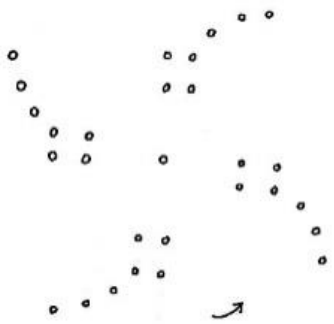


c.

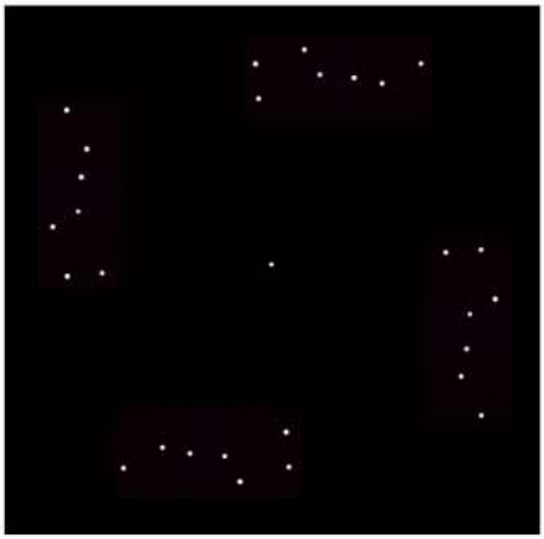


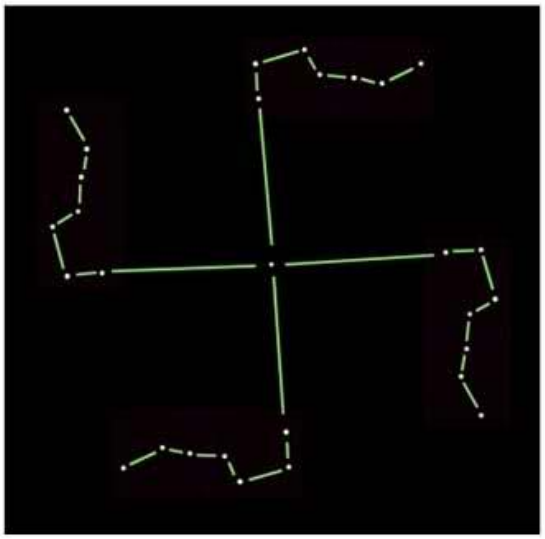
Figure 857 42.a.-b. L Lous Light (Armenian), c. Roman broach

a.

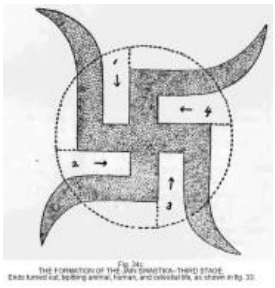


b.





c.

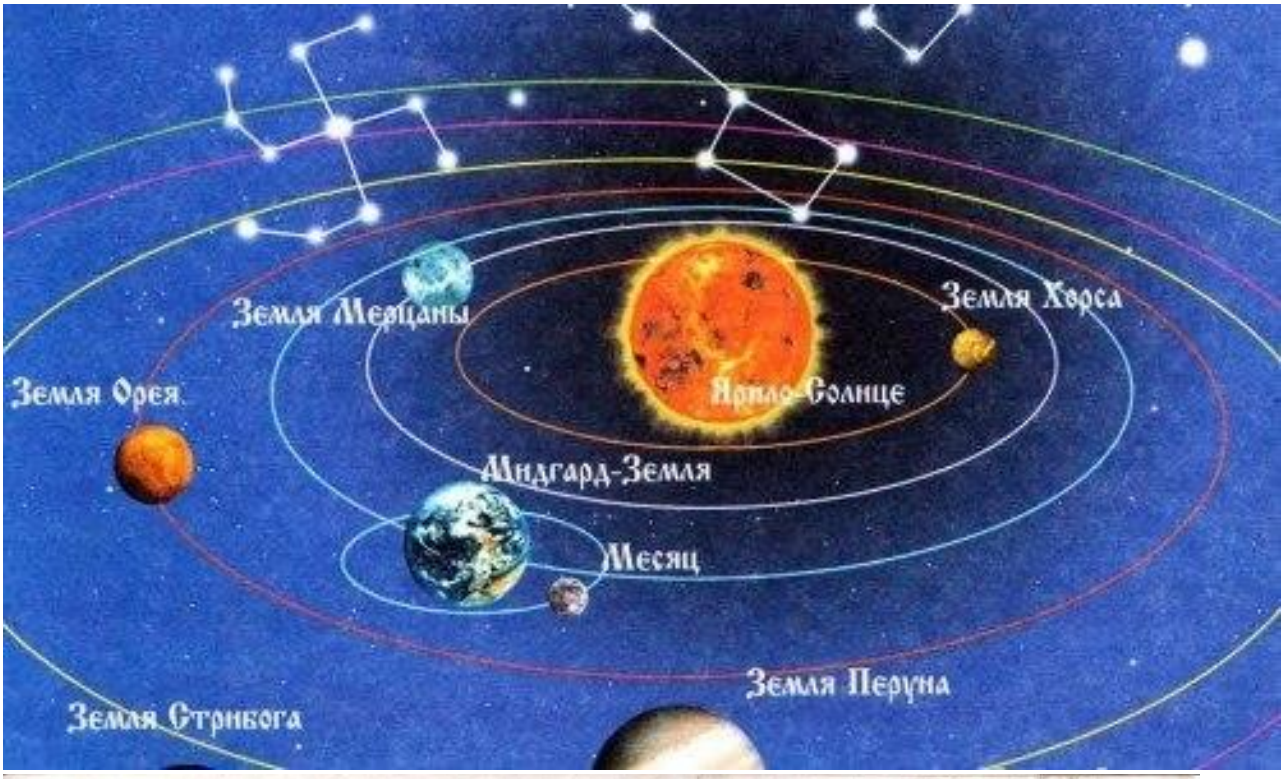


d.



Figure 858 a. Swastika as 4 Little Dippers, b-c. Swastika as 4 Big Dippers, d. Jain Swastika. e-g. Swastikas related to letters B G D (Armenian).

a.



b.

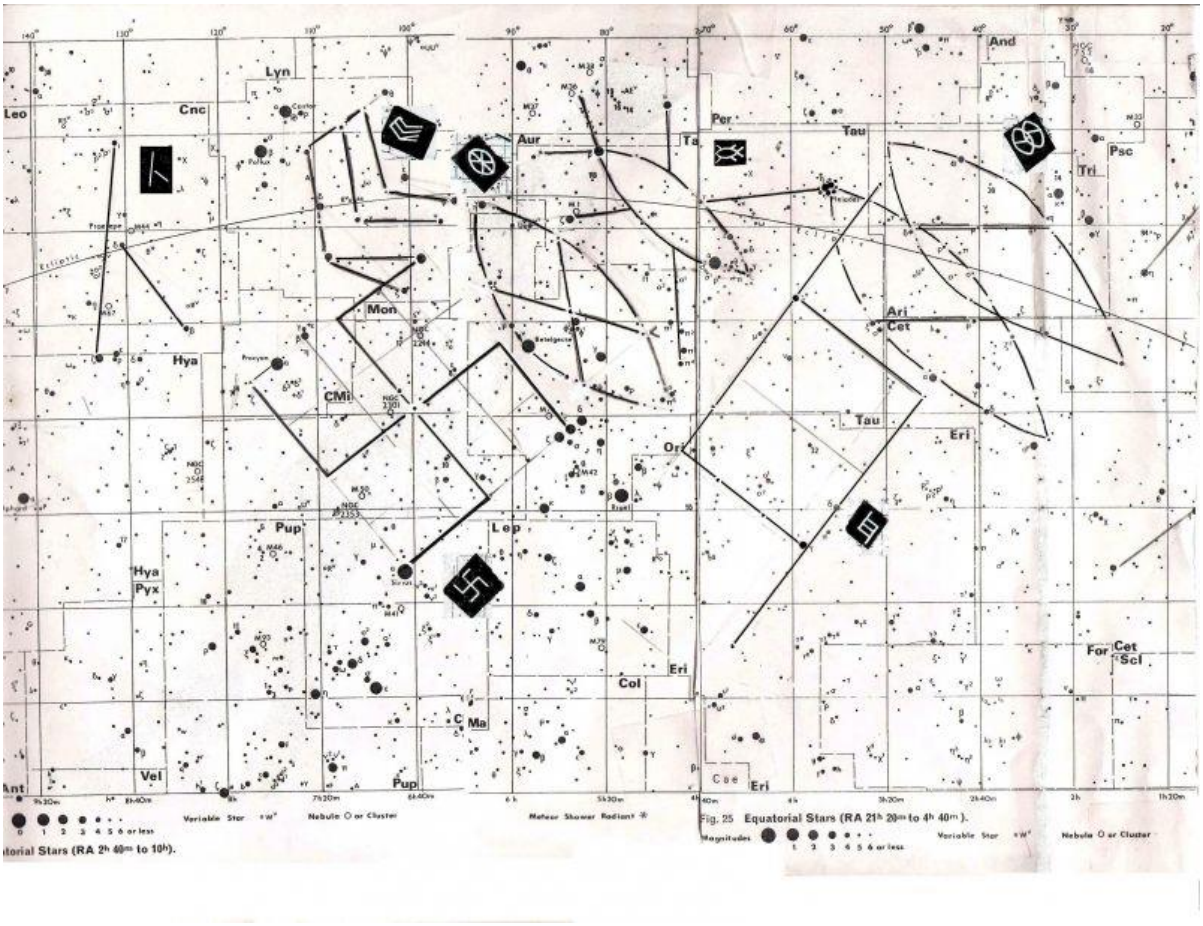


Figure 859 44 a . Swastika Constellation as part of Yaarily Sun (Slavic Solar system, b. Indian Swastika constellation.

a.



b.

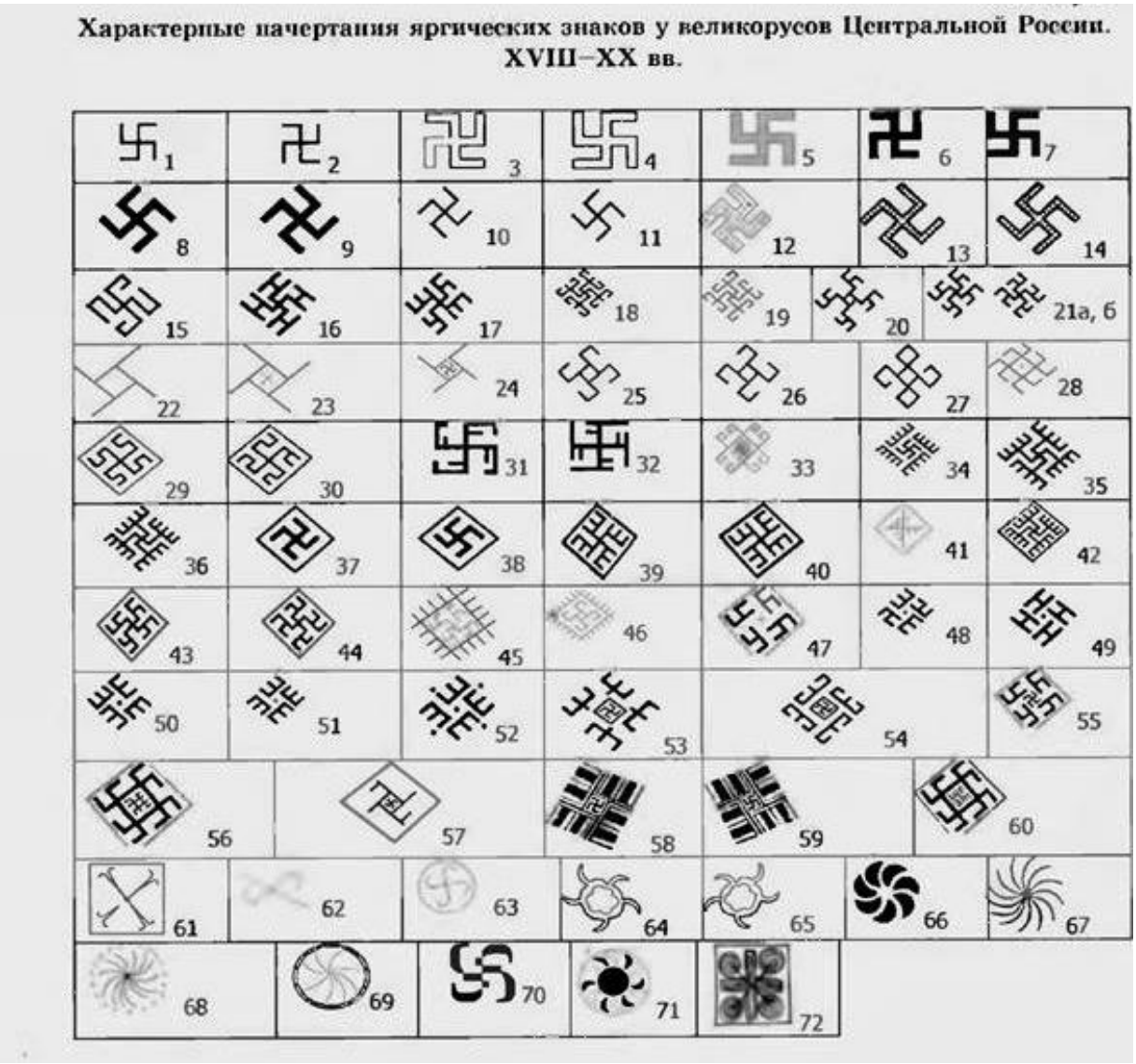


Figure 860 45 a. 32 Swastikas, b. 72 Swastikas

implicit 5 x 5 grid shows the 17 unique symbols of Tai Hsuan Ching (figure 849 a). In the West, the same configuration of 17 squares in the form of a reverse swastika denotes a central sun, 4 elements and 12 zodiac signs (figure 849 b). Alternatively, a 5 x 5 grid marked by numbers defines the spokes of a reverse swastika with the sequences 11 24 7 25 13 15 1 19 2 15 and 3 16 9 21 13 5 17 10 23 (figure 849 c).

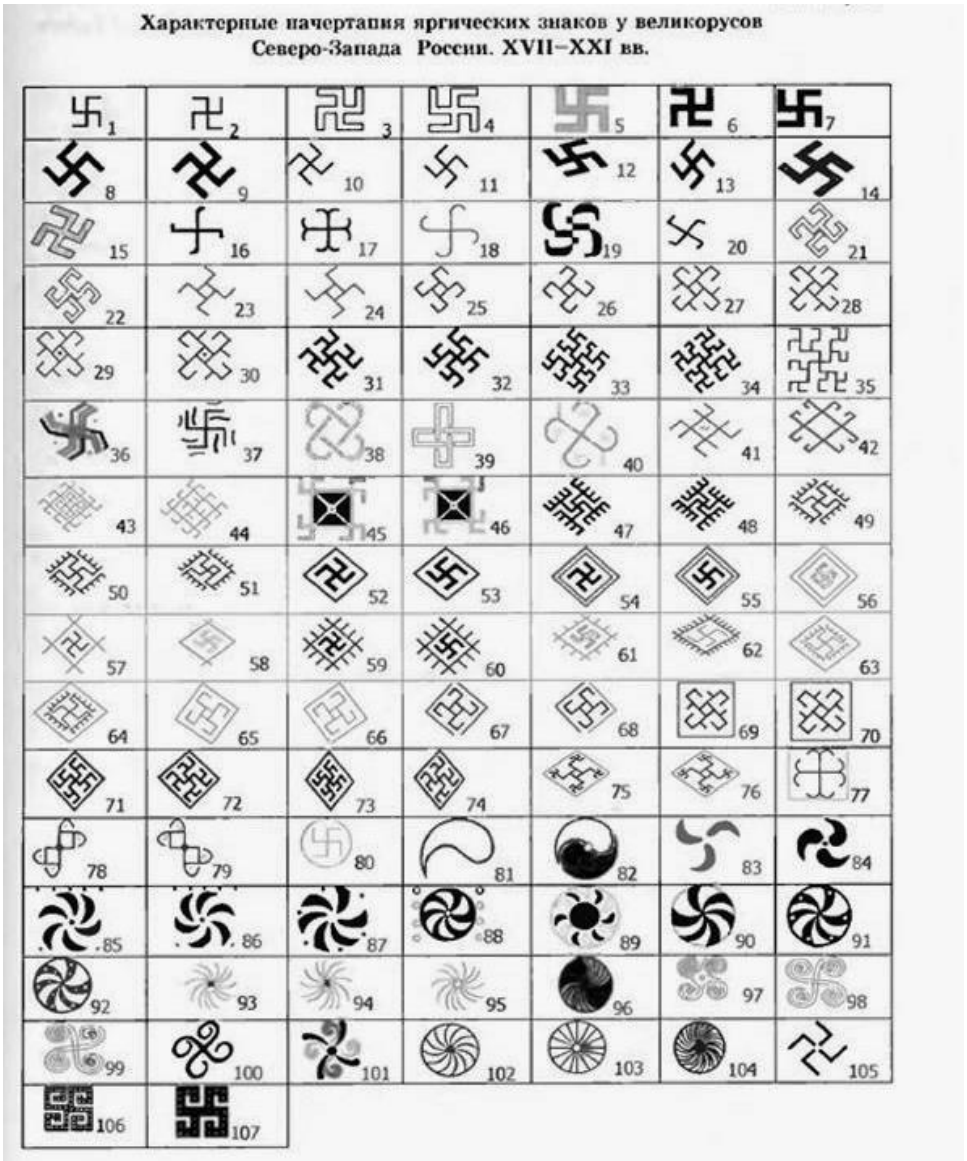
The relationship of these swastika shapes to the physical world varies enormously. In the Chinese Poomse Ilyeo, the reverse swastika merely outlines a space within which 27 movements of the ninth dan are executed (figure 850a-b). By contrast, in the Japanese tradition, the reverse swastika is the shape of actual weapons (850 c). In the Slavic tradition, the swastika and swastika cross are associated with the kolovrat symbol for the sun and fire. Here 8 rays are often associated with heaven, 6 with the atmosphere and 4 with the earth (figure 851 a –c). Its meanings are multiple (cf. figure 861a):

> Swastika - a symbol of the sun, good luck, happiness and creativity. This is one of the ancient and archaic solar signs - pointer of the apparent motion of the sun around the earth, and dividing the year into four parts - the four seasons. Sign captures two solstices: summer and winter - and the annual motion of the Sun. Nevertheless, the swastika is considered not only as a solar symbol, but also as a symbol of fertility of the land.
>
> The swastika is "correct" and reverse. Accordingly, the swastika symbolizes the opposite direction of darkness, destruction, "night sun" in ancient Rus. In ancient times, both at the same time used the swastika. It has a deeper meaning: day follows night, light replaces darkness, the new birth is replaced by death - and this is the natural order of things in the universe. Therefore, in ancient times was not "bad" and "good" swastikas - they are perceived as one.[720]

In India, the swastika shape can apply to something as abstract as 4 versions of klim bija (seed syllable, figure 851 d). More typically it serves to create 4 fold divisions of the universe: e.g. into the 4 realms of existence: celestial, human, animals/plants, hell (devata, manusya, tiryanc, naraki (figure 852a) or 4 rays.[721] Sometimes they are associated with a specific god such as Vishnu, and 4 stages of development: emanation, ego-conditioning, dissolution, consciousness evolution each accompanied by a specific symbol: conch, mace, chakra, lotus (figure 852b). Alternatively the 4 cardinal points are aligned with 4 nakshatras (Revati, Pushya, Chitra, Shrawan) and 4 masters of the 4 directions: Sun, Brihaspati, Indra, Garuda (Vishnu's mount, figure 853 a). In one version of the cosmic swastika, the four directions (North - East - South – West) are linked with 4 seed syllables (Ham - Sam - Sham – Shham) and 4 gods (Rikta - Nanda - Bhadra – Jaya) corresponding to 4 planets (Venus - Sun - Moon – Jupiter, figure 853 b). Meanwhile, in the Buddhist tradition the 4 arms of the swastika are associated with 4 phases of life (Brahmacharya, Garhastya, Vaanaprastha, Sanyasa) and four goals of life (dharma, kama, artha, dharma, moksha). In this case, the directions of the swastika acquire a moral dimension in the sense of good and bad (figure 853 c). In one summary:

> The four limbs of the Hindu swastika denote the Four Vedas (symbolizing auspiciousness), four goals of life (denoting prosperity), four stages of life (signifying good fortune), four directions in space (symbolizing the Divine omnipresence), four seasons (symbolizing the cyclic nature of time), and four yugas of the world-cycle (symbolizing the natural evolution of the universe).[722]

a.



b.



c.

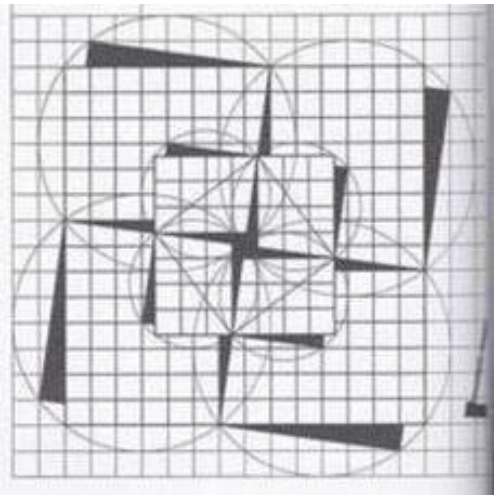


Figure 861 a. 107 Swastikas, b. Kolovrat and Swastika, c.Swastika and Freemasonry

12.1.2.2. Two Directions

Two basic directions of the Milky Way spiral lead to left and right pointing celestial swastikas (figure 854a-c), with a variety of names: e.g. Yungdrung - Right facing Yungdrung (figure 854 d-e), which become linked with magic squares (figure 854 f-g). In the Slavic tradition, these two kinds of swastikas become a part of larger symbol sequences in the Zharkutanskie runes (figure 854 h), the 144 Bukovi (figure 854i) and become the letters Posolon and Swastika in the VseYaSvetnaya Alphabet (ВсеЯСветная азбука, figure 854 j-k). In the Slavic runic tradition, these become the Ingliya and the Mara runes (figure 855 a-b), or Suasti and Swastika (figure 855c-d). In the Hellenic unified sciences, the left pointing swastika becomes liked with female deities and a clockwise snake while the right pointing swastika becomes linked with male deities and an anti-clockwise snake figure 855e), orientations which are said to be reflected in the twin volutes of the Ionic column (figure 855f).

The imagery of right and left turning swastikas is sometimes ambiguous (figure 856 a-b). On occasion it is linked with the solstices and equinoxes (figure 856 c-d). In Japan, the two directions are omote manji and ura manji (856 e-f).[723] In India, the associations are sometimes with evolution and involution (pravritti-nivritti, figure 856 g-h). In ancient Armenia, while all the letters of the alphabet are linked with the swastika (cf. § 12.2.1.1 below), the letter L (Lous, Light) is associated with a reverse swastika (figure 857 a –b) which is almost a mirror image of the Jain creation swastika (figures 825 b, 858 d). Similar reverse swastikas recur a Roman broaches (figure 857c) and in the Masonic tradition (figure 861 b).

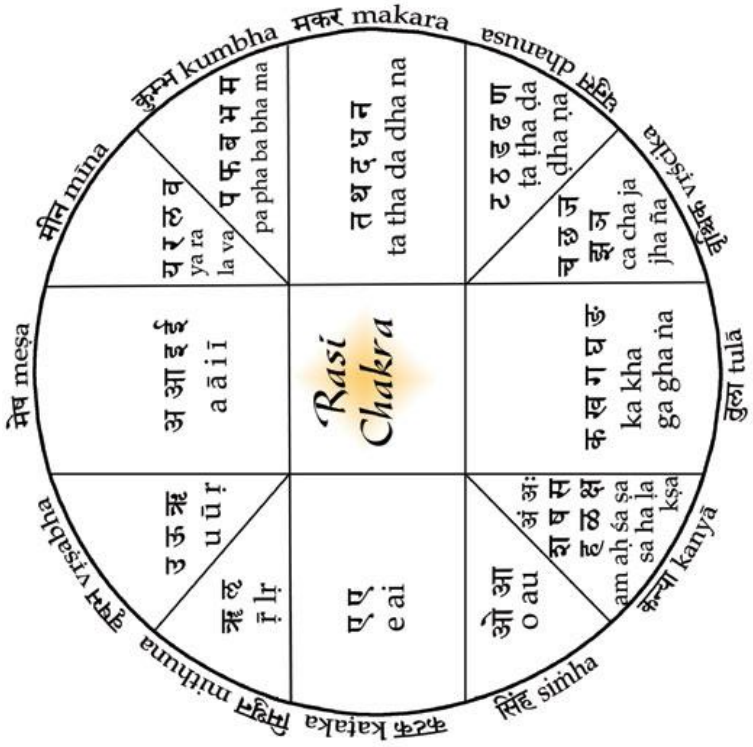
Such examples are but a small part of a much more complex system. In the Far East, 144 swastikas are sometimes arranged together.[724] In Russia there are 144 names of swastikas.[725] Simple collections show 35 swastikas (figure 860 a). More complex collections show 72 swastikas (figure 860 b), or 107 swastikas (figure 861 a). Indeed, the Kolovrat symbol alone has at least 13 related swastikas (figure 861 b).

12.1.2.3. Constellations

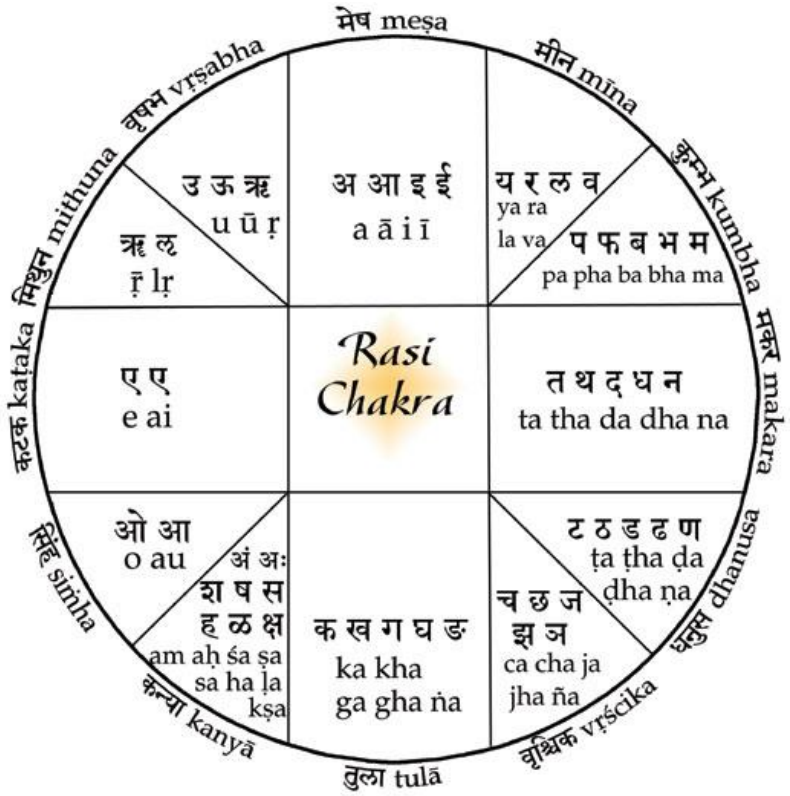
In the Slavic tradition, the swastika also undergoes a series of associations including 4 positions of the Little Dipper (figure 858 a), 4 positions of the Big Dipper (figure 858 b), which again resembles the Jain swastika (figure 858 c). In both Russia and India, we also find examples where the swastika is reduced to a single constellation (figure 859 a-b).

12.1.2.3.1. Zodiac Constellations

This association of the swastika with a single constellation is found also in Armenia where it is associated with the letter Qu Qe. It also undergoes a change. From the Paleolithic to the Neolithic period (17,000 B.C. - 5,000 B.C.), it appears as a right facing swastika (figure 863 a). If we align this with the Indian Rasi system (figure 862 a), then it corresponds to zodiac sign Kumbha (Aquarius). In the Chalcolithic period (5,000 B.C.-2,000 B.C.), this alignment changes. Now the swastika is clearly a reverse swastika aligned with the constellation Sagittarius (figure 863 b). In terms of the Indian Rasi chakras, this corresponds to the modern alignment where East is on top (figure 862 b).



a.



b.

Figure 862 a. Rasi Chakra with North st on top; b. Rasi chakra rotated left by 90 degrees with Easth on top.

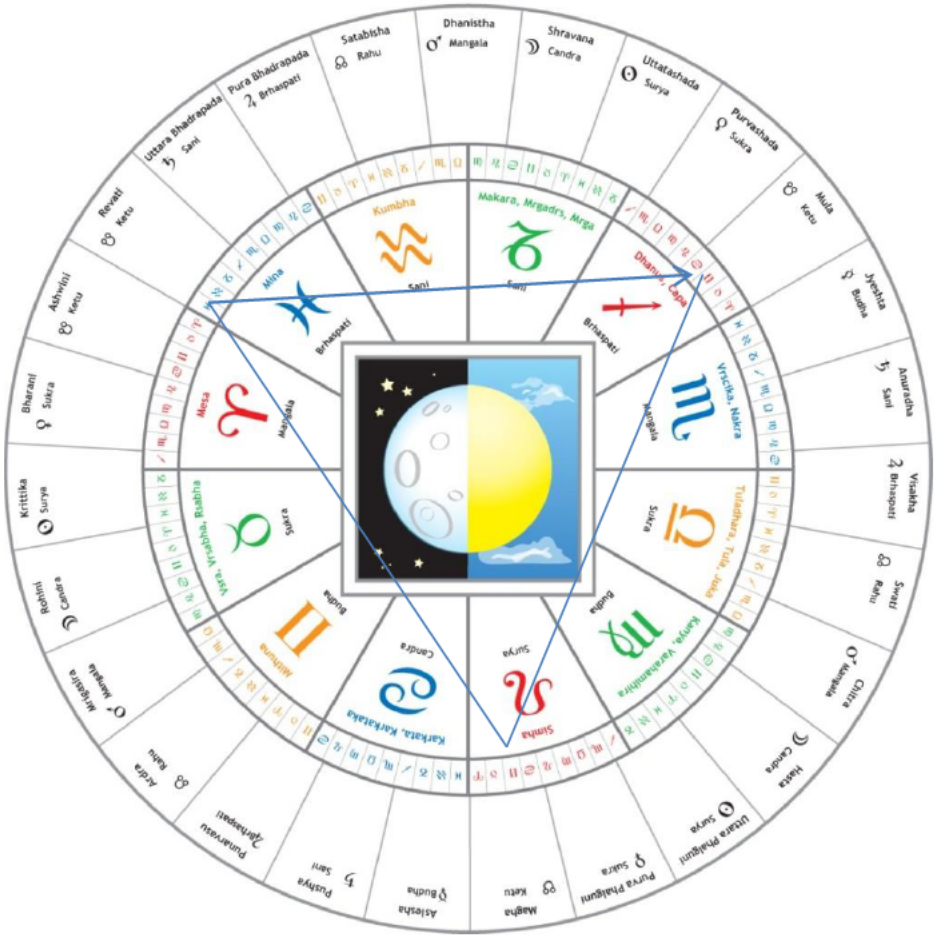
a.



b.



Figure 863 a. Letter Qu Qe (Armenian in Paleolithic to Neolithic (17,000 B.C. – 5-,000 B.C.), b. in Chalcolithic (5,000 B.C. -2,000 B.C.)



a.

Ashvini	Magha	Mula
Wife of the Ashvins	The Bountiful	The Root
β and γ Arietis	Regulus	ε, ζ, η, θ, ι, κ, λ, μ and ν Scorpionis
Nakshatra 1	10	17
Gematria 1	20	80 = 101

Aα Kκ Pρ

b-d.

Alpha	Kappa	Rho
Letter 1	Letter 10	Letter 17
Gematria 1	Gematria 20	Gematria 100

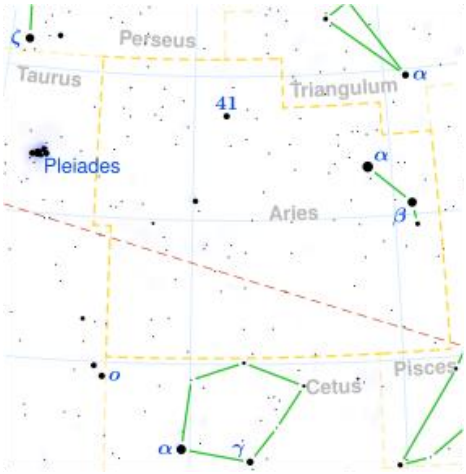
Aa Кк Pp

e-g.

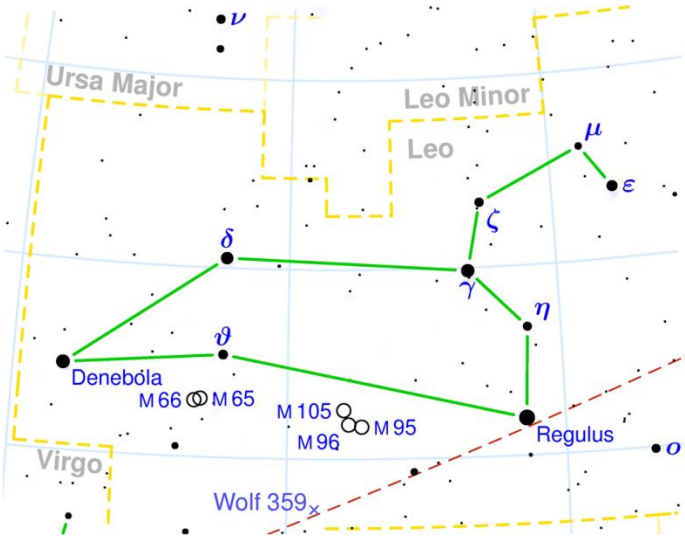
Cyrillic Azu	Kako	Rici
Letter 1	Letter 12	Letter 18
Gematria 1	Gematria 20	Gematria 100 = 121

Figure 864 a.27 Nakshatras, b. Alpha,c. Kappa, d. Rho, e . Azu, f. Kako, g. Rici

a.



b.



c.

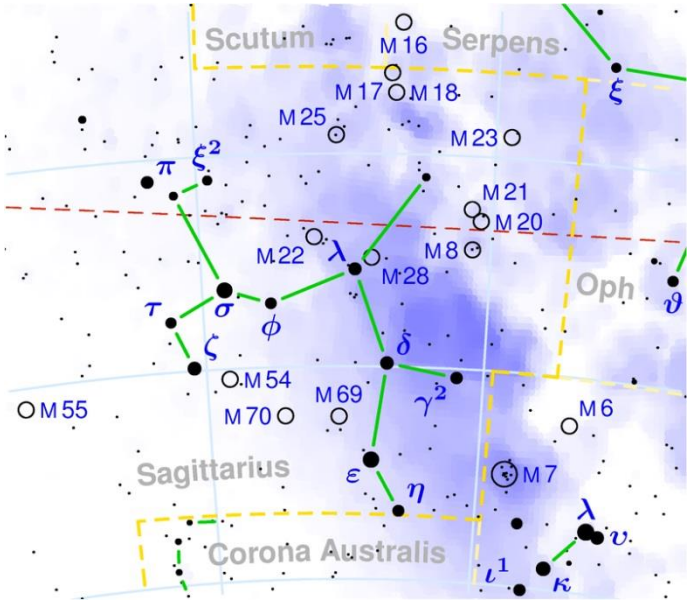
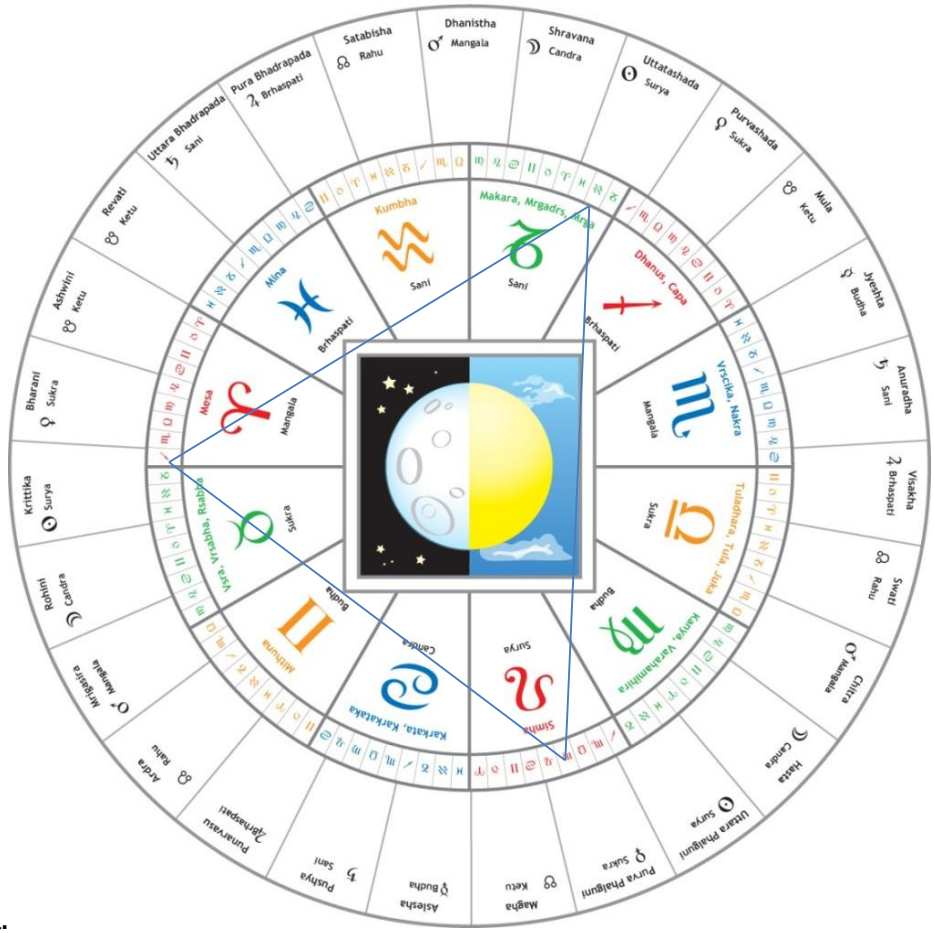


Figure 865a.-c. Nakshatras 1 10 17 in Aries, Leo, Scorpio



a.

Ashvini	Purva Phalguni	Uttara Ashada
Wife of the Ashvins	First Reddish One	Second of the Ashada
β and γ Arietis	δ and θ Leonis	ζ and σ Sagittarii
Nakshatra 1	11	21
Gematria 1	20	500 = 521
Αα	Λλ	Φφ

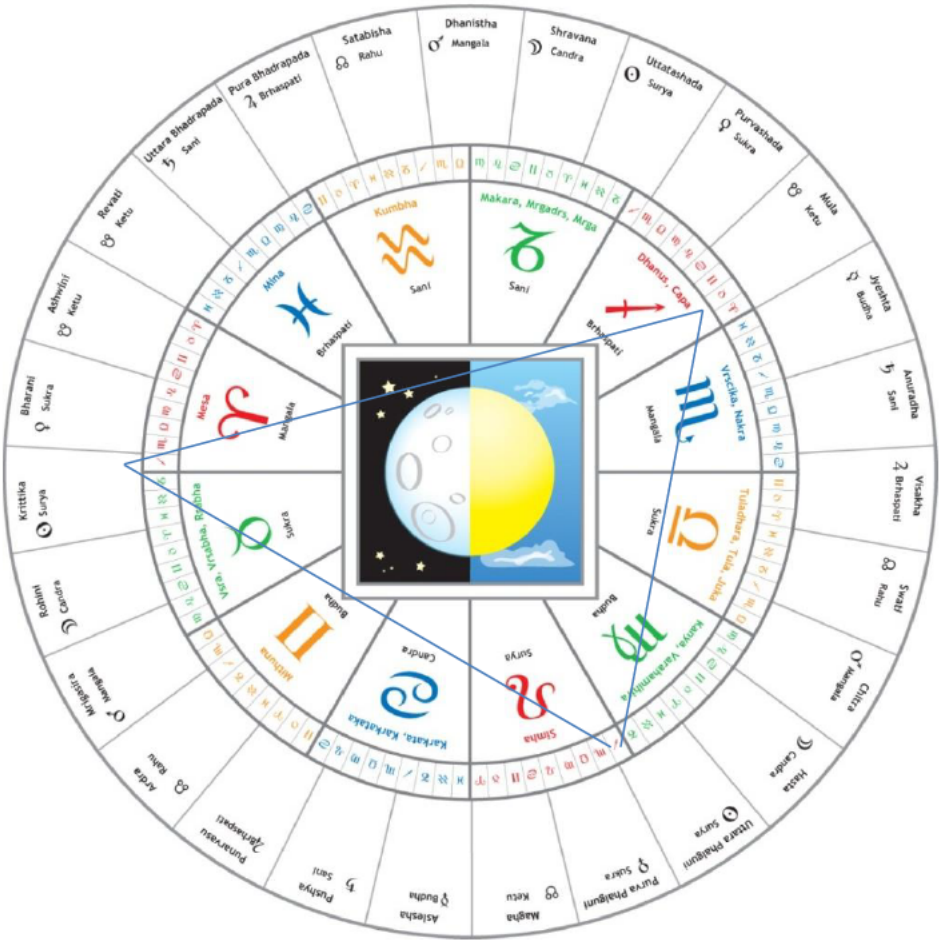
b-d

Alpha	Lambda	Phi
Letter 1	11	21
Gematria 1	30	500 = 531
Aa	Лл	Ф ф

e-g.

Cyrillic Azu	Liude	Frtu (Ef, Phi)
Letter 1	Letter 12	Letter 22
Gematria 1	Gematria 20	Gematria 500

Figure 866 a. 27 Nakshatras, b. Alpha, c. Lambda, d. Phi, e. Asu, f. Liude, g. Frtu



a.

Ashvini	Uttara Phalguni	Mula
Wife of the Ashvins	Latter Reddish One	The Root
β and γ Arietis	Denebola	ε, ζ, η, θ, ι, κ, λ, μ and ν Scorpionis
Nakshatra 1	12	17
Gematria 1	30	80 = 111

b-d.







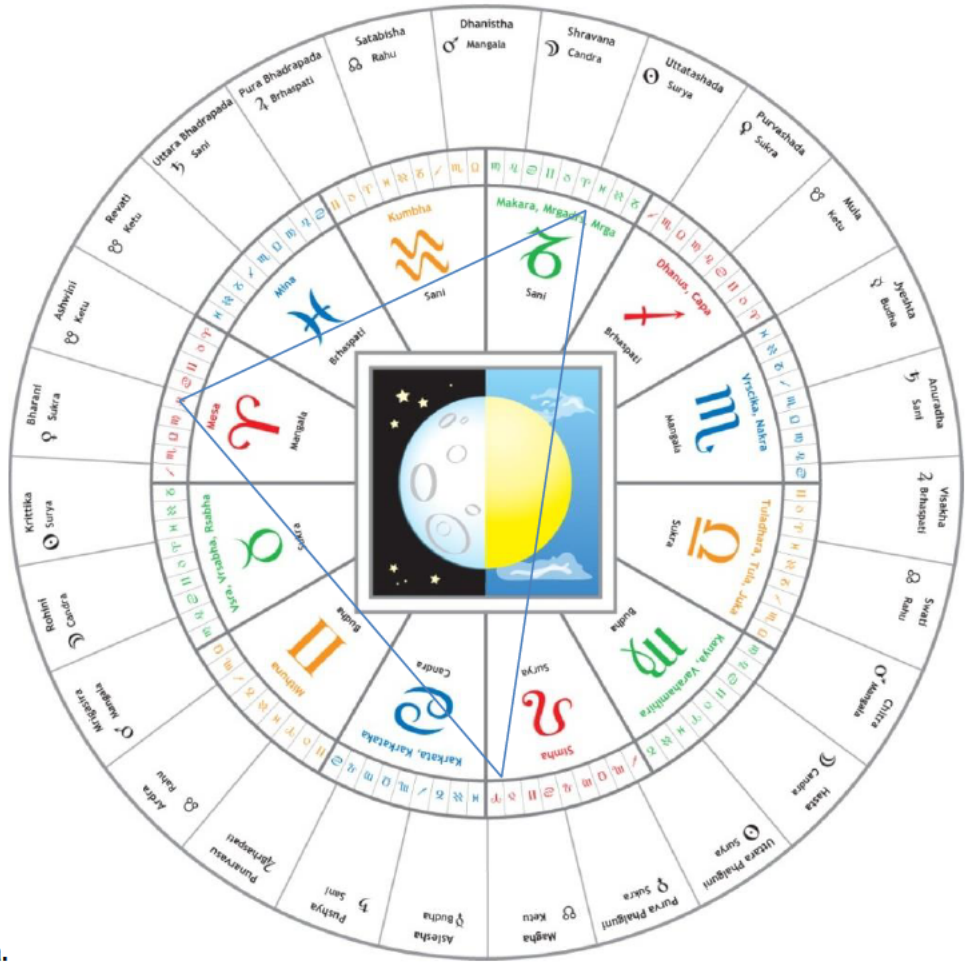
Aleph	Lamed	Phu
Letter 1	Letter 12	Letter 17
Gematria 1	Gematria 30	Gematria 80 = 111

e-g.

Αα Μμ Ρρ

Alpha	Mu	Rho
Letter 1	Letter 12	Letter 17
Gematria 1	Gematria 40	Gematria 100

Figure 867 a. 27 Nakshatras, b. aleph, c. Lamed, d. Phu, e. Alpha, f. Mu, g. rho



a.

Ashvini	Magha	Mula
Wife of the Ashvins	The Bountiful	The Root
β and γ Arietis	Regulus	ε, ζ, η, θ, ι, κ, λ, μ and ν Scorpionis
Nakshatra 1	10	19
Gematria 1	10	100 = 111



b-d.

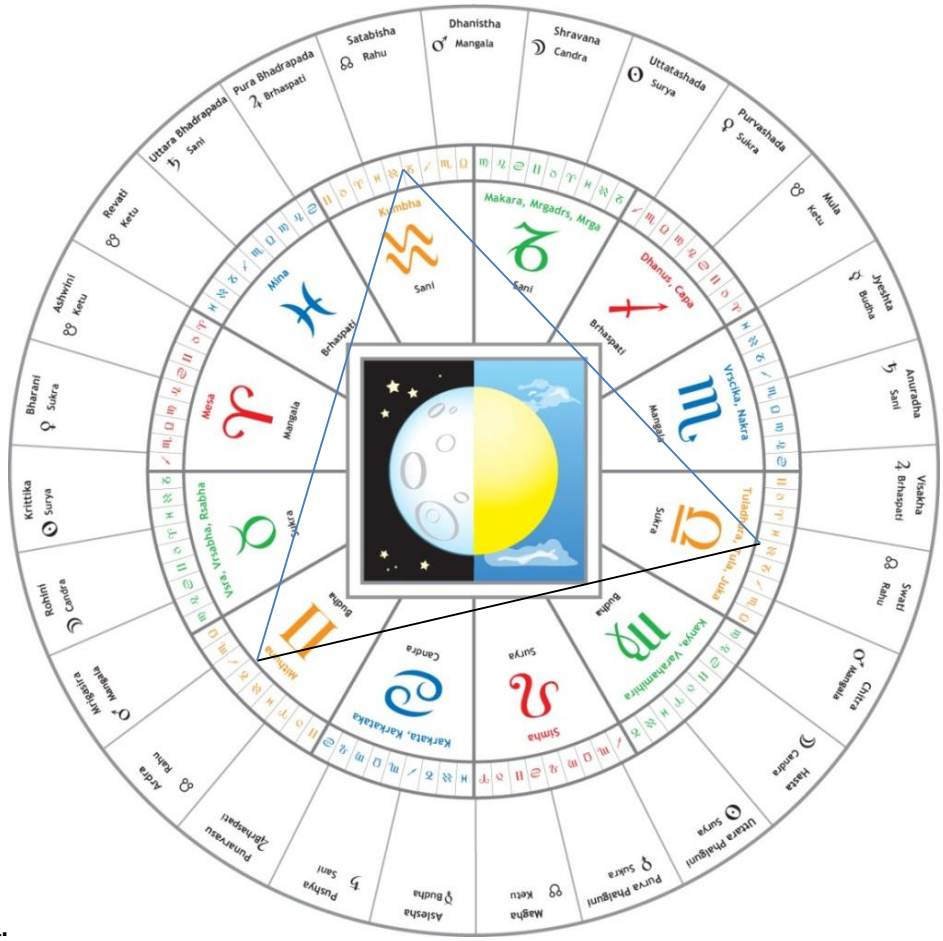
Aleph	Jod	Coph
Letter 1	Letter 10	Letter 19
Gematria 1	Gematria 10/20	Gematria 100

Αα Ι ι Τ τ

e-g

Alpha	Iota	Tau
Letter 1	Letter 10	Letter 19
Gematria 1	Gematria 10	Gematria 300

Figure 868 a. 27 Nakshatras, b. Aleph, c. Jod, d. Coph, e.Alpha, f. Iota, g. Tau



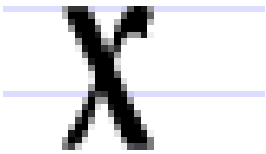
a.

Ardra	Svati	Dhanista
Betelgeuse	Arcturus	a to d Delphini
Nakshatra 6	15	24
Gematria 6	60	600

b-d. Ϛ ϛ Ξ ξ X χ

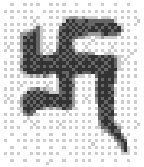
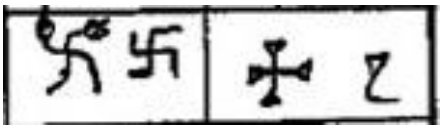
Digamma	Xi	Chi
Letter 6	15	22
Gematria 6	60	600

e-g. 

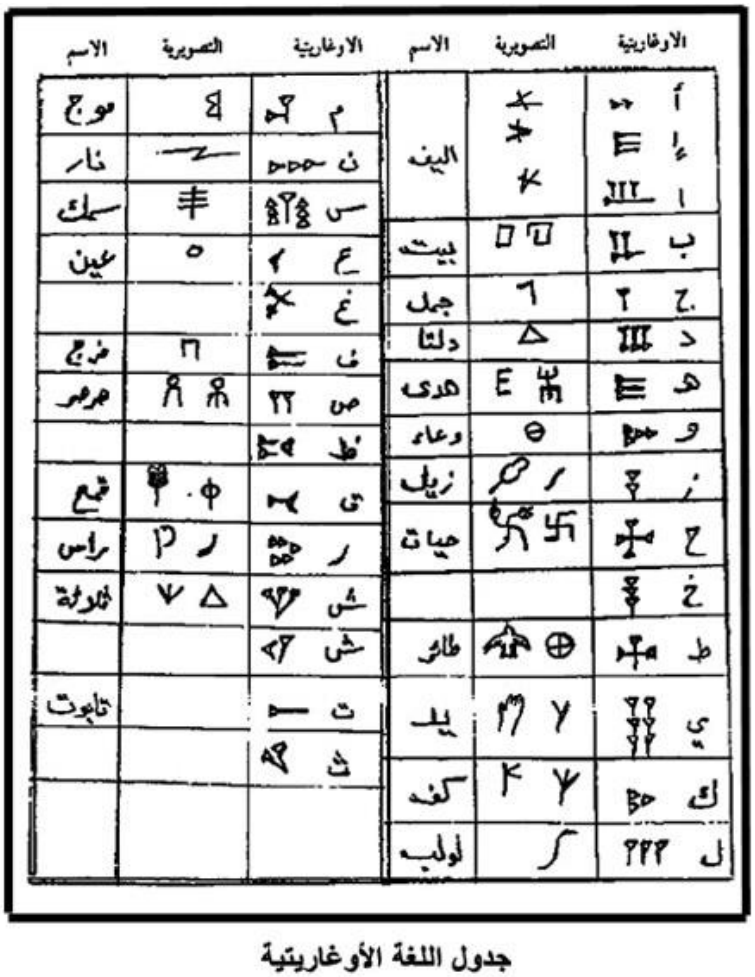



Dselo	Ksi	Kha

Figure 869 a 27 Nakshatras, b. Digamma, c. Xi, d. Chi, e. Dselo, f Ksi, g. Kha

a  b  c.  d.. 

e. 

f. 

جدول اللغة الأوغاريتية

Figure 870 a. Letter 30 (Tibetan, Ha), b. Letter 24 (Georgian, Asomtavruli, Ki), c. b. Letter 12 (el Yunani), d. Letter 8 Arabic (Ha, Hayat), e Asomtavruli, f. Ugaritic, Old Arabic.

In India, the nakshatras (mansions of the moon) are aligned with 9 planets (the regular 7 plus tail of the dragon (ketu) and head of the dragon (rahu). This system was outlined in Appendix 3 (§ 2). Here our interest is in aligning ketu and rahu with alphabet letters. For instance, ketu entails nakshatras 1 10 17 (Ashvini, Magha, Mula). The corresponding letters 1 10 17 are A K R (Alpha, Kappa, Rho in Greek and Azu, Liude, Frtu (Ef, Phi) in Cyrillic, figure 864 cf. 865). A shift to nakshatras 1 11 21 (Ashvini, Purva Phalguni, Uttara Ashada) leads to corresponding letters A L Ph (Alph Kappa Phi in Greek) In Cyrillic the corresponding letters Azu, Liude, Frtu (Ef, Phi) are letters 1 12 22 (figure 866). This is of the greatest interest because it suggests that the letter A (Alpha, Aleph, Alef, Alif), now associated with a single point in the heavens was originally a summary of three constellations corresponding to Aries, Leo, Sagittarius.

There is also evidence that this alignment changed. For example, the nakshatras 1 12 17 (Ashvini, Uttara Phalguni, Mula) correspond to letters A L Ph (Aleph, Lamed, Phu in Hebrew) and letters A M R (Alpha, Mu, Rho in Greek, figure 867). This alignment changed once again such that nakshatras 1 10 19 aligned with letters A I Q (Aleph, Jod, Coph in Hebrew) and letters A I T (Alpha, Iota, Tau in Greek, figure 868).

In this approach, the Indian planet rahu (dragon's head) defines the nakshatras 6 15, 24 (Ardra, Svati, Dhanista) corresponding to Greek letters Digamma, Xi, Chi with a gematria of 6, 60, 600 respectively, adding up to 666. The corresponding Cyrillic letters are Dselo, Ksi, Kha (figure 869). In the West, these letters become associated with the cosntellation Draco, with the dragon, serpent, Devil, an evil generally. In this context, the swastika is associated with nakshatra 15, Swati, but is again part of a larger complex entailing three constellations. Indeed, what these examples show is that the process of letter making entailed cosmic elements such as nakshatras and constellations and sometimes also entailed series of constellations.

12.1.2.4. Swastika Letters

In several alphabets the swastika appears as a regular alphabet letter. In Tibetan Zhang Zhung (sMar-chen Script), it appears as a reverse swastika as a header, and in letter 8 (nya) and as a regular swastika in letter 30 (ha).[726] In Georgian Asomtavruli, it is letter 24 ki (cf. qi). In El Yunani it is letter 12 and in Old Arabic, Ugaritic, it is letter 8, ha (haya, life, figure 870).

12.1.2.5. Grids

Earlier, we noted how grids of numbers and letters played a role in creating both reverse and regular swastikas. Russian sources show that more was involved. 5 x 5 grids provide a framework of 25 squares for a short Cyrillic alphabet. Joining some of these squares leads to a Greek cross, a reverse swastika, a small Greek cross, a small diagonal cross, an Ingliya rune, as well as a version of a reverse and regular swastika (figures 871-872). Scholars have shown that each of these patterns has a sequence of letters with a particular meaning.[727]

This underlying meaning also applies to the Bogovnik rune which recurs in Roman mosaics

a.



b.



c-d.



Figure 871 a-d. 25 letter grid and geometry

a.



b.

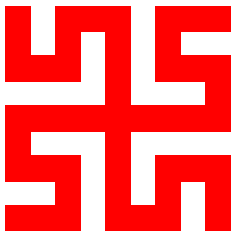


c.



Figure 872 a-c. 25 letter grid and swastikas

a. 

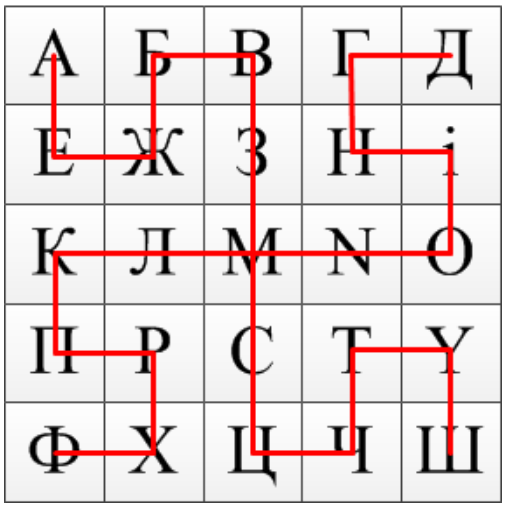
b. 

c. 

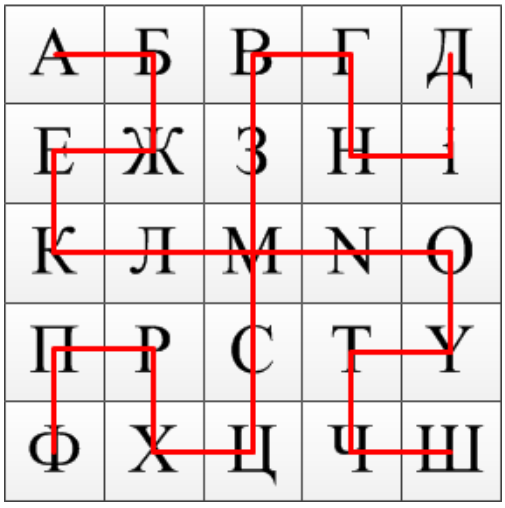
d. 

Figure 873 a. Swastika mosaic in Israel, b. Bogovnik (Боговник) swastika in Russia , c. Mediaeval Psalter,[728] d. Armenian

a.



b.



c.

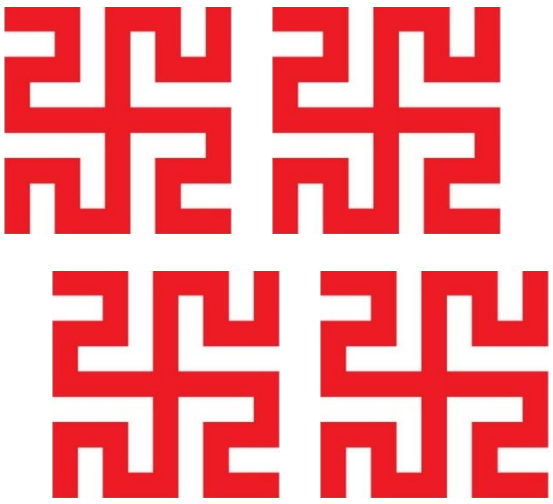
1	24	13	18	7
14	19	8	23	12
9	2	25	6	17
20	15	4	11	22
3	10	21	16	5

d.

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

Figure 874 a –b. 25 Letter grid and Bogovnik, Rodovik, c- d. 25 Number grids.

a.



b.



Figure 875 60. a Four Rodovik symbols, b. floor Plan of Amiens Cathedral.

a.



b.

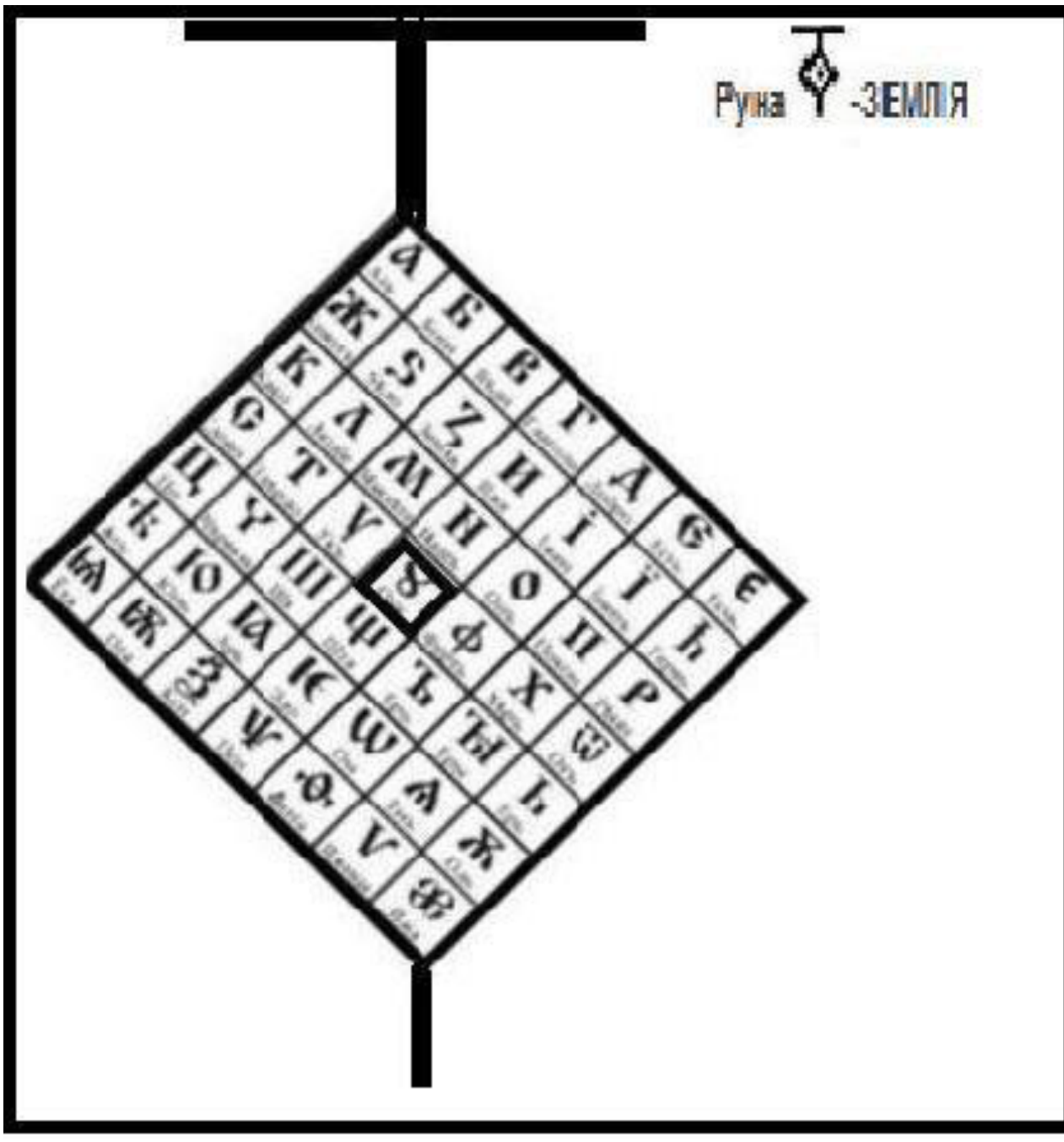


Figure 876 a. Karuna letter 44 Zemlya, b. 49 Letter Slavic Grid in Earth (Zemlya) Rune.

a.

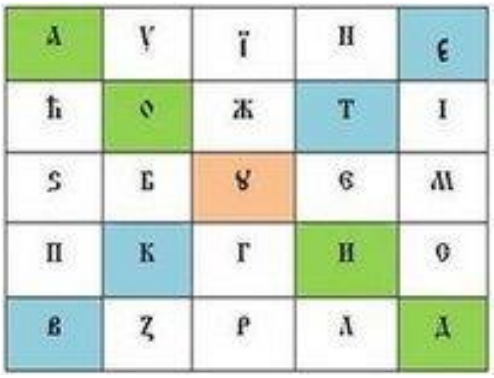


b.



Figure 877 a. 49 Letter Cyrillic Grid, b. 25 Number Grid with numbers 1 to 8 defining a four-pointed star.

a.



b.



c.



d-e.

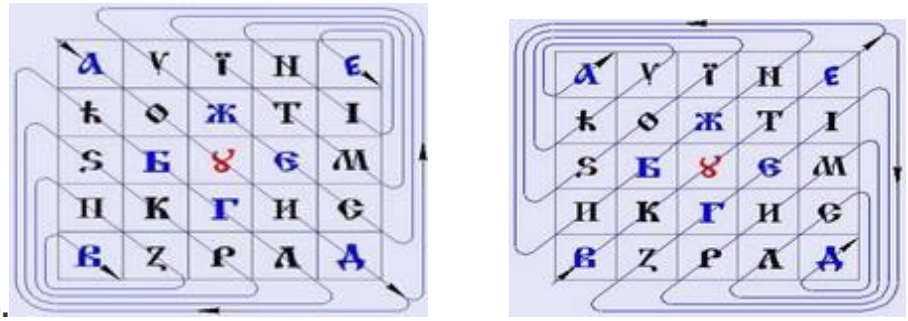


Figure 878 a -c. 25 Letter Cyrillic Grids, d-e Diagonal letter connections.[729]

a.

अ	आ	इ	ई	उ	ऊ	ऋ
ॠ	ऌ	ए	ऐ	ओ	औ	अं
अः	क	ख	ग	घ	ङ	च
छ	ज	झ	ञ	ट	ठ	ड
ढ	ण	त	थ	द	ध	न
प	फ	ब	भ	म	य	र
ल	व	श	ष	स	ह	ळ

b.

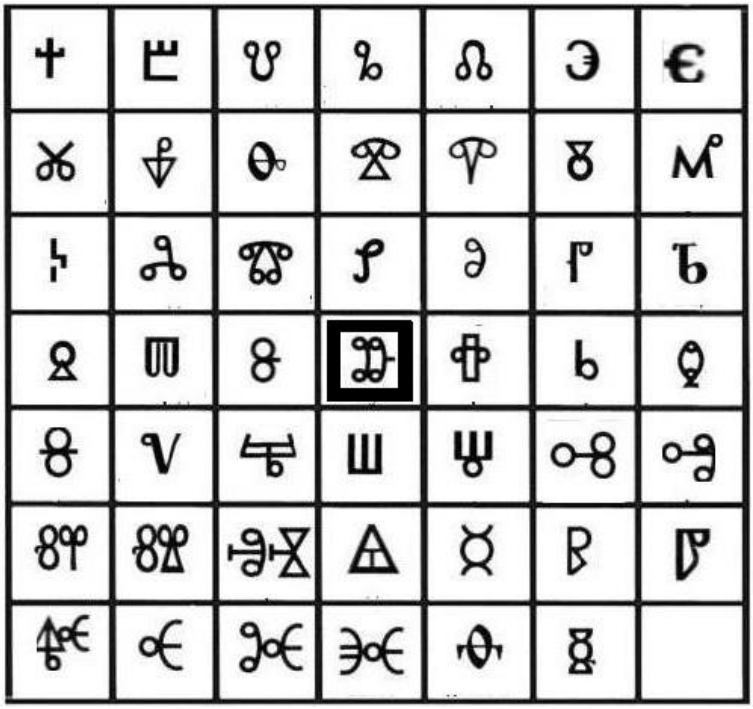
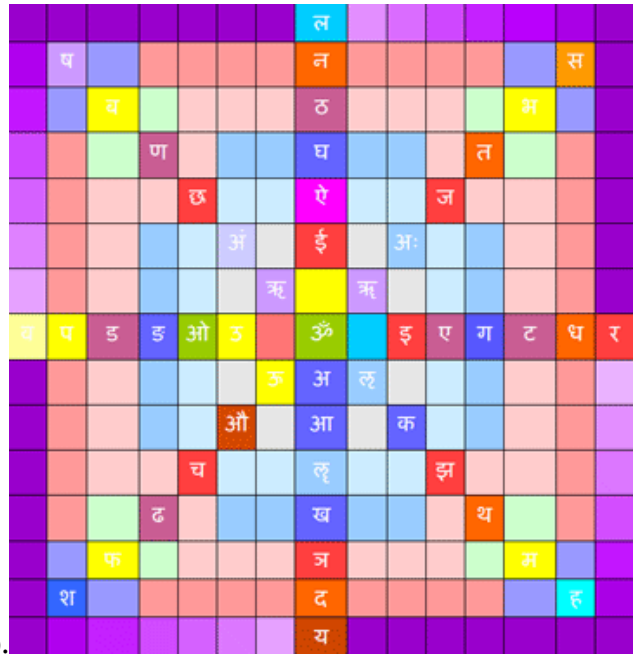
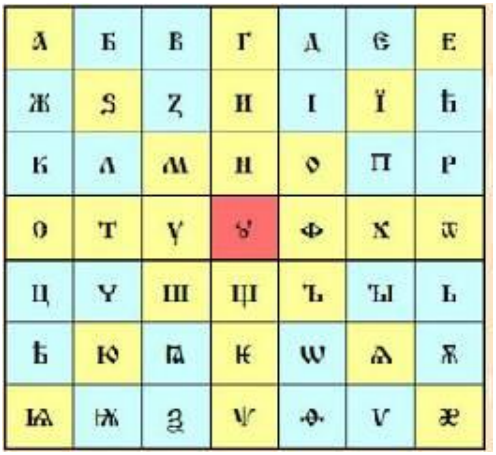


Figure 879 a. 49 letter Sanskrit Grid, b. 48 letter Slavic Grid

a-b. 



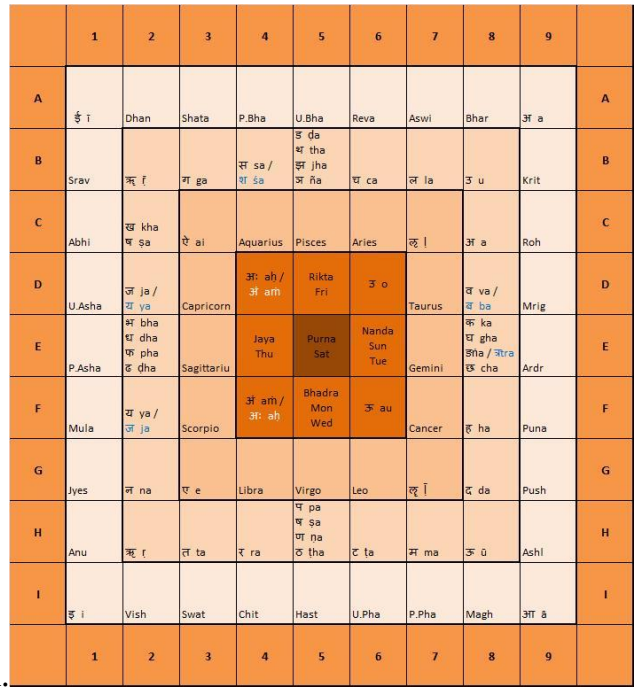
c-d. 

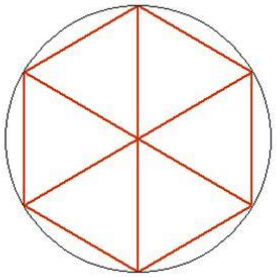


Figure 880 a. Sarvatobhadra Chakra (15 x 14 grid), b. 49 letter Cyrillic Grid, c. Sarvatobhadra chakra (9 x 9 grid).

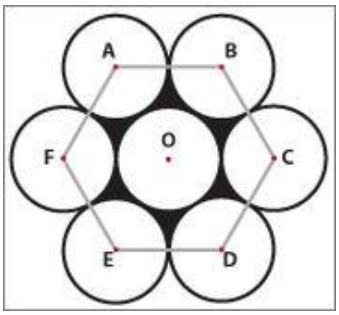
a.



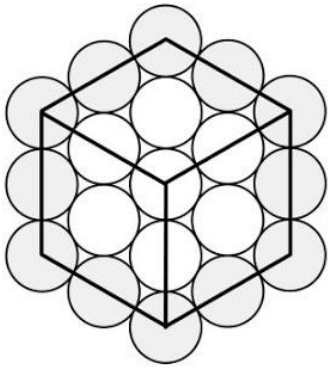
b.



c.



d.



e.

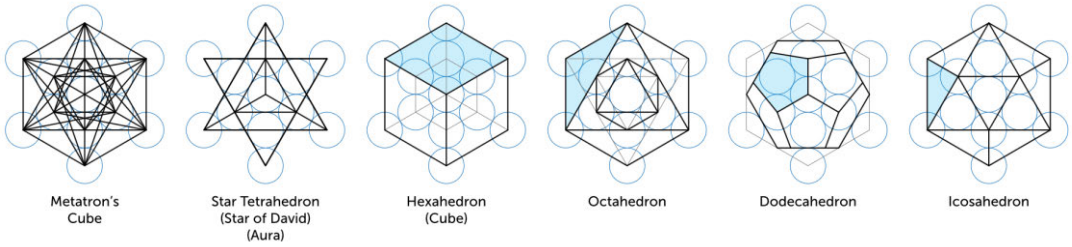


Figure 881 a. Hagal rune , b. Hagal rune as cube, c. Hexagon in 1 + 6 circles, d. Hexagon in 1, 7, 19 circles, e. Hagal and regular solids.

and Mediaeval Psalters (figure 873 a –b). A variant of the Bogovnik rune serves as a matrix for a letter of the Armenian alphabet (figure 873 c). When applied to a 5 x 5 grid both the Bogovnik and its mirror, the Rodovik runes cover all 25 squares with 4 arms (figure 874 a-b). These 4 arms have been related to the 4 noble truths: Suffering - Cause of Suffering - Solution - Way to Achieve. Hence the sequence of letters covered by the runes (e.g. A E Ж Б B З M C Ц ЧТ Y Ш – Д Г H I O N M Л K П P X Ф),[730] tells a moral story in terms of the meanings of individual letters. The corresponding numbers vary in different grids (cf. figure 874 c-d).

Some of these complexities appear to come directly from the Slavic tradition. For instance, letter 44 of the kh'Ariyskaya Karuna (Zemlya) is in the form of a diamond lozenge. A version of the 7 x 7 Slavic letter grid occurs within such a Zemyla rune (figure 876 a-b). On other occasions (figure 877 a) this 7 x 7 grid occurs in along a regular x-y grid, with A Oyk AE along one diagonal and E Oyk IA along the right left diagonal. In a 5 x 5 grid the numbers follow an unexpected sequence (figure 877 b) which seems arbitrary until we connect lines 1 to 8 in order to trace a four-pointed star. The corresponding letters of these 5 x 5 grids vary considerably (figure 878 a-c). There are also complex spirals of diagonals relating to the meanings of letters (figure 878 d-e). Hence the superimposition of cross and swastika figures is part of a complex tradition of giving meaning to letters.

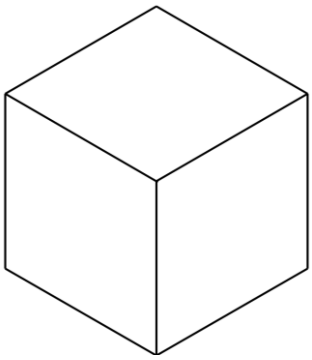
One impetus for these letter grids is clearly India. Russian sources show 7 x 7 grids for both Sanskrit and Glagolitic (figure 879 a-b). India has a Sarvatobhadra chakra which has a 15 x 15 grid version in which alphabet letters are aligned along the cardinal and diagonal axes (figure 880 a). Russia uses the same idea of highlighting letters along the cardinal and diagonal axes in a 7 x 7 grid (figure 880 b). Other versions of the sarvatobhadra chakra entail 9 x 9 grids (figure 880 c-d), where the nakshatras are in grid 1; letters of the alphabet in grid number 2; zodiac signs in grid 3 and the gods Jaya, Rikta, Bhadra and Nanda in grids 4,5,6. These are the same gods encountered earlier in the context of cosmic swastikas (figure 853b). Here the minute details of these grids are not our concern. Rather it is that the general principle of using grids to map the heavens and to make ground plans on earth, is also used in aligning sounds and letters of the alphabet. A method used in India has variants in the Slavic tradition.

12.1.3. Six Pointed Star

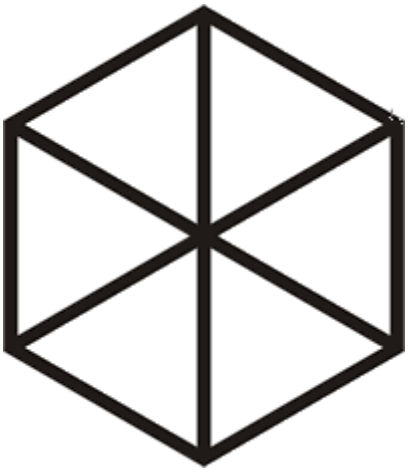
In the case of the sarvatobhadra chakra, the same grid method associated with superimposed crosses and swastikas is also used to create an alignment of letters along the cardinal and diagonal lines in order to create a six pointed star. Such a six pointed star has multiple names including hagal star. When the outer tips are joined it forms the equivalent of an isometric cube which also recurs in clusters of 8 and 12 circles around a central circle in connection with regular solids (figure 881 a-e). Seen isometrically a single cube becomes the basis of a hagal crystal and the hagalaz rune, which shows the 6 spointed star in a grid of 8 cubes (figure 882 a-c).

Elsewhere, in the Slavic tradition, such as 6 pointed star is called Shiva (ЖИВА), which recurs as a star in an 8 cube matrix, and in a cube matrix linked with flower of life (figure 883). This six pointed star occurs as an alternative form of Shiva as a version of an upward and downward trident, as an Anatolian Swastika, as letter 6 (Karuna), as letter Pu Pe (Ancient Armenian), letter Zhe (Cyrillic), and letters Zhe, Ze, Dze, I (Old Church Slavonic, figure 884 a-f). Elsewhere, the 6 pointed star recurs as the letter zhivete (jivete), or the letter Zhe (Ж, figures 70-71). In the Chinese martial arts, Poomse hansu becomes a posture in the shape of

a.



b.



c.

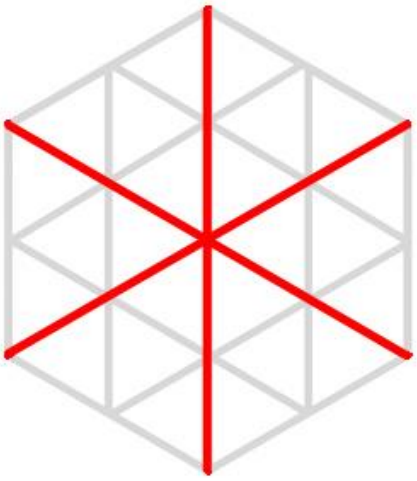
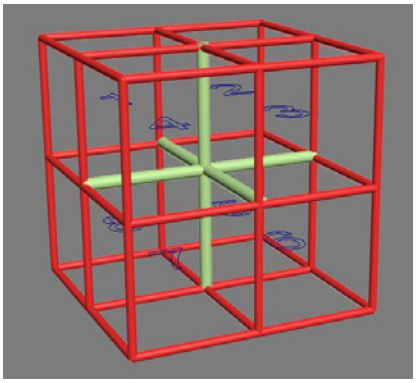
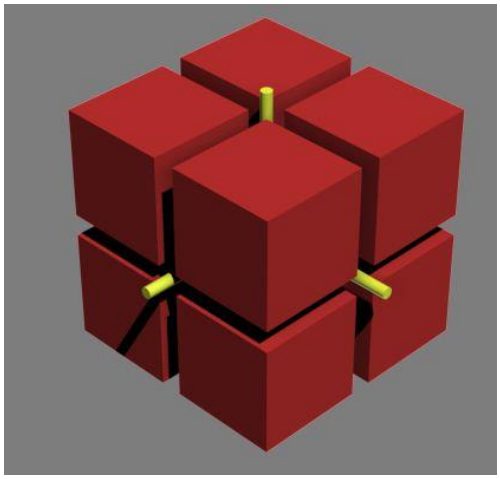


Figure 882 a. Cube, b. Hagal Crystal, c. Hagalaz

a 

b 

c 

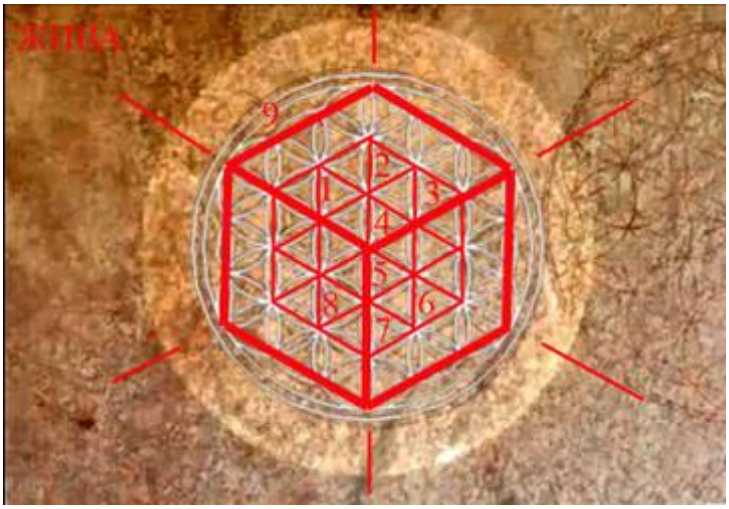
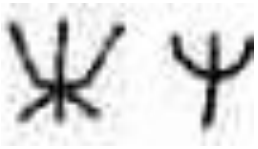
d. 

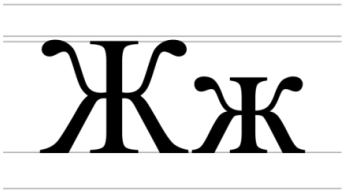
Figure 883 a Shiva (ЖИВА) as 6 pointed star, b-c. as star in 8 cube matrix, d. in cube matrix linked with flower of life.

a 

b 

c 

d 

e 

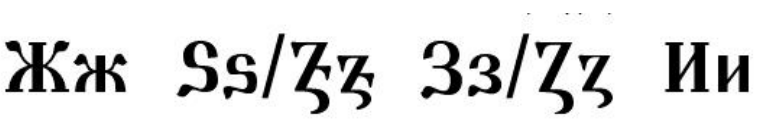
f. 

Figure 884 a Shiva, b. Anatolian Swastika, c. letter 6 (Karuna), d. Letter Pu Pe (Ancient Armenian), e. Letter Zhe (Cyrillic), f. Letters Zhe, Ze, Dze, I (Old Church Slavonic) .



a.



b.

Figure 885 70 a. Zhivete in Decorative Glagolitic, b. Zhivete in Ornamental Glagolitic

a.



b.



Figure 886 71. Letter Ж in a. Azbuka Bem and b. in Alphabet for Children

a.



b-c.



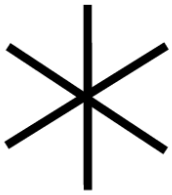
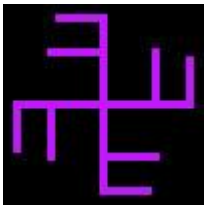
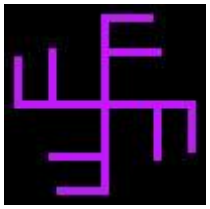
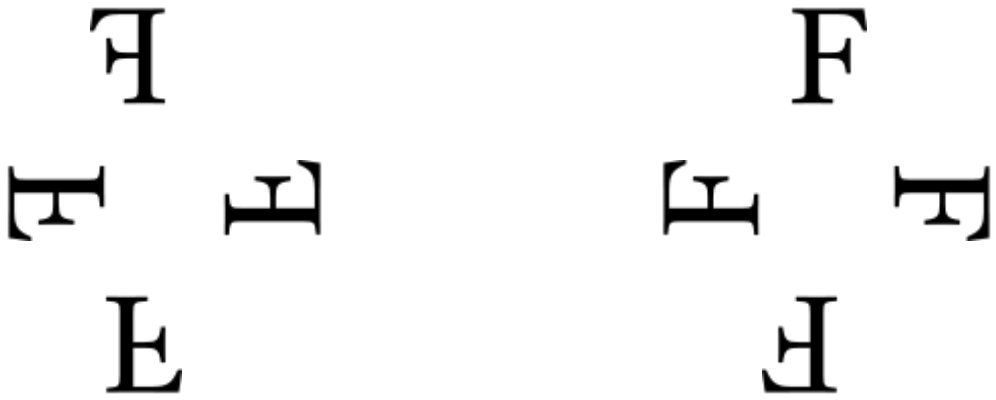
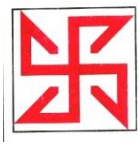


Figure 887 72 a-b . Poomse Hansu and c. hexagonal star.

a-b.  . 

c-d. 

e-f.  

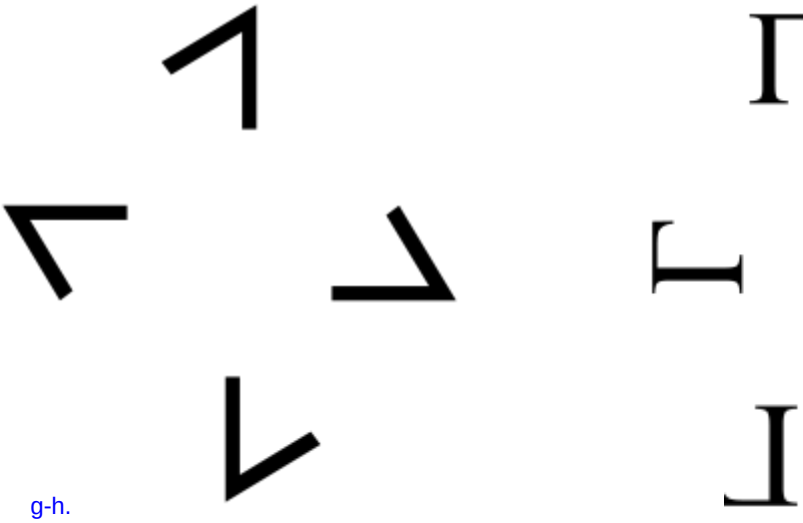
g-h. 

Figure 888 a -b.; Spiritual Force Reversed, Spiritual Force c-d. Digamma Reversed Digamma x 4; e. Solon (СОЛІОНЬ), f. Yarovrat (ЯРОВРАТ), g-h. Gimel (Phoenician), Gamma (Greek)

an hexagonal star and also a shape that contains 27 related postures (figure 887 a-c). Hence, the six pointed star shape, which serves to map the heavens, becomes the form of runes and letters. Next, we shall show how it also becomes a matrix for runes and letters.

12.2.Sources of Letters

Sources of letters are typically linked with the cosmos, movements of man and geometry. The sections that follow offer examples to show some of the principles of letter making. No effort has been made to arrive at a comprehensive collection.

12.2.1. Cosmos

Letter making linked with the cosmos typically entails swastikas, constellations and cosmograms.

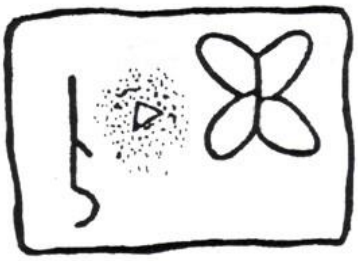
12.2.1.1. Swastikas

Four Bogovnik runes taken together as figure (figure 875 a), reveal a right pointing swastika as ground. If we look at the right pointing swastikas as figure in the pavement of the Cathedral of Amiens we note that they are surrounded by Bogovnik runes as ground (figure 875 a-b). A two-pronged reverse swastika and regular swastika become the Slavic Spiritual Force Reversed and Spiritual Force (figure 888 a-b). As independent units these become 4 reversed Fs and 4 Fs (figure 888 c-d). Four reversed and regular hooked swastikas become the Solon (СОЛЮНЬ) and Yarovrat (ЯРОВРАТ) runes (figure 888 e-f). A Solon rune as four independent units becomes a reversed swastika in the form of 4 Gimel letters in Phoenician. A Phash rune (Руна Фаш) as four independent units becomes a right pointing swastika in the form of four Lambda letters in Greek (figure 888 g-h).

Swastikas as matrices play a special role in ancient Armenian alphabets. Whether this was the original framework is uncertain. For example, the sacred letter e (ae), found in Metsamor (c.3,000 B.C.) initially looks somewhat like an inverted F (figure 889 a-e). It then recurs within the matrix of a reversed swastika (figure 889 f). In a standard chart of the evolution of Armenian, letter e as letter 7, undergoes a series of forms ranging from a near facebook sign and reversed Z to an inverted f shape (figure 890 a-c). Elsewhere, it occurs as letter 18, resembling a letter 5 with a vertical line (figure 890 d-e).

A Norwegian rune (figure 891a) confirms that this shape is found also in Scandinavia. In one version of the Ancient Armenian alphabet it recurs as letter 16 and Essence, again appearing as a 5 with a vertical line, which bears comparison to letter I in Hanscretanum (figure 891 b-d). Elsewhere, the same letter appears as e, sky and eh (figure 892 a –c).

Armenian letter khu-khe can be traced back to petroglyphs (figure 893 a-c). In the swastika matrix, it appears as a hook called profound (figure 893 d-e). It subsequently recurs as letters HH or Che ch (figure 893 f.-g). Similarly we can trace the evolution of the letter Newly to new form of sun in the context of a swastika matrix (figure 894 a –e).

a. 

b. 

c. 

d. 

e. 

f. 

Figure 889 a-f . Armenian Divine Letter E, AE. E

a.



b.



c.



d.



e.

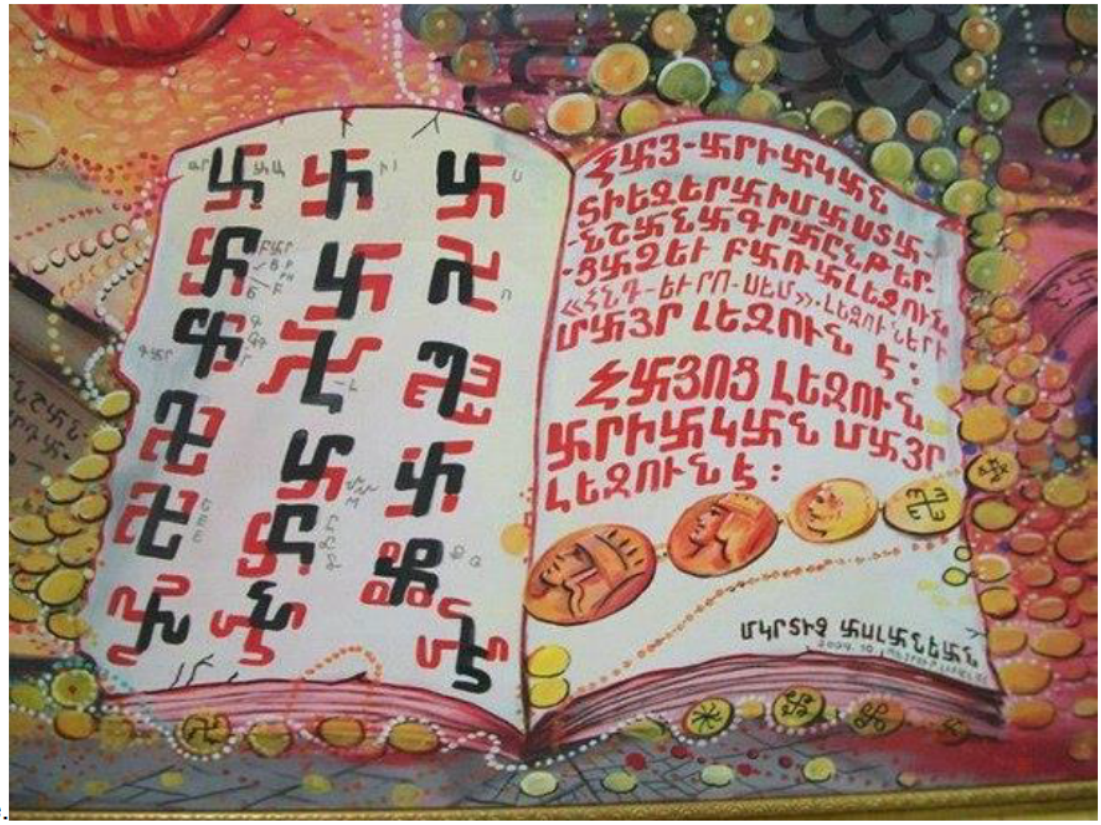


Figure 890 a-c. Letter E (Armenian, letter 7), d-e. Letter 18.

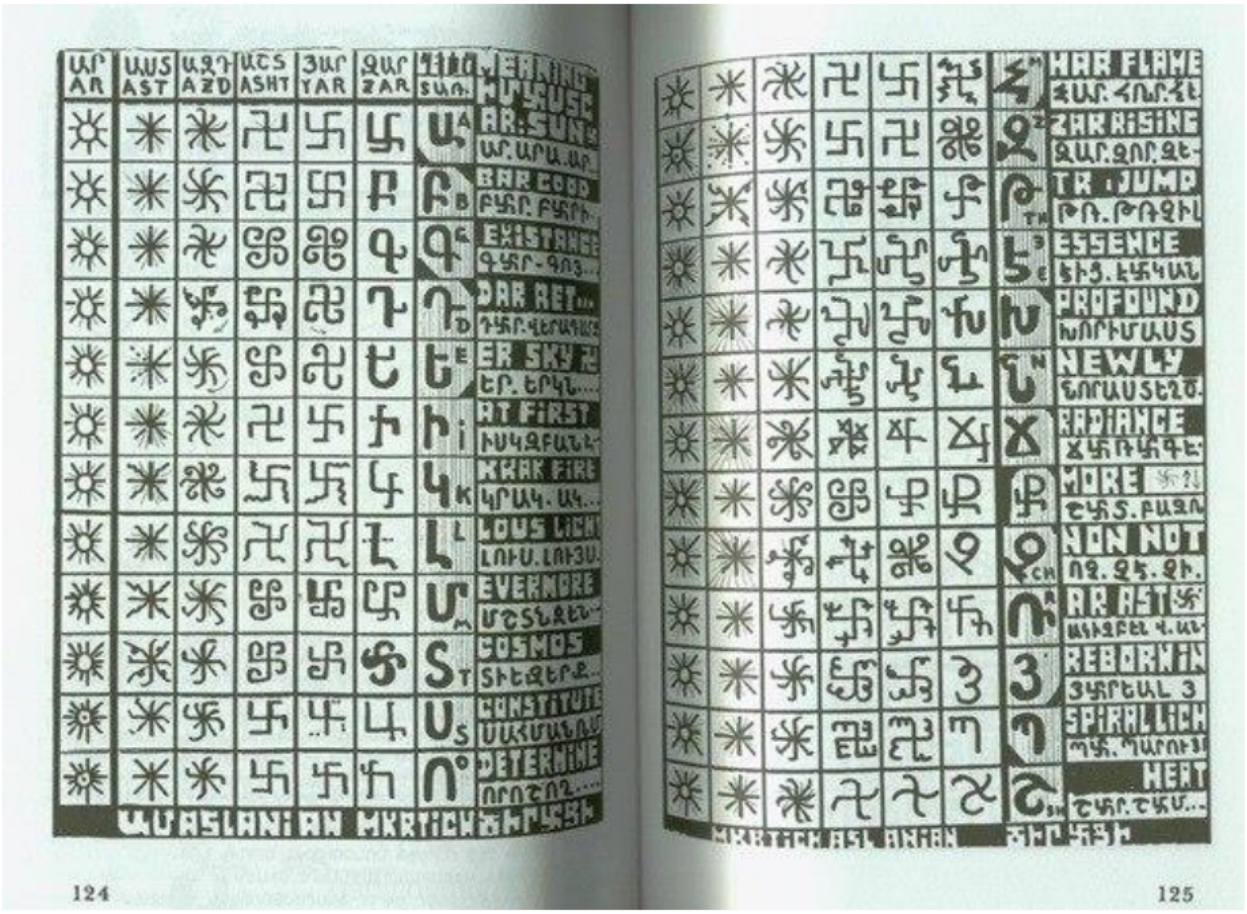
a.



b.



c.



d.

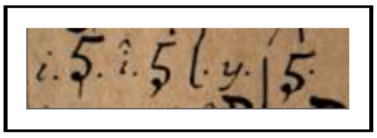
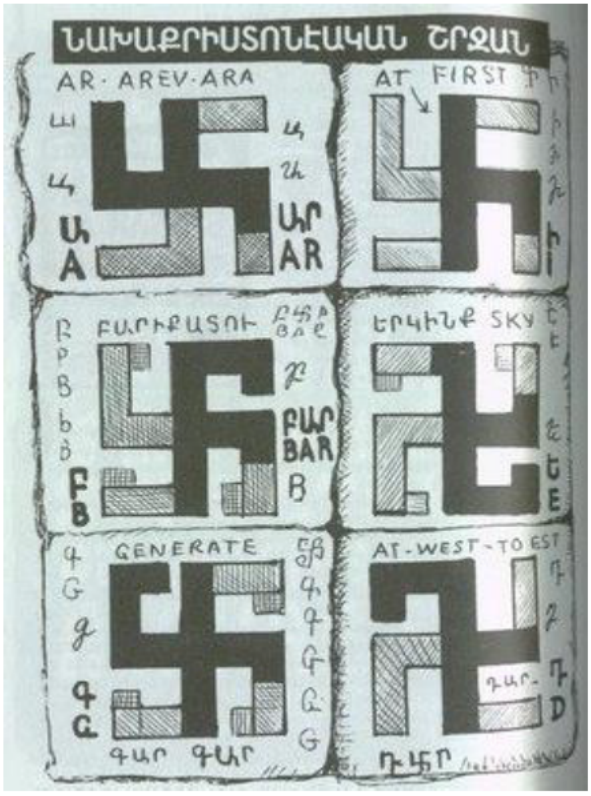


Figure 891 a. Norwegian Viking Symbol, b. Essence, c-d Armenian Alphabet, e. Letter i y (Hanscretanum)

a.



b.



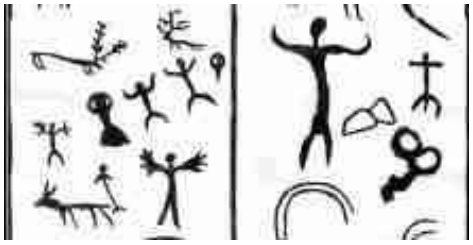
c.

Աա	Բբ	Գգ	Դդ	Եե	Զզ	Էէ	Ըը	Թթ	Ժժ	Իի	Լլ	Խխ
ayp	pen	kim	ta	yech	za	eh	ut	toh	zhe	ini	liwn	xeh
[a]	[p‘]	[k‘]	[t‘]	[e]	[z]	[ɛ]	[ə]	[t‘]	[ʒ]	[i]	[l]	[x]

Ծծ	Կկ	Հհ	Ձձ	Ղղ	Ճճ	Մմ	Յյ	Նն	Շշ	Ոո	Չչ	Պպ
dza	gen	ho	tsa	ghat	dje	men	hee	nu	sha	voh	cha	bey
[dz]	[g]	[h]	[ts]	[ɣ]	[ʤ]	[m]	[h]	[n]	[ʃ]	[o/vo]	[ʧ‘]	[b]

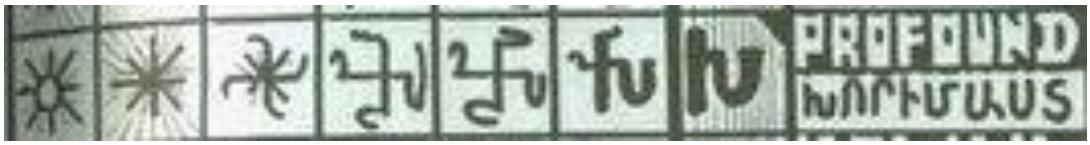
Ջջ	Ռռ	Սս	Վվ	Տտ	Րր	Ցց	Ււ	Փփ	Քք	Օօ	Ֆֆ
che	ra	seh	vev	diun	reh	tso	hiun	piur	key	o	feh
[ʧ‘]	[rr]	[s]	[v]	[d]	[dz]	[ts‘]	[v/u]	[p‘]	[k‘]	[o]	[f]

Figure 892 a-c. Swastikas as Matrices: a er (Armenian), b. essence, sky, c. eh (figures 126 b-c, vi)

a. 

b. 

c. 

d. 

e. 

f. 

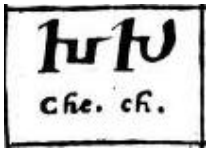
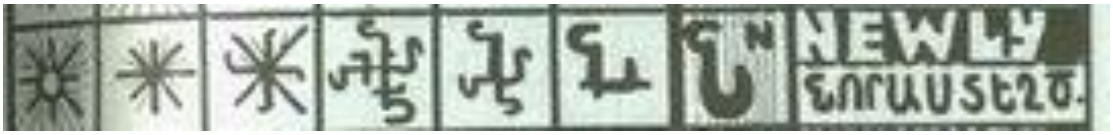
g. 

Figure 893 a-c. Letter khu-khe, d. Letter 13 in Armenian, Profound, e. Letter 17 in Armenian, f. HH (Armenian), g. Che ch (Armenian).

a. 

b. 

c. 

d. 

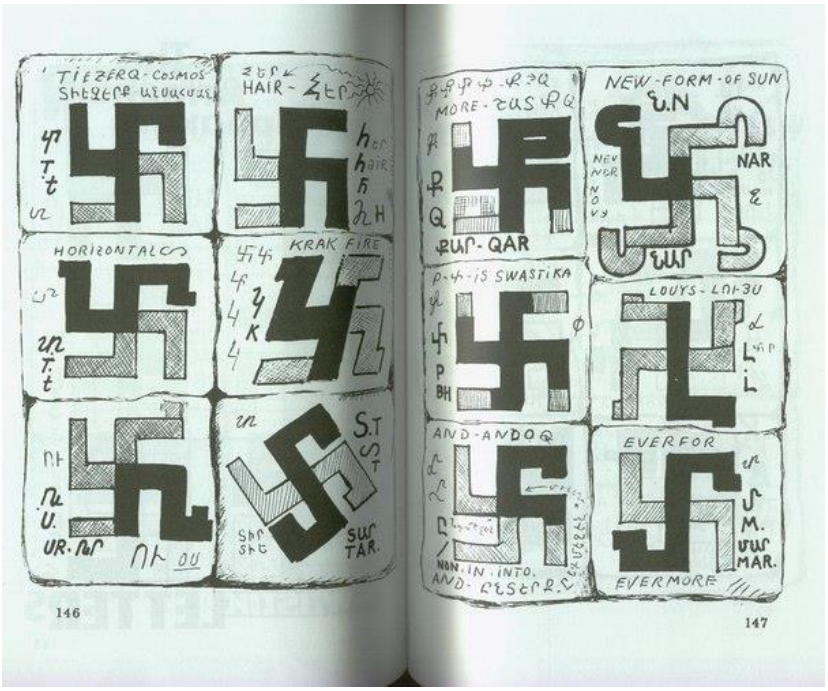
e. 

Figure 894 a -c. Newly, d-e New Form of the Sun, Ancient Armenian

a.



b.

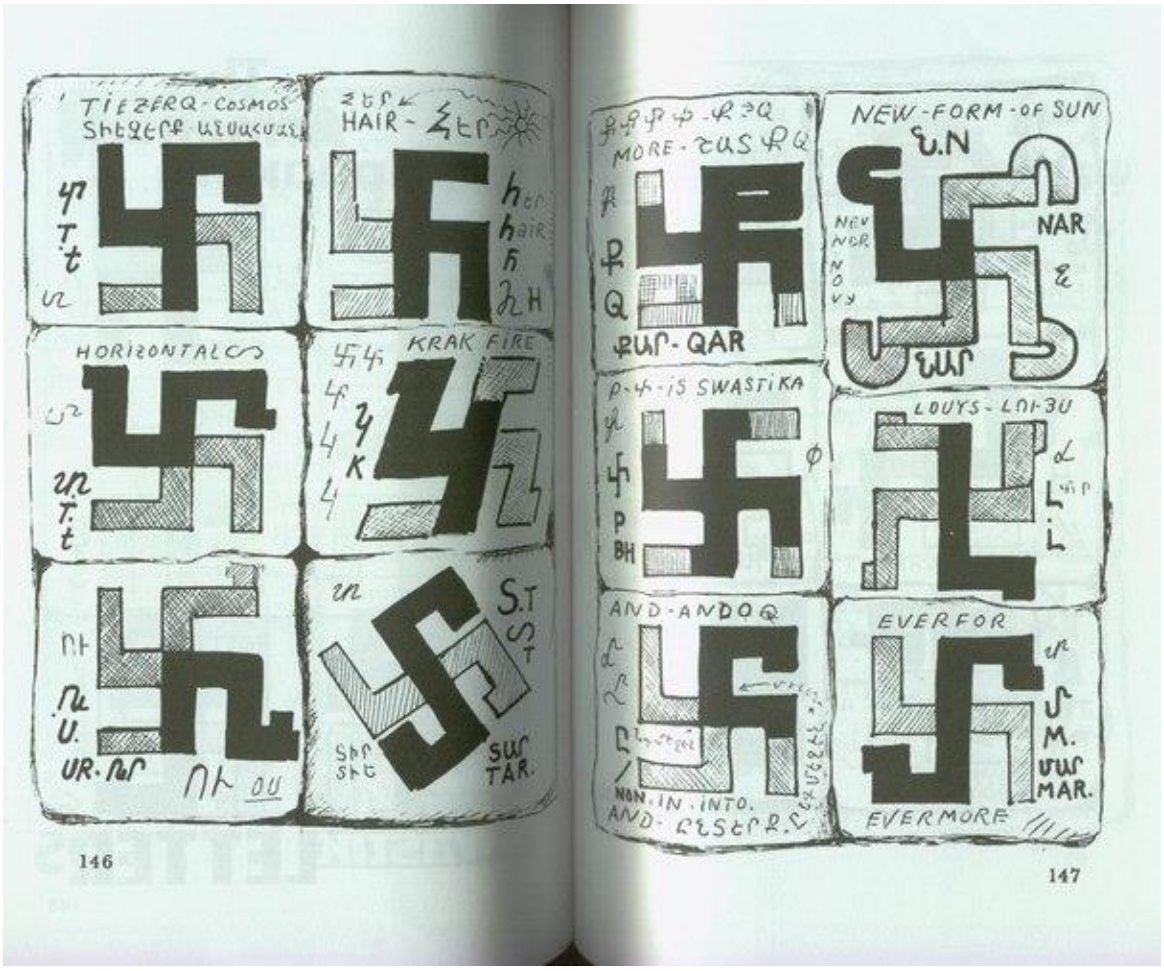
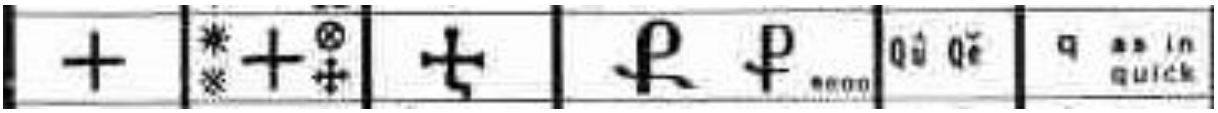


Figure 895 a. Svetok Papor (Папоротника), b. Hair.

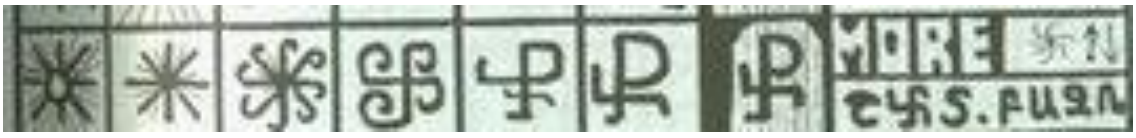
a.



b.



c.



d.

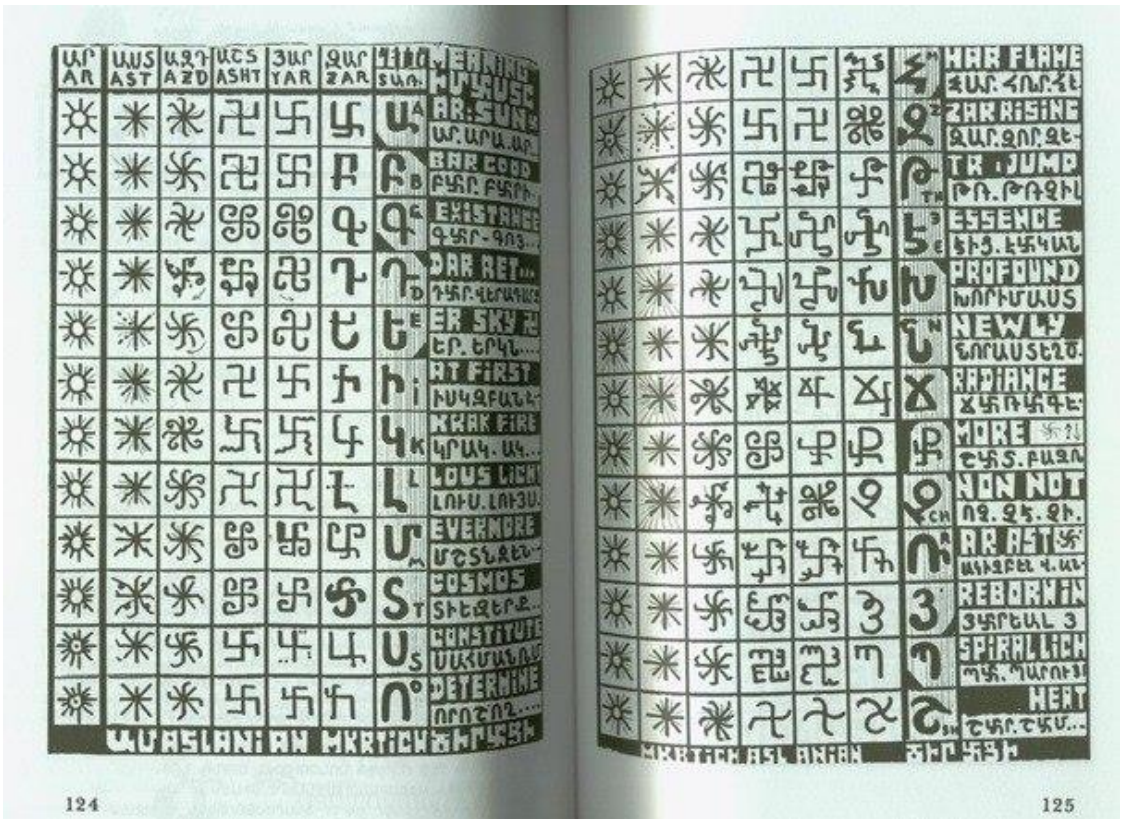
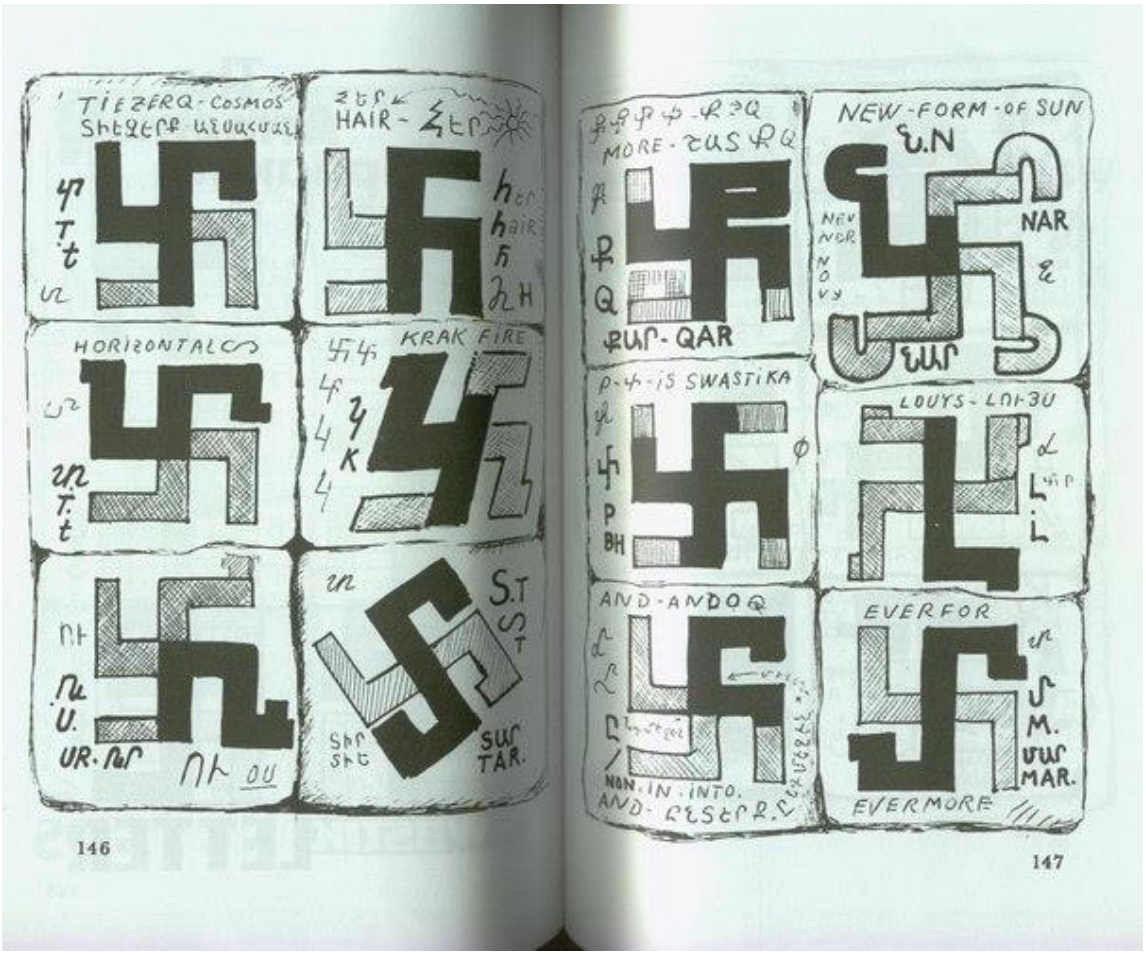
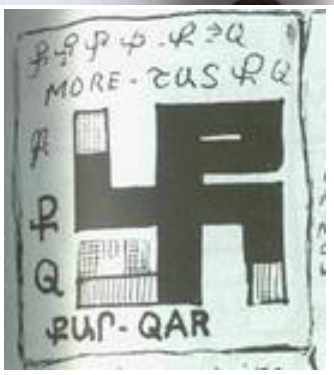


Figure 896 a-b. Letter Qu-Qe (Armenian), c-d. Letter . P,More (Old Armenian).

a.



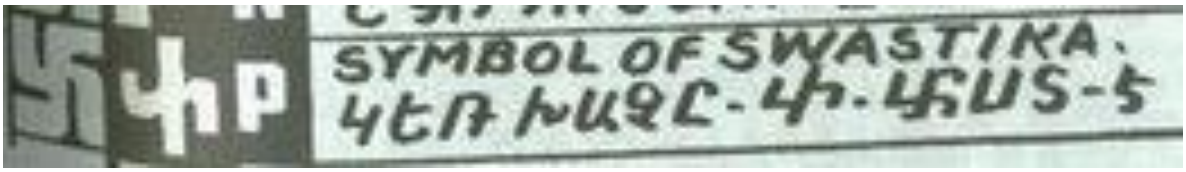
b.



c.



Figure 897 a. Qar (More), b. detail, c. Letter Qar.

a. 

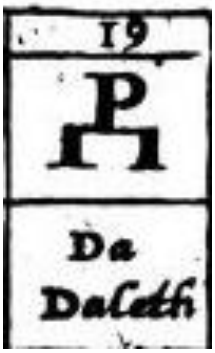
b. फ

c. . 

d. ₽

e. ₽

Figure 898 a. P (i.e. Rho, Aarmenian), Symbol of Swastika, b. Letter pha (Sanskrit), c. Letter 35. Pe –Че (Karuna), d. Ruble Symbol, e. Ruble Symbol

a. 

b. 

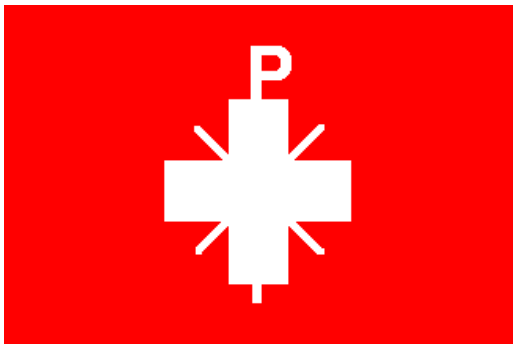
c. 

Figure 899 a. Da Daleth, b. Chi Rho, b. Flag of eastern Roman empire

a.



b.



c.



c.

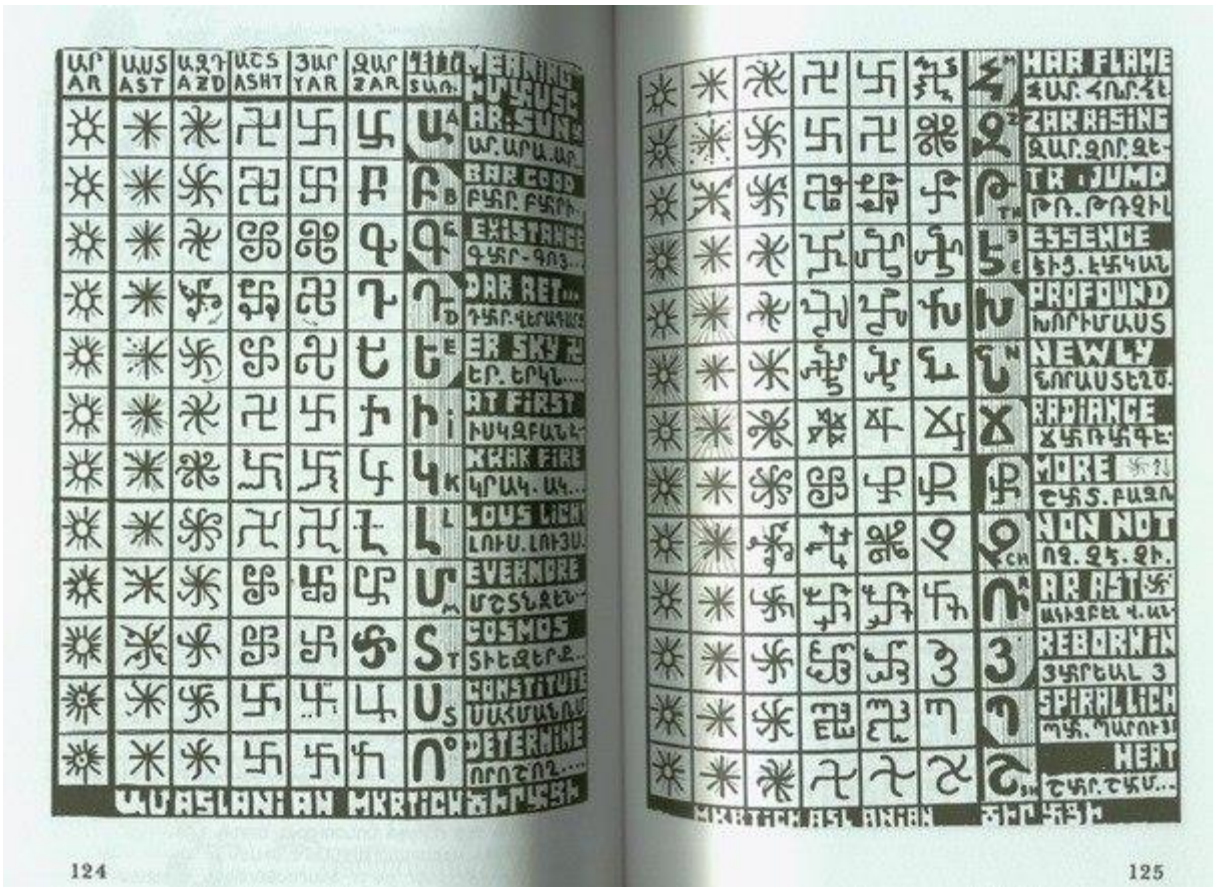
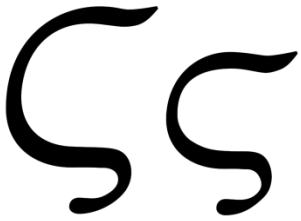


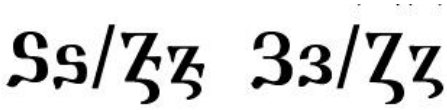
Figure 900 a. Rod, b. Cross Gurgity, c. Letter 10: Cosmos (ST), d. Armenian Alphabet.

a. 

d. 

e. 

f.

g. 

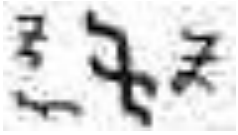
f. 

Figure 901 a. St (Armenian), b. Selo (Old Slavic), c. Stigma (Greek), e. Dzelo (Old Slavonic), f. Letter E (ancient Armenian)

The Slavic symbol Svetok Papor (Папоротника) is another example of an image on a swastika matrix. It recurs as Armenian letter H (Hair, figure 890 a –b). This international dimension of Armenian symbols is also evident in the letter Qu Qe which sometimes appears as a + sign or as a P with a curved stroke. In the swastika matrix, it appears as letter More, which recurs in different forms (figure 891 a-d, 892 a-c). In one version, it recurs as letter P, now drawn as a vertical line intersected by a curvy line, with the caption "symbol of the swastika". The shape of the letter is close that of Sanskrit letter 21 (Ph, figure 893 a-b). The related letter Pe Че in the Slavic karuna is closer to the Armenian swastika matrix form. Variants become the Russian ruble symbol (figure 898 c-e). This P, which is actually a Rho in Greek, recurs as Da daleth in the Alphabet Ethiopique des Nubiens, as Chi Rho in the Byzantine tradition and as a Rho at the top of the flag of the Eastern Roman Empire (figure 899 a-c). These examples are the more interesting because they show that the ambivalencies between P and Q in Europe relate to a larger Greek, Byzantine, Armenian and Slavic context that includes Pluto (god of riches), Rho, Rhophi, rubles and riches.

The cosmic, Milky Way connections of the God, Rod and the Cross Gurgity were mentioned in the first part of this appendix. In the Armenian swastika matrix alphabet, they recur as a four-fold curved cross, corresponding to the letter ST, and the word, Cosmos (figure 900 a-d). The rejection of Greek letter Stigma, the vilification of letters 6, 15 24 (cf. figure 54) were part of a trend, which also removed the cosmos from the alphabet.

12.2.1.2. Constellations 390, 398, 394

In another version of the Armenian alphabet, the letter ST becomes two of the four spokes of a right pointing swastika. In the Old Slavic alphabet the letter Selo becomes a Serpent with an S shape which then recurs in the Greek letter, Stigma (figure 901 a-c), which in turn resembles the constellation Draco. The Old Slavonic Alphabet shows this letter in both a forward and a reversed form paralleled by a Z, which recurs in Ancient Armenian E (figure 901 e-f).

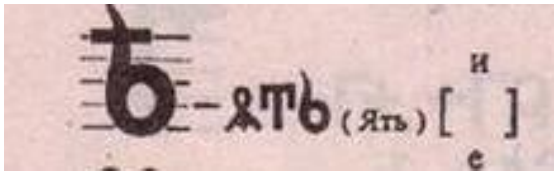
The Big Dipper, as a constellation, also becomes associated with a specific Slavic letter, Yat (figure 902 a). In other contexts, such as the VseYaSvetnaya Alphabet (ВсеЯСветная азбука), Yat is associated with hand and arm movements with the left hand on the heart and the right hand pointing heavenwards (figure 902b). Later versions of this shape become the letters At, Yati, early Cyrillic and modern letter Yat, with no clue as to their provenance (figure 902c-f). Another important constellation is linked with Sagittarius. In the Fudork, it appears in the form of a six-pointed star (figure 881, cf. 903a). In other contexts, it is called the Hagalaz rune (figure 903b) or Hagal rune, which is seen as the mother of all runes. Joining

Above	- Below
Life	- Death
Light	- Darkness
Man	- Yr
Mann-Rune	- Weib-Rune
Spirit	- Matter
Theonium	- Dämonium

Table 227. Dualities.

a. 

b. 

c. 

d. 

e. 

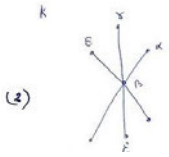
f. 

Figure 902 a-f. Constellations as symbols and letters: a. Big Dipper (Ursa Maior) and Old Slavic letter Yat, b-c. Yat, d. At, e. Yati, f. Yat. (figure 390, 398)

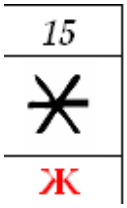
a.



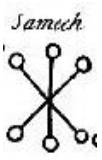
b.



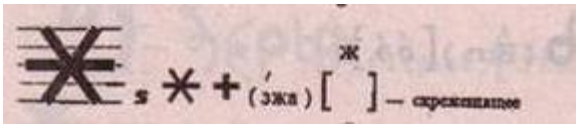
c.



d.



h.



i.

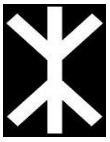
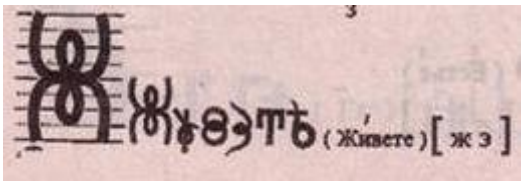


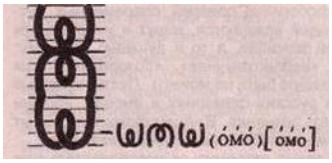
Figure 903. 88 Constellations as letters: a. Fudork, b. Hagalaz Rune, c. Bulgarian letter 15 (Zhe), d. Samech , e. Izhe, f. Wendehorn (figure 394)

a. 

b. 

c. 

d. 

e. 

f. 

g. 

h. 

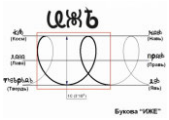
i. 

Figure 904. Constellations as letters: a. Zhivete, b. Xer, c. Omo,d. zhivete, e. Xivitte, f. Zhivete, g. Izhe (figure 113).

the extremities of the six- pointed star produces an isometric cube. One or two such cubes become matrices for generating letters (§12.2.3.4.10). In the Bulgarian alphabet, the six-pointed star is letter 15 (Zhe, figure 903 c). In the Malachim alphabet it appears as letter 17, Samech (figure 903 d).[731]

A subset of this Hagal rune as a six-pointed star becomes the Wendehorn (figure 903g), symbolizing the all and the Self (Ich). It combines an upward and downward three-pronged line, which becomes a starting point for basic dualities (table 189). Subsets of the Wendehorn become the Ar – Man runebinding and the Artaman Logo. In isolation, the upper part becomes the Mann, Man or Algiz rune; the lower part becomes the Weib or Yr rune. These are variants of the Breath - Essence, Othala - Erda runes. How breath and essence, Liude and Uk, combine to produce new letters is outlined below (figures 909-910).

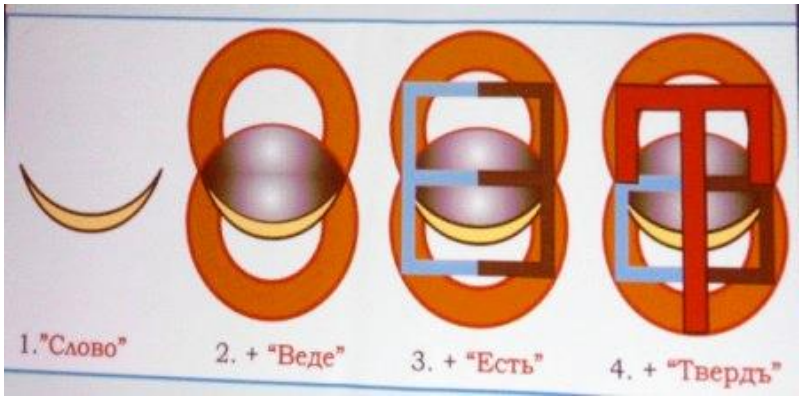
In the VseYaSvetnaya Alphabet it recurs as letter Izhe, which also appears in the form of a spiral (figure 928 a-b). In Old Slavic, the orthography of Izhe is ѡ҃ѣ. The second letter of this word is the letter Zhivete in Old Slavic (928 d). A variant related to letter Xer transforms life into a living being (figure 929). Adding an Ot, produces the letter Omo (figure 930). In early Cyrillic, Zhivete (Живѣте) is letter 7 and means “live” (figure 904). This shape recurs as letter 7 in Croatian Cyrillic, Xivitte (figure 904g) and leads to a series of variants in Cyrillic (figure 904h). In Hebrew, the corresponding letter 7 is Zayin, meaning sword.

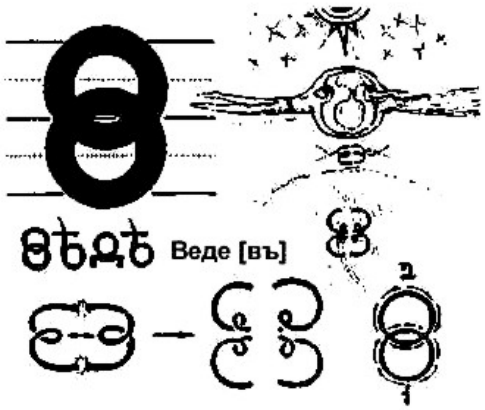
In Arabic, Zay (zaay), meaning “the living one” begins as shape 5, becomes letter 11. In the system of Ibn Arabi, it becomes letter 19, Zay linked with lunar mansion 19 (al Shaula) in the zodiac sign Scorpio (21°25'40" Scorpio). Hence, although the name of the symbol changes (hagal, hagalaz, zhivete, zivite, xivitte) and its position shifts from shape 5, to letters 7, 11, 19 the associations with life, living one, are shared. Astronomically, there are alignments with Sagittarius (hagal), Scorpio (zay) and Gemini (zhivete, zayin).

12.2.1.3. Cosmograms 396-397, 24, vii, 3, 352, 387

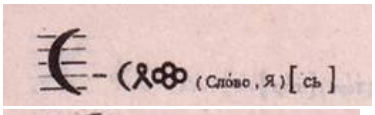
Cosmograms typically use different elements of the cosmos in basic combinations and orientations. Cosmograms also play a role in generation of key letters. For instance, in Old Slavic, the letter Slovo (figure 905a), meaning word or speech, is shown as a crescent moon (cf. bindu visarga). In the West, an intersection of two circles forms a vesica piscis. In the Slavic tradition two intersecting circles, connected with Slovo, become the letter Vede meaning ‘know’ (figure 905b). Stage three in this process generates a light E and reversed dark E inscribed within the two circles (figue 905c), constituting the letter Est (is). Stage 4 adds a letter T (figure 905d) to form the letter Tvrdo, meaning firmament, hard, or surely.

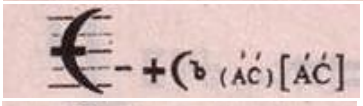
In the VseYaSvetnaya Alphabet, the corresponding letter Vede (Веде) is again shown as two intersecting circles and also as a product of 4 spirals (figure 905e). In another version of the same alphabet, the crescent moon shape becomes letter Lely, the letter Slovo now becomes a right-pointing vertical crescent moon shape, the letter As (AC) adds a horizontal stroke, the letter Es shifts the horizontal stroke, while the letter Vede remains constant (figure 905 f-k). A

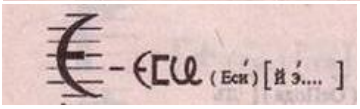
a. 

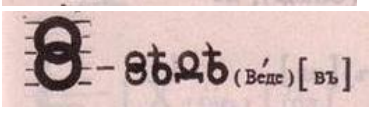
b. 

c. 

d. 

e. 

f. 

g. 

h-k. 

Figure 905. Cosmograms as Letters: Slovo, Vede, Lely, Slovo, As, Es, Vede, Vede variants (figure 396, 397).

rectilinear form of Es written as E becomes the letter Est (is). In the Bukovi, two intersecting circles generate 4 Slavic letters (figure 905 l-o).

In Chechen, the vertical lunate shape with an horizontal line become the letters Zaka and Baka (figure 906 a ff.).[732] Rectilinear equivalents are found in the Armenian generative force. Variant Chechen versions become the letters Kaka and Raka, for which there are again parallels in the Armenian signs and Abkhaz Tamgas as a reversed E I and a regular I E (cf. the IЄ ligature in Cyrillic). In Latvia, this is reduced to a Reversed e and E joined by a horizontal line, a shape which, if turned 90 degrees, becomes a geometrical stick man with two arms and legs. In North African Tifinagh, the E shape has a value of ḍ, while the reversed E – E shape has a value of f. In the Bukovi, there are five forms of E (figure 906 r). This is of the greatest importance because it means that there is an underlying cosmology shared by various cultures: ranging from Slavic and Baltic to North African (Tifinagh).

3b. Cosmograms as goddesses, gods

Some cosmograms (907a ff.) provide a basic orientation in terms of the 4 cardinal directions. For instance, the Mara rune in the Zharkutanskie runes (68,000 B.C.) shows a regular Greek cross with a three-pronged fork shape at each of the extremities. This shape recurs as the god Tengri in Tengrism. In a variant, each of these three pronged forks generates two runes/letters leading to a 24 rune/letter alphabet. The basic shape recurs as the Folkfronten flag, and as letter z in Tifinagh. A variant reduces the horizontal axis to a simple line and changes three-pronged endings on the vertical axis to rounded prongs.

One of these prongs in isolation becomes the Algiz rune in Poland and in Western Europe generally. A slight variant becomes a Y with a horizontal line (figure 908 a ff.) as УТЕХА (y) in the Karuna runes, Sh (Turkic), Chinese Yuan, Japanese Yen, Cyrillic Straight U, Y (English). Hence, subsets of what begins as a cosmogram and symbol of the goddess and god, become linked with letters z and y, with connotations of life and wealth. Indeed, the Slavic zhivete and zhe of the earlier examples and the Arabic letter z (zay, zaay) are directly linked.

Man

12.2.2.1. Sacred actions 125, 33-34, 17, 44, 37, 390

In his discussion of the letter AUM, Saint-Yves d'Alveydre discusses two fundamental symbols: "The ᚨ the great breath of God, creative soul and essence the ᚠ in the created beings."[733] Elsewhere these become the Othala and Erda runes. These symbols are found in the Old Slavic alphabet in connection with the letter Ѻ (figure 909 a-b). Here a male figure offers a ᚨ, while a female figure offers a symbol corresponding to letter Xer. In the upper part of the diagram angels perform the same sacred action. Symbolically, it is a story of a meeting between the male creative soul and female essence.

The Old Slavic Alphabet has several diagrams with related actions and one of them is further accompanied by human movements. Indeed, most of the letters of this Old Slavic Alphabet focus on transfer of visible energies from the realms of the heavens above to earth below.

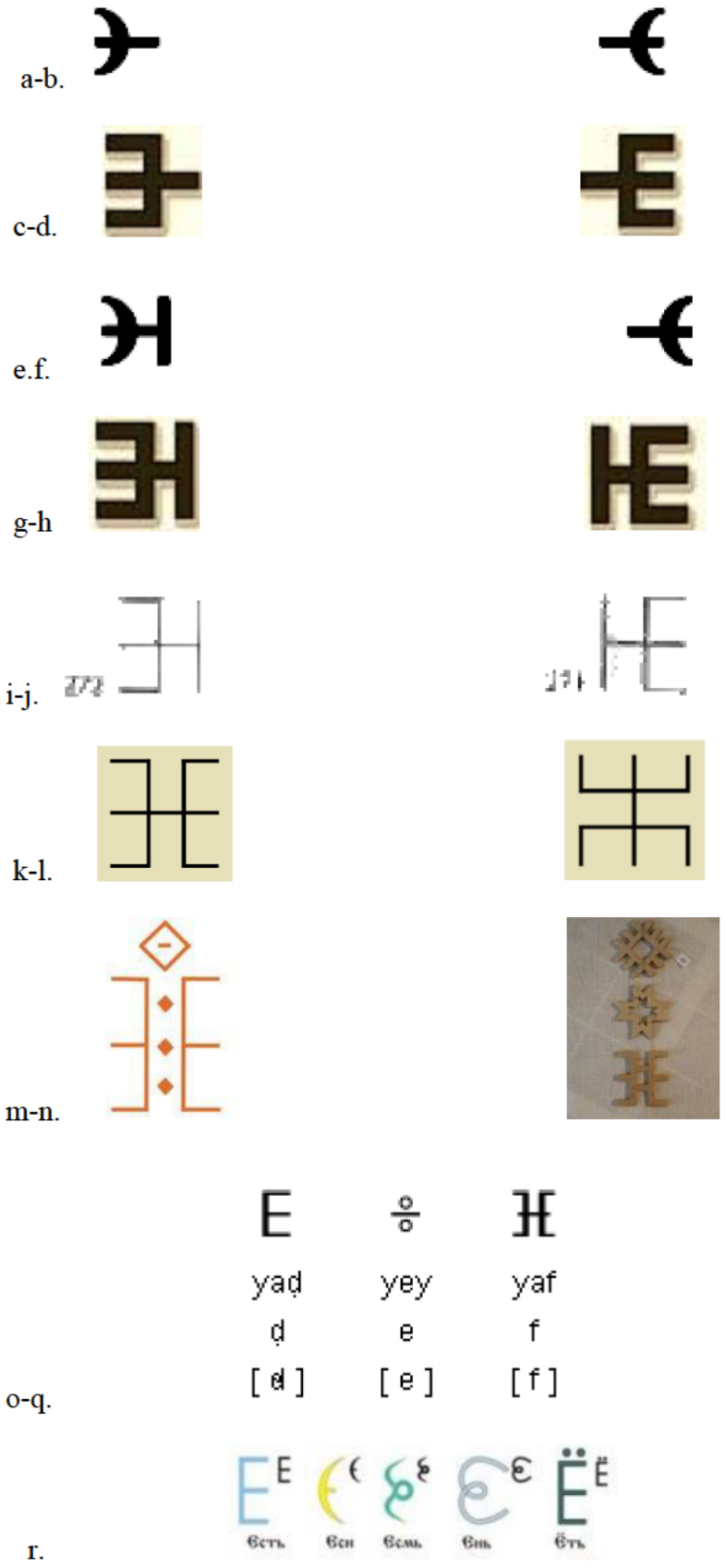
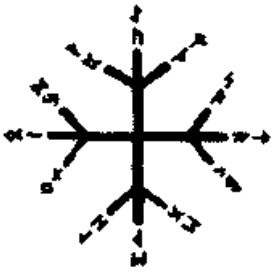
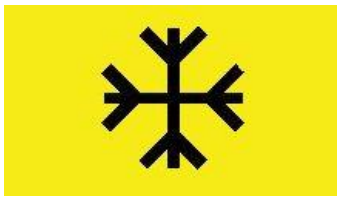
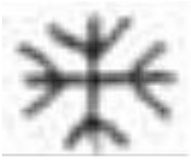


Figure 906. Cosmograms as letters a-b. Chechen, c-d, Armenian, e-f. Chechen, g-h Abkhaz tamgas, i-l. Latvian m-o. Tifinagh, p-s. Bukovi (figure 24 bis)

a. 

b. 

c. 

d. 

e. 

f. 

g. 

Figure 907. Cosmograms as goddesses, gods, symbols, letters: a. Mara and Tengri Rune, b Tengri Rune and Letters, c. Folkfronten Flag, d-e. Letter z. Tifinagh, Algiz Rune (Poland), Algiz Rune (figures 3, 352, , 387)

a. 

b. ¥

c. ¥ ¥

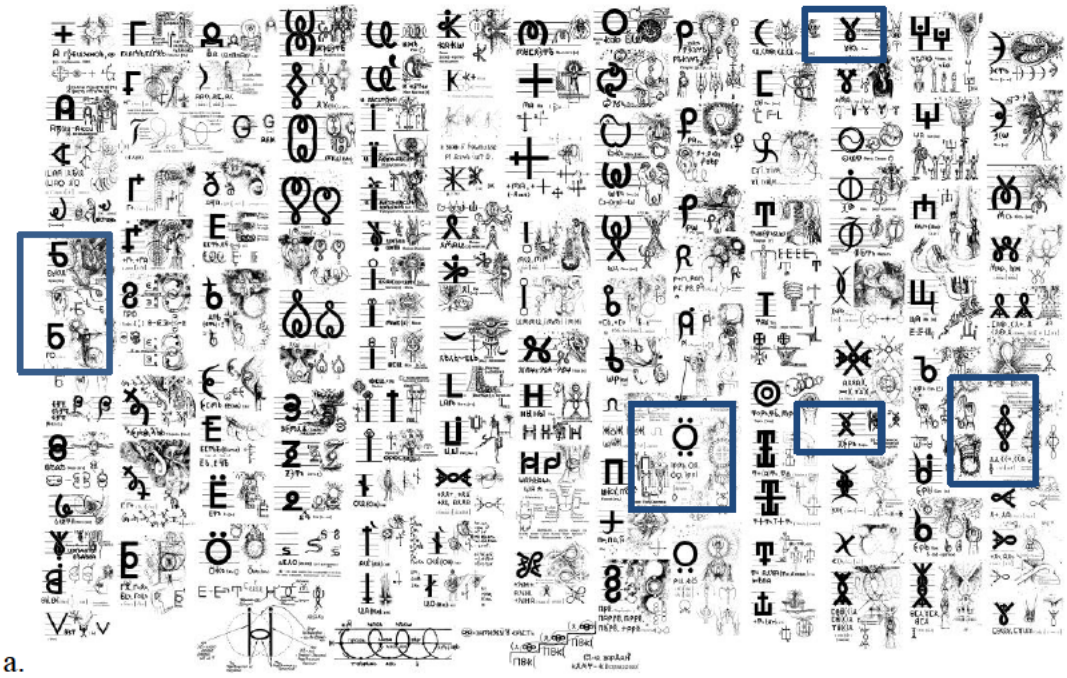
d. ¥

e. ¥

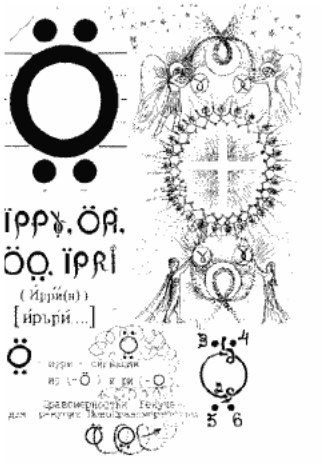
f. Y

Figure 908. Cosmograms as goddesses, gods, symbols as letters: УТЕХА (y), Sh (Turkic), Chinese Yuan, Japanese Yen, Cyrillic Straight U, Y (English) (figure 387).

a.



b.



c-d.

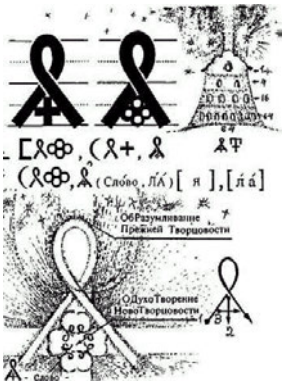


e-f



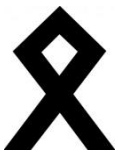
g-i ᴙ у x

Figure 909. Sacred Actions, Poses as Letters: a. Letter H (Vattan), b-c. Ancient Slavic alphabet and detail: letter O; d. letter Slovo (Word, Speech); e. letter Uk, f. Latin letter gamma, y X (figure 125, 33,34).

a. 

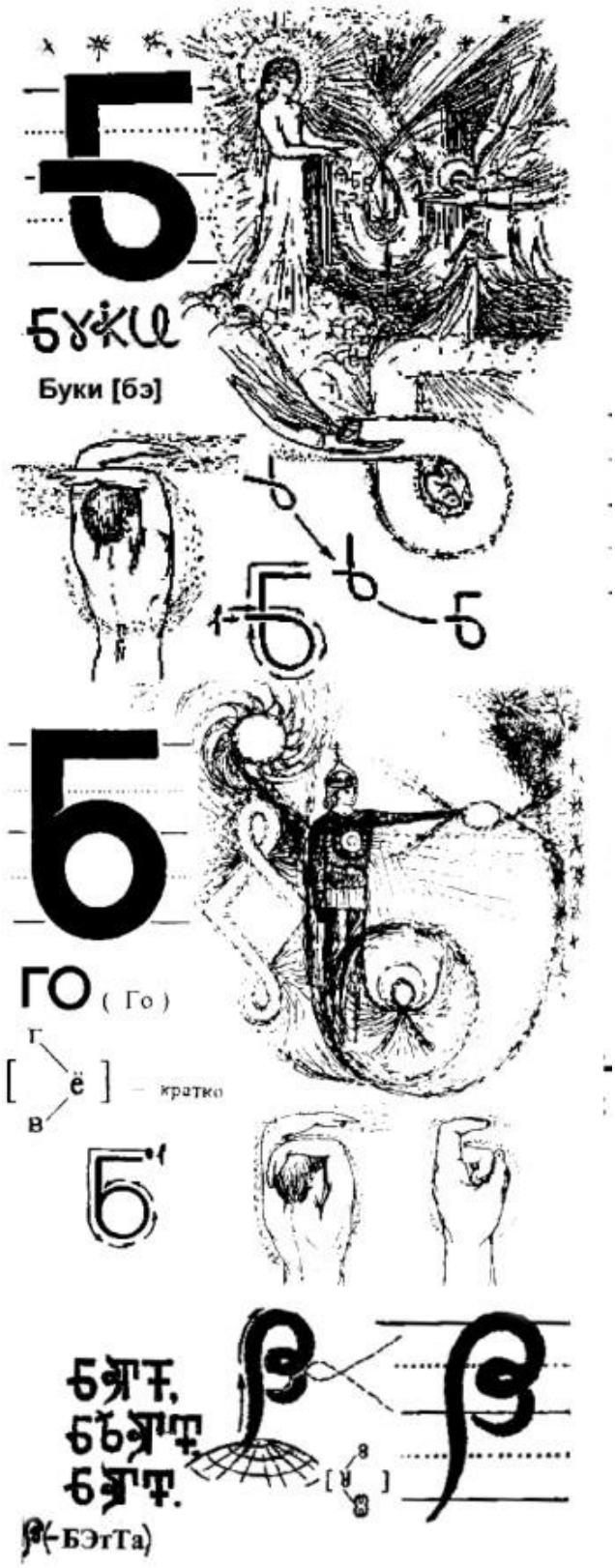
b. 

c. 

d. 

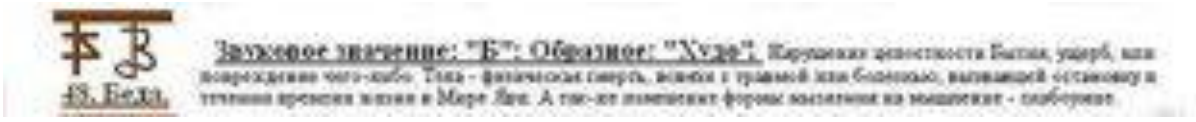
e.  f.. 

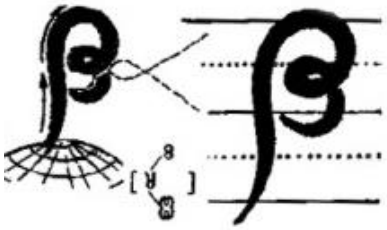
Figure 910. Sacred Poses as Letters : a-b. Letter Slovo, c. Ya, d. Liude, e. Letter B (Turkic), f. AIDS Symbol, g.International Day for the Elimination of Violence against Women (figure 33-34, 17, 414)



a.

Figure 911 a. Human Movements as Letters: Buki, Beta, Go, B (figure 37, 390).

a. 

b. 

c. β

d. βB

e. B

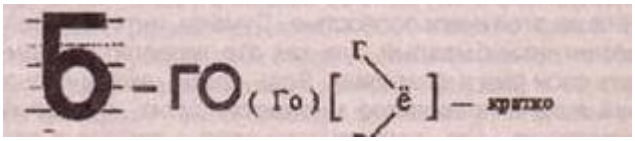
f. B

Figure 912. Human Movements as Letters: a. Б (karuna), b. Buki, c-d. Beta, e-f B (figures 124, 390).

a. 

b. 

c. 

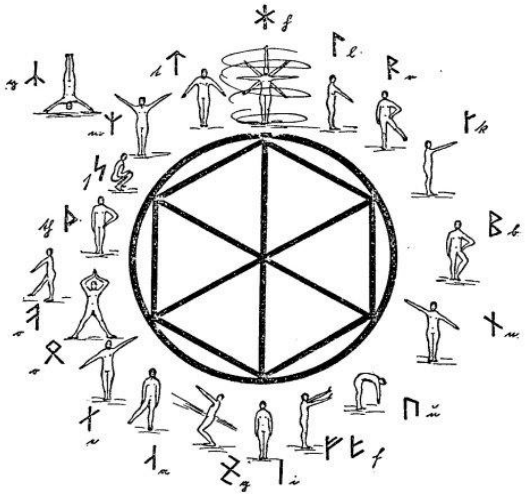
d. 

e. 

f. 

Figure 913 a-f. Body and Hand Poses (mudras, gestures) and Letters: Letter Go (figure 390)

a.



b.

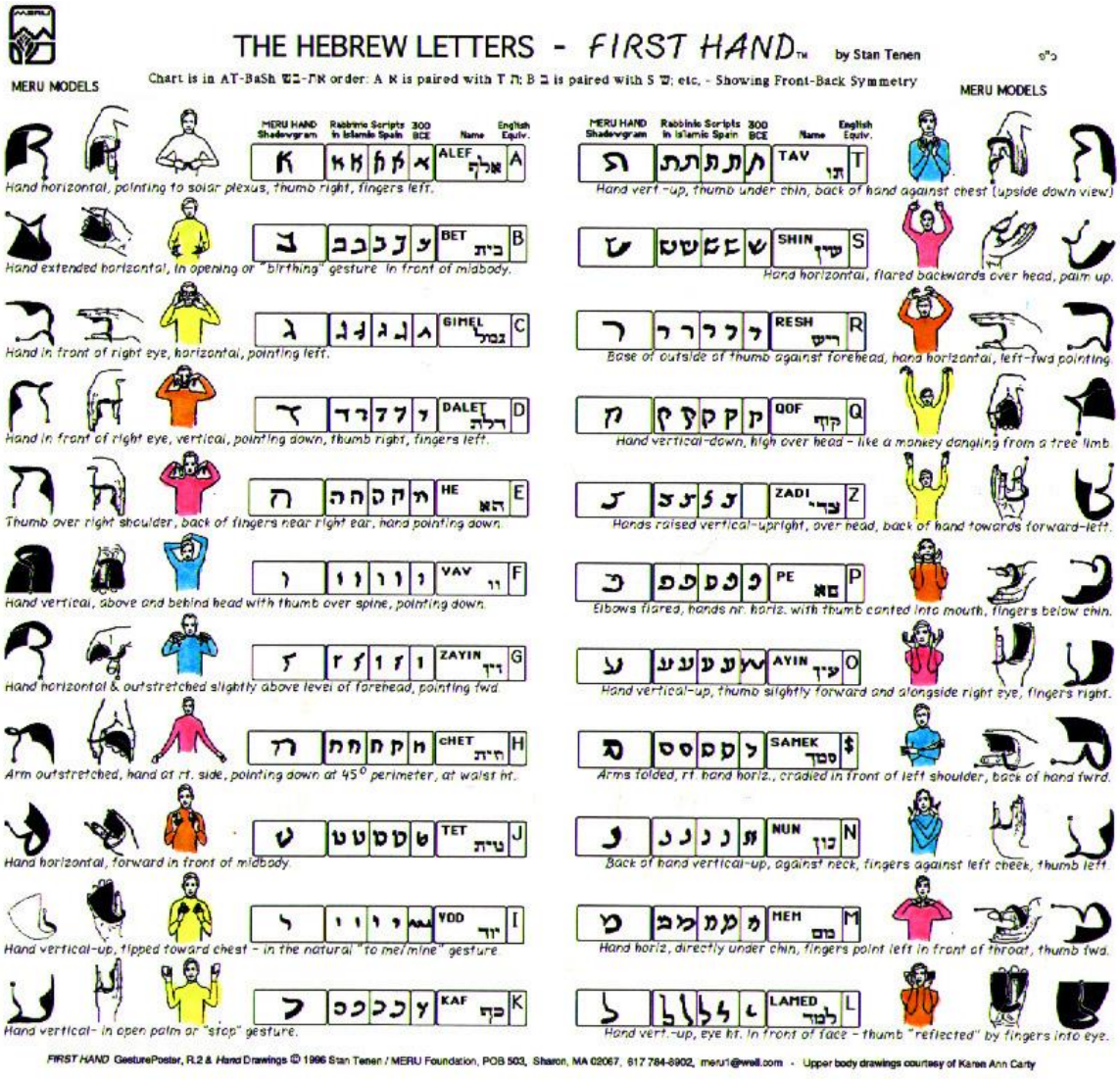


Figure 914. Body and Hand Poses (mudras, gestures): a. Runic yoga, b. Hebrew alphabet (Meru Foundation) (figure 100).

Two runes (figure 910a ff.) relating to divine breath and Othala become another form of Slovo. An upward Othala and a downward Uk combine to produce a symbol for the letter Ya, imitating the position of a meditating monk. A single upward essence symbol becomes the letter Liude, letter B (Turkic), and in contemporary terms, the symbols for AIDS and the International Day for the Elimination of Violence against Women.

12.2.2.2. Human movements 124, 390

In the Old Slavic alphabet (figure 911a ff.), the essence symbol and/or Erda rune recur in a diagram of a heavenly scene with angels relating to Buki, meaning letter. Below a human figure, with two arms folded above their head, imitates the shape of the Buki letter. Directly beneath is a diagram which again has the upward Divine breath (Othala) and the downward essence (Erda). Alongside is a standing figure with an outstretched left arm, whose pose imitates the letter Го (Go). A variant becomes the letter ВетТа (cf. Beta). The Slavic source of the letter B (figure 911b-e) can be traced back to karuna 48. Bexa the form of which leads to Buki, Go, Slavic BЭtTa, Greek Beta and ultimately the regular B of English (figure 911 f).

12.2.2.4.Body and hand gestures 390

Meanwhile, the letter Го (Go) becomes linked with arm movements: two hands above the head, as well as hand/finger gestures (figure 912a ff.). As was shown earlier (chapter 4), body movements in the form of yogic poses become a source of all the letters of the runic alphabet (figure 914a). In the Hebrew tradition, upper body movements and hand gestures are also claimed to be the source of all the letters of the alphabet (figure 914 b). Such hand mudras are common in India (figure 915 a-b). They also become one source of runic letters (figure 916 a-b).

Mudras also play an important role in letter signs (kanji) in Japan as kanji-mudras or kuji-kiri (figures 917-918). Four lines along the x axis (even numbers 2 4 6 8) and five lines along the y axis (1 3 5 7) define a gird of 12 squares for the construction of kanji letters (figure 917a). As noted in the introduction, the Japanese kanji mudras are part of a tripartite system (sanmitsu) comprised of human movements (mudras), mantras (written and spoken syllables/letters), and yantras (linked with gods).

Body postures and gestures also play a role. Among the best known are the Chandra Namaskar and the Surya Namaskar (salutation to the moon and the sun, figure 919 a-b). The Moon Salutation consists of 16 movements, many of them paired such as 3-15 (utkata konasana), showing a figure with legs spread and hands raised (figure 920a). This shape recurs as letter Su Se (Armenian), the kanaga sign, letter ha (Ugaritic, Old Arabic), letter jivete, zhivete, zhe (Glagolitic) and zh (Chinese phonetic alphabet, figure 920 a-f). Chinese phonetic letter Zh, in turn relates to Chinese radical 17, Lu Lune (Armenian), Urartian Hieroglyph 64,78, Lizard Woman in North America, the Kanaga Symbol in Africa, and the Emergence Symbol in paleolithic art (figure 921a-g), which has many variants around the world, including South East Asian examples (figure 922 a-b).

a.

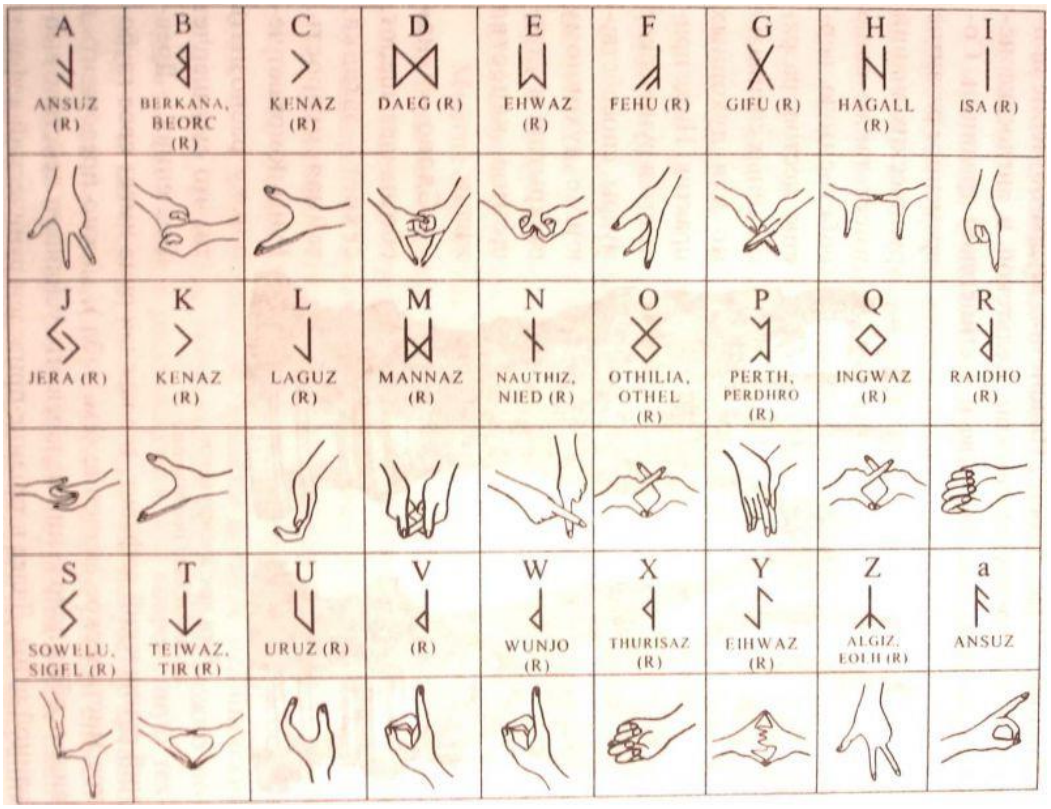


b.



Figure 915 a-b. Hand Mudras

a.



b.

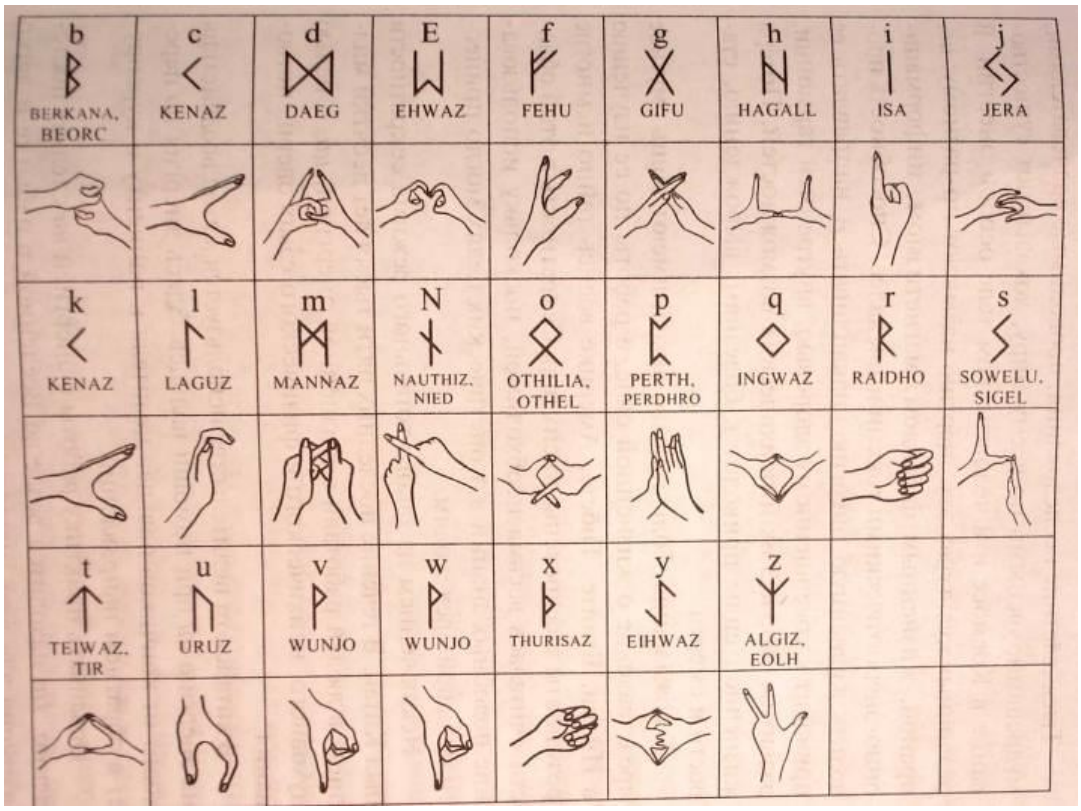


Figure 916 a –b. Hand Mudras and Runes.

a-b.



c .



d-e.

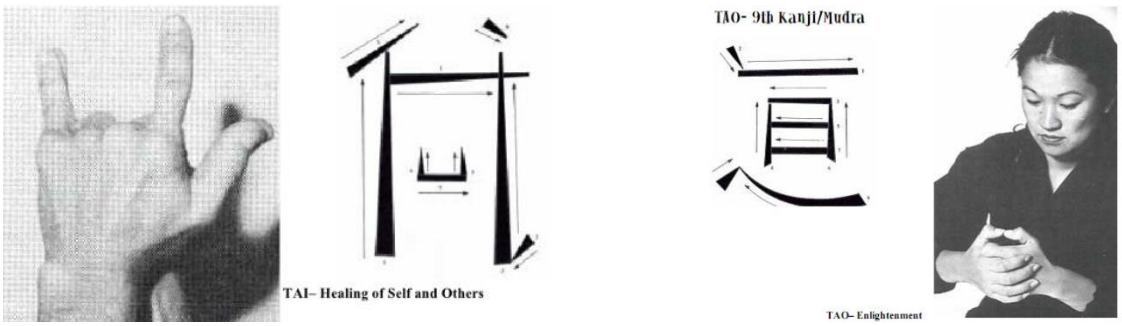


Figure 917 a-b. Kuji-kiri,c-e. Kanji/Mudras

a.



b.

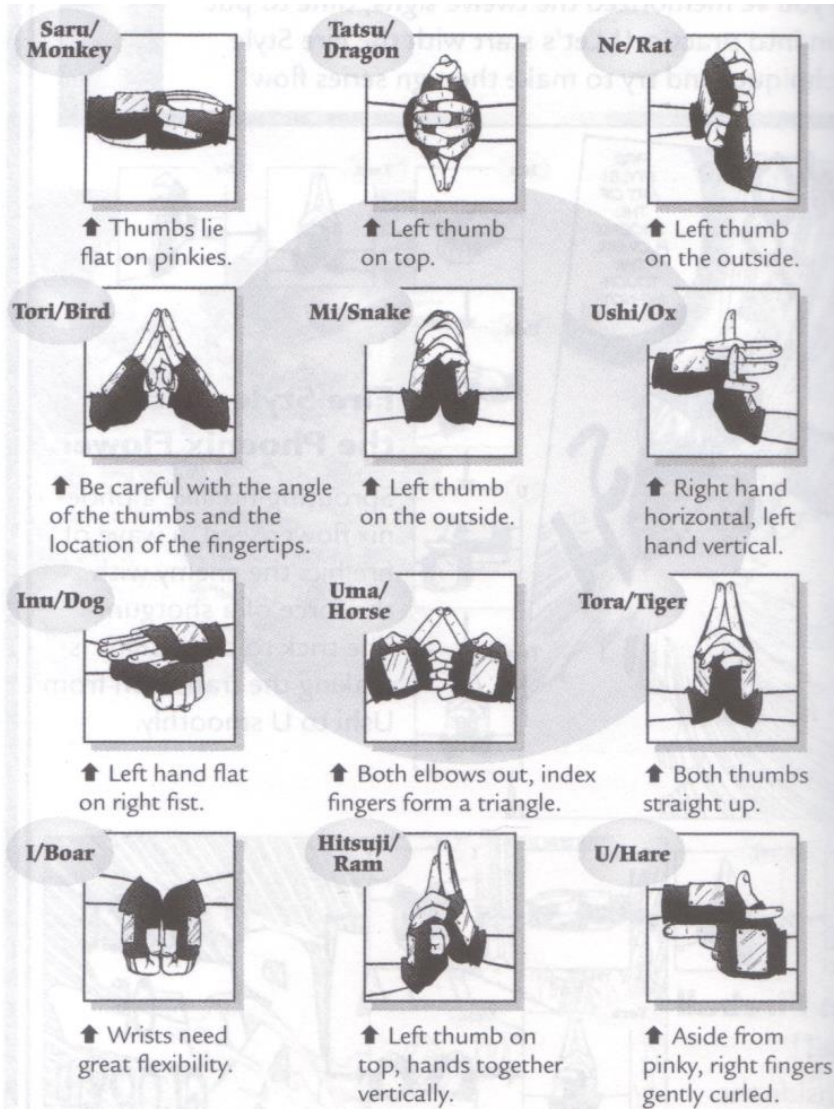
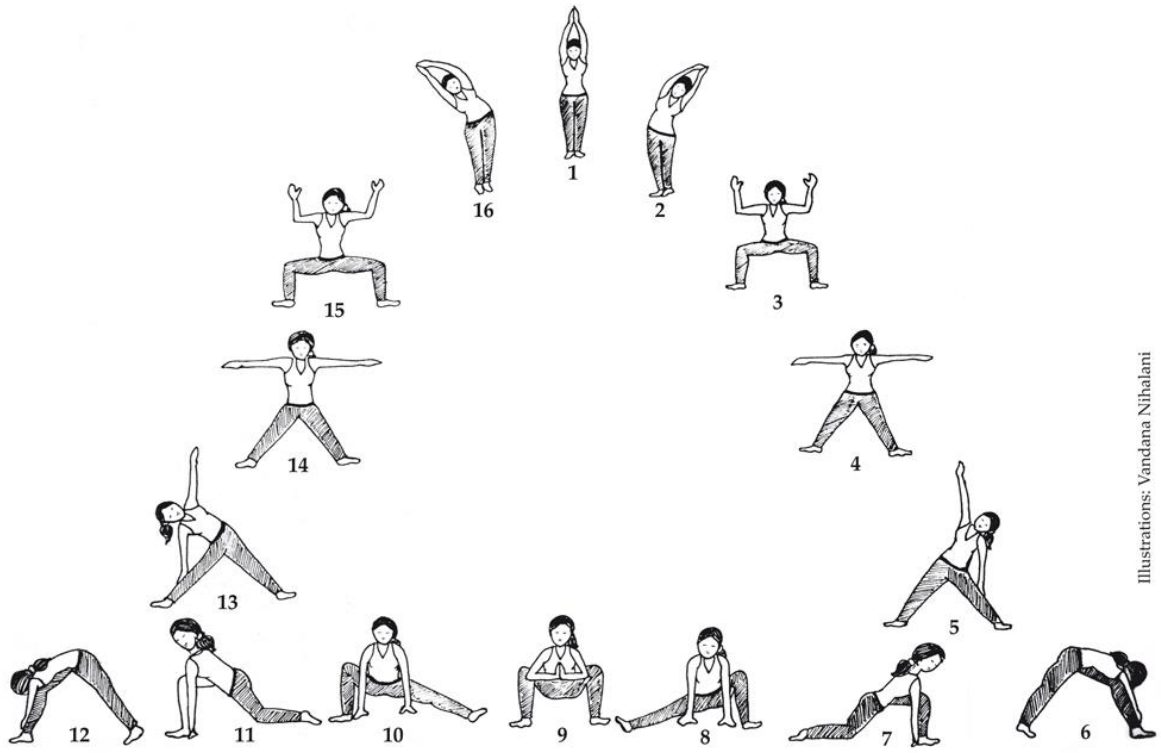


Figure 918 a . Kuji-in: 9 Hand Seals, b. 12 Hand seals and Zodiac.

a.



b.

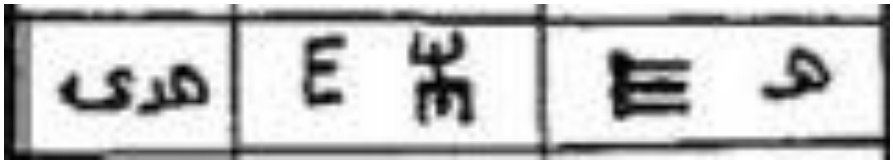


Figure 919 a.Chandra Namaskar, b. Surya Namaskar

a. 

b. 

c. 

d. 

e. 

f. 虫

Figure 920 a. Moon Salutation, b. Su Se (Armenian), c. Kanaga Symbol, d. Letter Ha (Ugaritic, Old Arabic), e. Letter Jivete (zhivete, zhe,Glagolitic, Candelbarum Boy), f. zh (Chinese phonetic alphabet).

a. 出

b. 出

c 

d. 

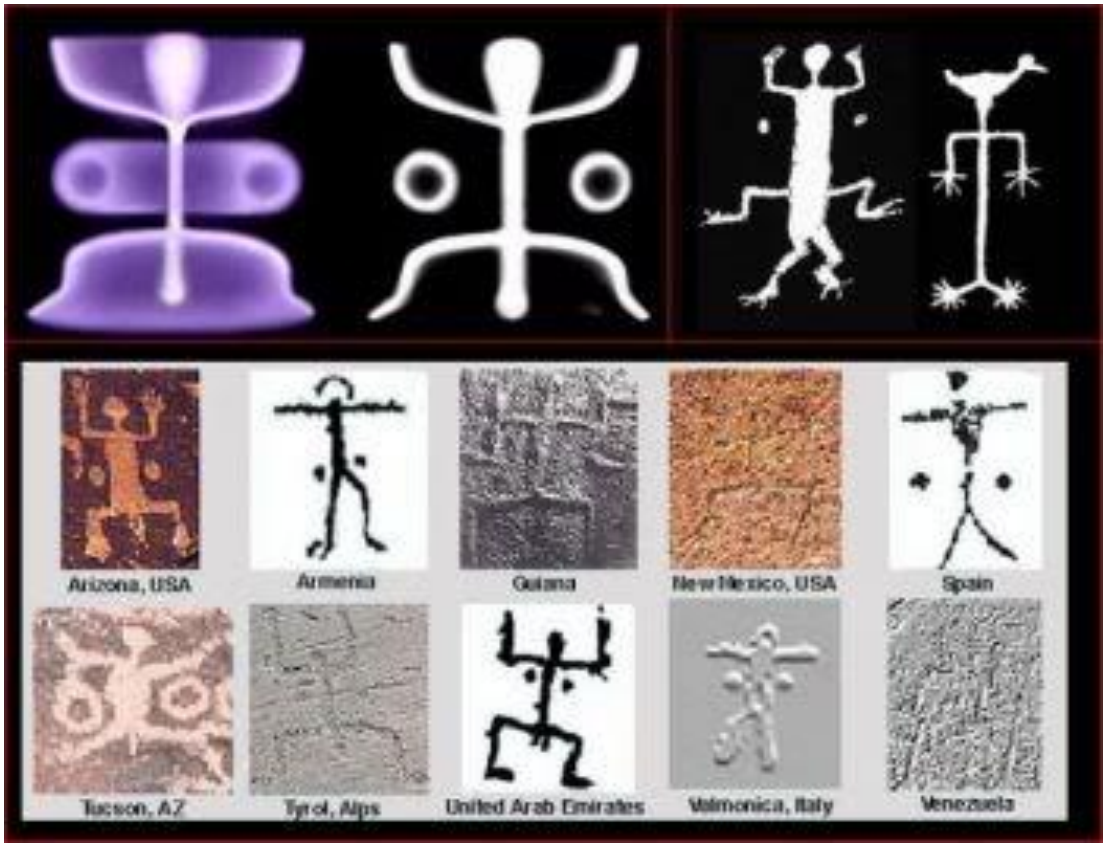
e. 

f. 

g, 

Figure 921 a. Letter Zhe (Chinese), b. Chinese Radical 17, c. Lu Lune (Armenian), d. Urartian Hieroglyph 64,78, e. Lizard Woman, f. Kanaga Symbol, g. Emergence Symbol.

a.



b.



Figure 922 a. Emergence Symbol, b. Chu (emergence symbol)

a. 

b. 

c-d.  

e. 

f. 

Figure 923 a. Gaipoi (Saracenorun), b. khu khe (Armenian), c-d. Heh (Paleo Hebrew, Ancient Semitic, Hebrew), e. GOL Detail (Old Slavic), f. Shiva.

a.



b.



c.



Figure 924 a. Goddess Pose, b. Devi Asana, c. Utkata Konasana

a.



b.



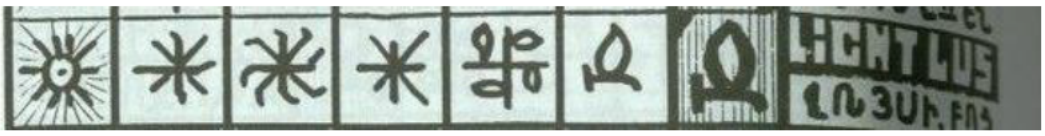
c.



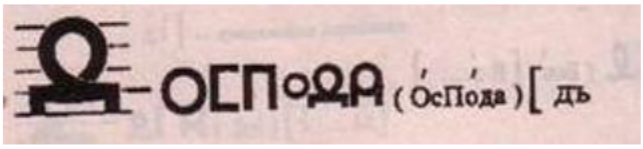
d.



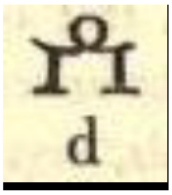
Figure 925 a –b. Malasana (Garland Pose), c. squat pose, d. ahimsaka satya malasana.

a. 

b. 

c. 

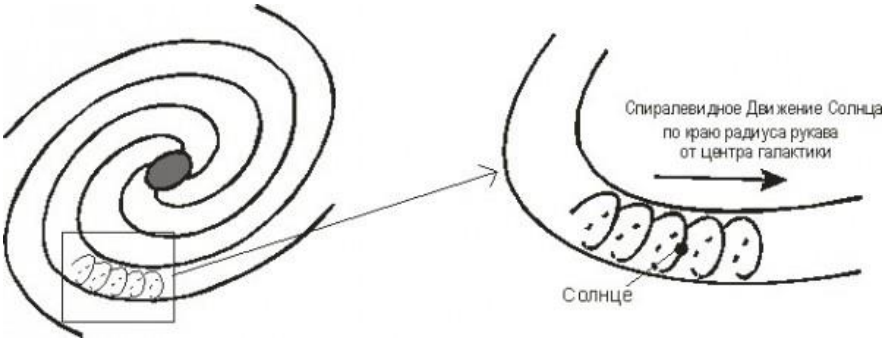
d. 

e. 

f. 

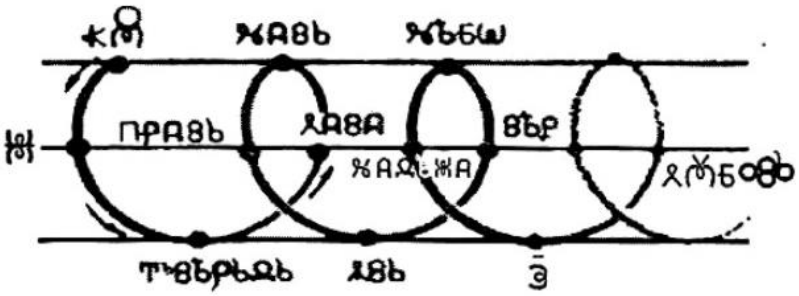
Figure 926 a. Light Lus (Armenian) b –c. Letter D (Old Slavic), Оспода), d. Dah (Autre Alphabet des Indiens), e. d (Indian 2), f (Sabaeum).

a.

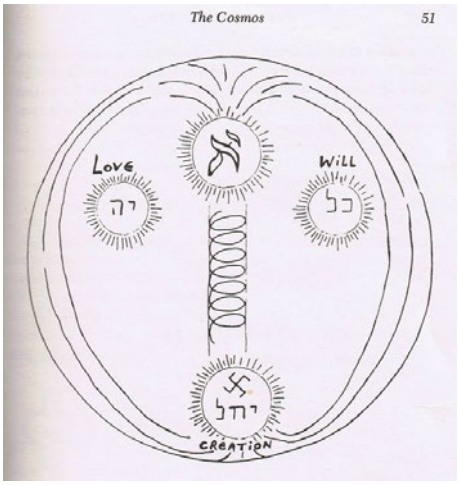


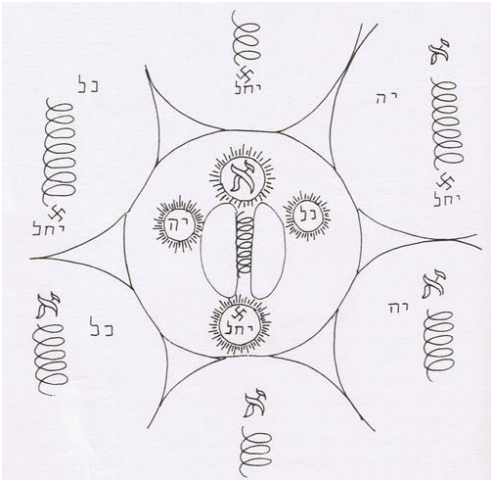
b.

c.



c-d.





e.



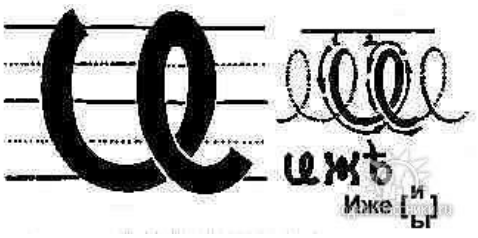
f.



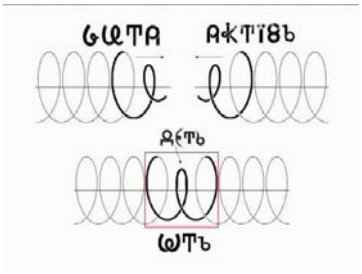
g.

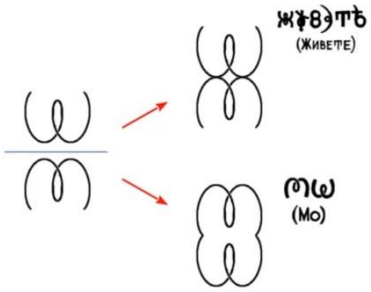


Figure 927. Cylinders, Spirals and Symbols: a. Swati Diagram, b. Prav, Yav, Nav, c-d. Izhtak Benton, Cosmos and Creation, e. Hindu Swastika, f. Zionist.com, g. Modified Israel Flag.

a. 

b. 

c. 

d. 

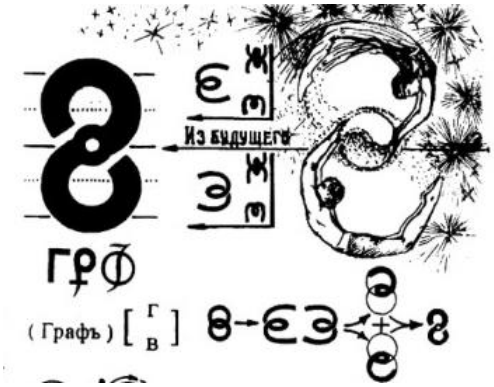
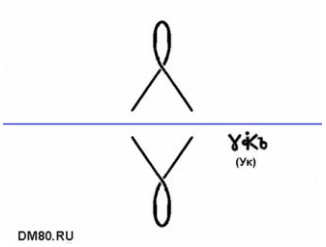
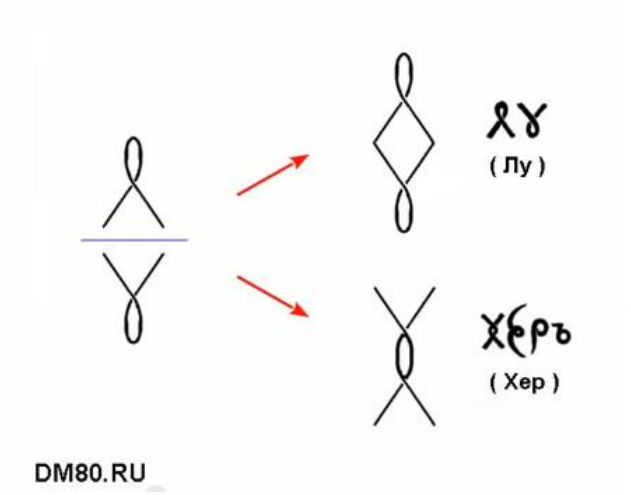
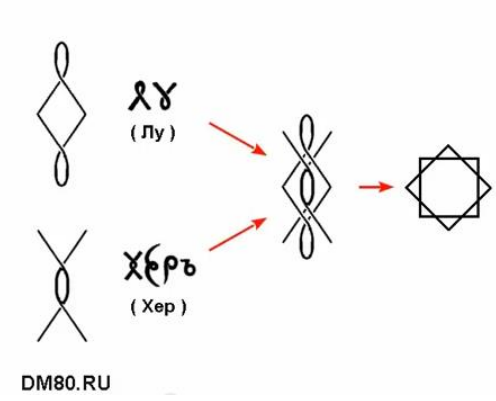
e. 

Figure 928. Cylinders and Spirals as Letters: How the same spiral becomes a Slavic etymology for the letters a-b Izhe, c. Vita, Activ, d. Ot (W), Mislite, Mo and e. Graph (cf. §). (figures 123, 39)

a. 

b. 

c. 

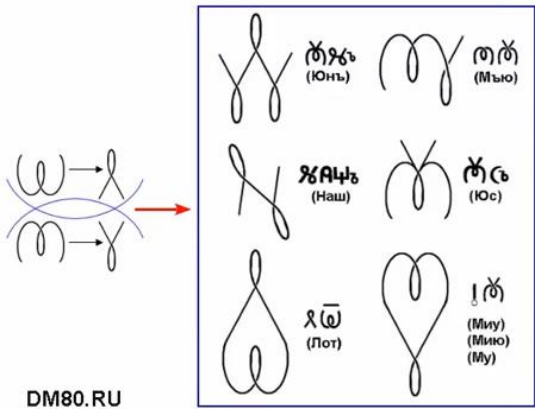
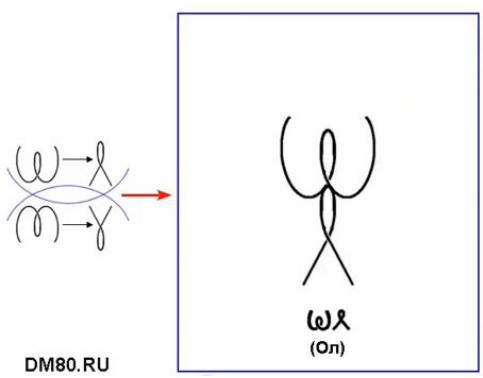
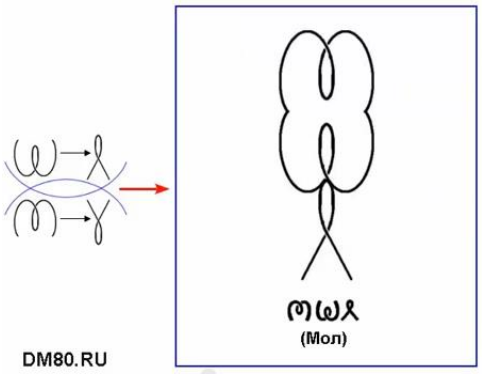
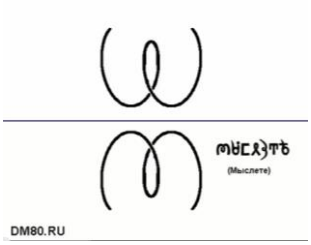
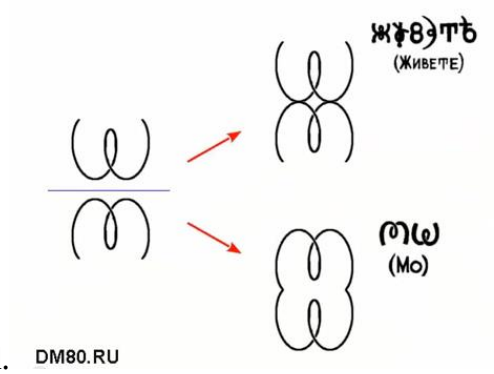
d. 

Figure 929. Old Slavic letters: a-b. Uk Ly, c. Ly-Xer, d. Ion, Mio, Nash, Ius, Lot, My

a. 

b. 

c. 

d. 

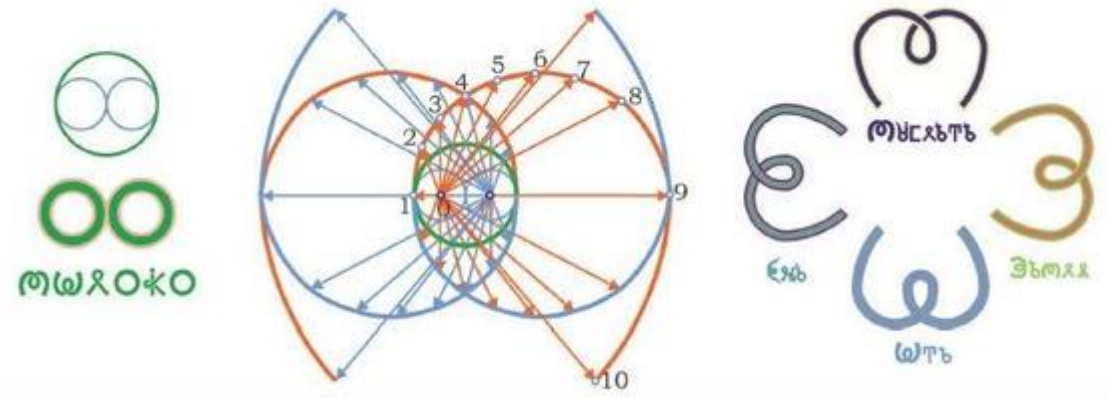
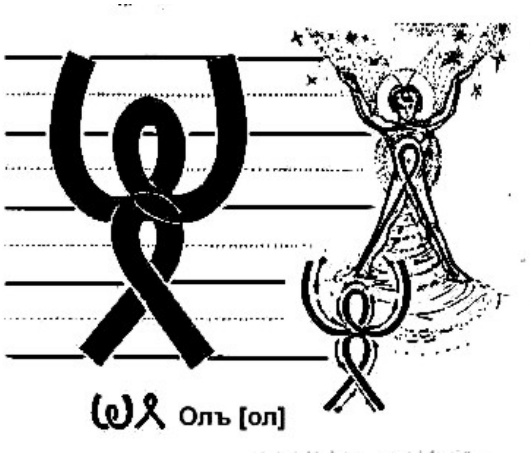
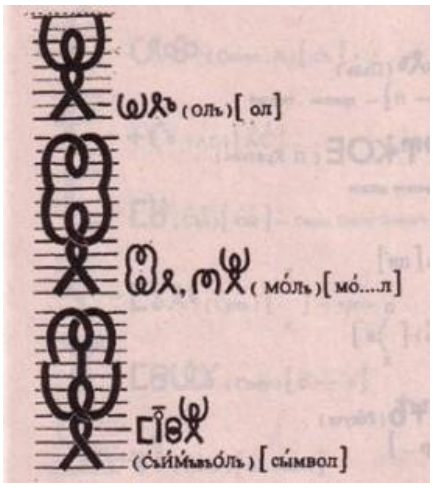
e. 

Figure 930 a-b.Old Slavic Letters: On, Mon, Ot, Mislete, Zhivete, Mo and Seraya Utachka (Est, Ot, Zemlya, Mislete).

a.



b.

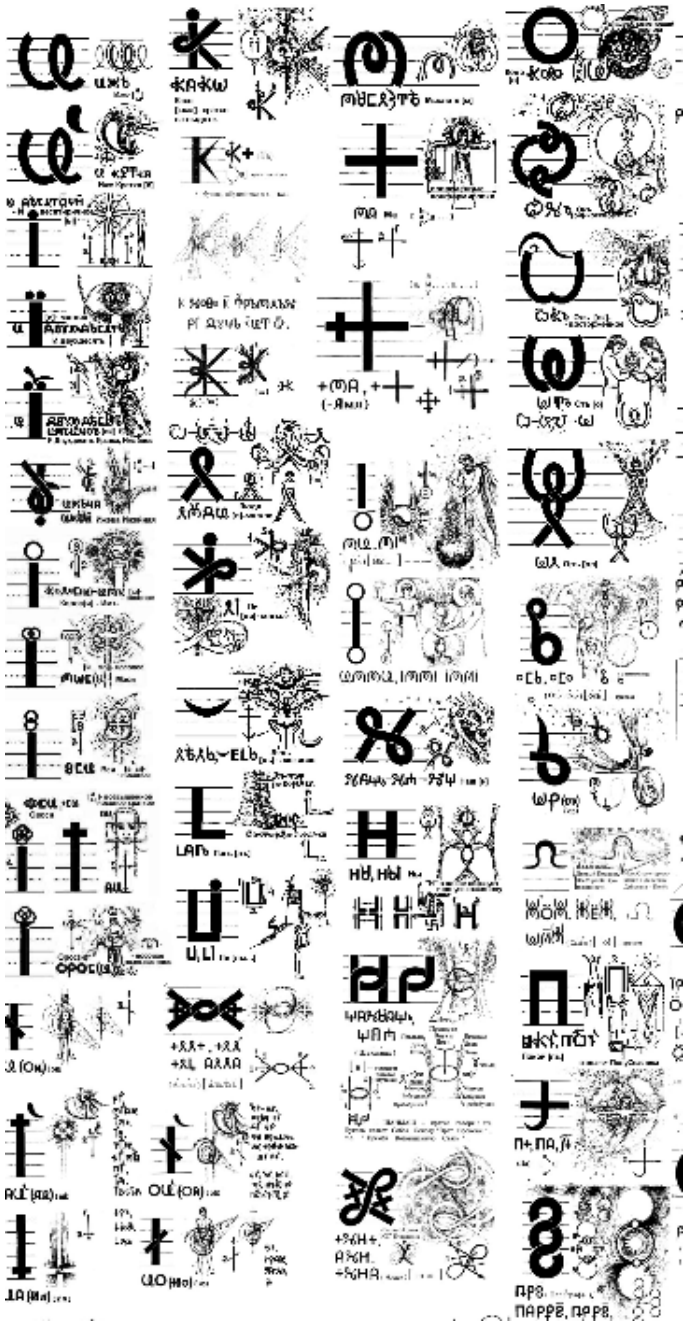


c.



Figure 931 a. OL, b. OL, MOL, СЫMBOL, c. GOL (Old Slavic)

a .



b.

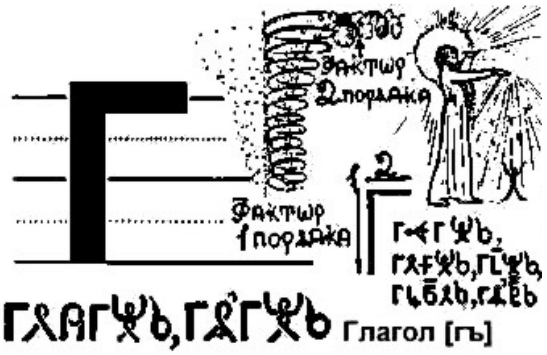
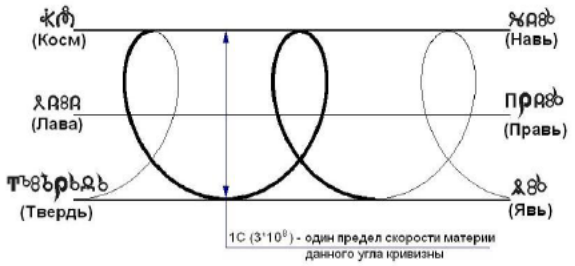


Figure 932 a. Detail from VseYaSvetnaya Alphabet (ВсеЯСветная азбука), b. Letter Glagol



a.



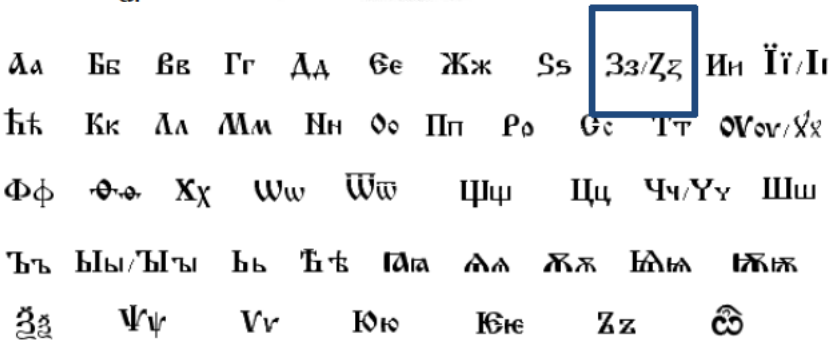
b.



c.



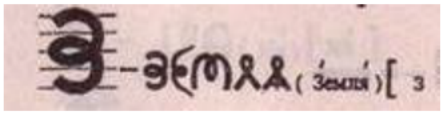
d.



e.

Figure 933 a. Spirals as Letters, b-c . How a spiral turns downward, becomes Zemlya (Earth), and later d – e. letter Z in Cyrillic (figures 123, 39, 397, 399).

a.



b.



c.



d.



e.

Աա	Բբ	Գգ	Դդ	Եե	Զզ	Էէ	Ըը	Թթ	Ժժ	Իի	Լլ	Խխ
ayp	pen	kim	ta	yech	za	eh	ut	toh	zhe	ini	liwn	xeh
[a]	[p']	[k']	[t']	[e]	[z]	[e]	[ə]	[t']	[ʒ]	[i]	[l]	[x]

Ծծ	Կկ	Հհ	Ձձ	Ղղ	Ճճ	Մմ	Յյ	Նն	Շշ	Ոո	Չչ	Պպ
dza	gen	ho	tsa	ghat	dje	men	hee	nu	sha	voh	cha	bey
[dz]	[g]	[h]	[ts]	[ɣ]	[dʒ]	[m]	[h]	[n]	[ʃ]	[o/vo]	[ʧ']	[b]

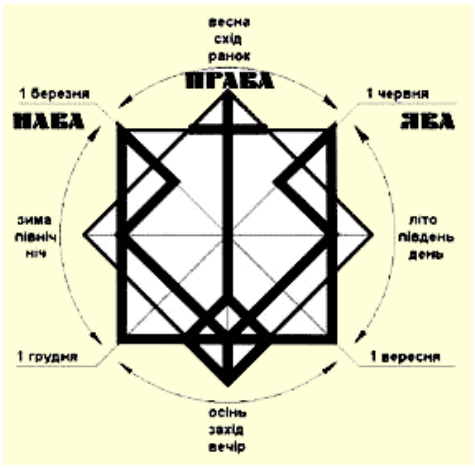
Ջջ	Ռռ	Սս	Վվ	Տտ	Րր	Ցց	Ււ	Փփ	Քք	Օօ	Ֆֆ
che	ra	seh	vev	diun	reh	tso	hiun	piur	key	o	feh
[ʧ']	[rr]	[s]	[v]	[d]	[dz]	[ts']	[v/u]	[p']	[k']	[o]	[f]

Figure 934 a.Spirals as Letters (Slavic), a. Zemlya, b. Letters as subsets of symbols Reborn (figure 389), c. Har (Armenian), d. Iogh, e. ts (Georgian).

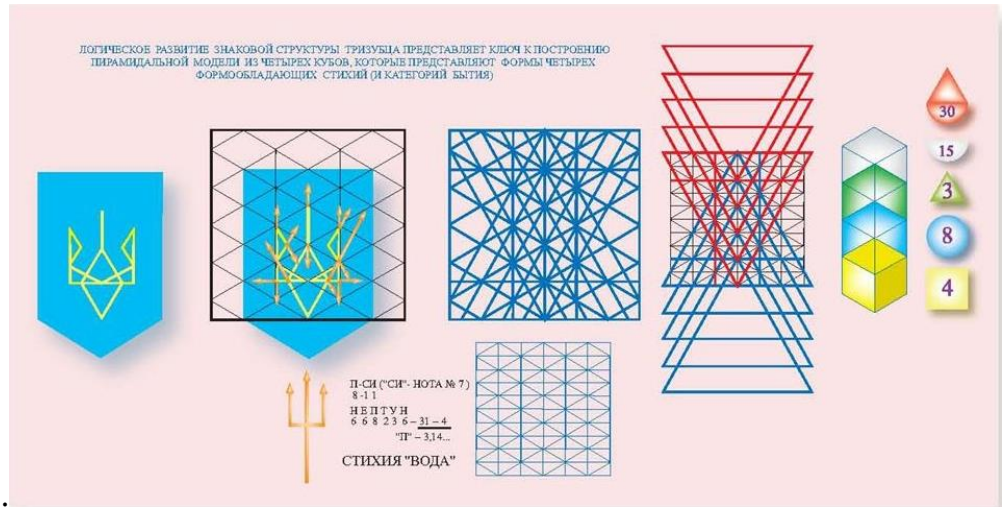
a.



b.



c.



d.

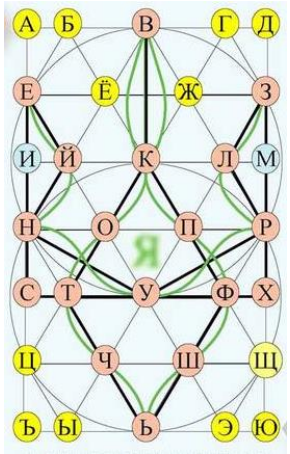


Figure 935 a. Tryzub, b-c. Geometrical Bird as Matrix for cosmos, d. alphabet letters, runes and letter st (figure 35).

Letter versions of this symbol are found in Gaipoi (Saracenorun), khu khe (Armenian), and Heh (Paleo Hebrew, Ancient Semitic, Hebrew). Female variants of the Chandra Namaskar (utkata konasana) are found in details of the Old Slavic letter GOL, and the Slavic female goddess, Shiva (figure 923 a-f). This same posture is also called the goddess Pose, and the Devi Asana. A variant with squatted legs and folded arms is called utkata Konasana (figure 924 a-c). Variants are the Malasana (Garland Pose), squat pose, ahimsaka satya malasana (925 a-d). The squat pose inspires other letters. In Armenian, the letter L (Light, Lus) resembles a flame. In Old Slavic such a flame shape becomes the basis of the letter Ospoda (ОСПОДА), which recurs as Dah in Autre Alphabet des Indiens, Indian 2 and Sabaeum (figure 926 a-e).

12.2.2. Geometry

12.2.3.1.Spirals 123, 39, 397, 399, 389

As noted above, the sun travels in a spiral cylinder within Swati (the Milky Way, 816 b). This could be a source for the role of cylindrical spirals in Jewish mystical diagrams of creation (figure 927 c-d). In Old Slavic, cylinders and spirals become one of the early matrices for letter construction. For instance, a loop becomes the letter Izhe (figure 928 a). The same loop with a mark above it resembling a curved accent grave is called Izhe kratka (figure 928 b).

A similar loop ending near the middle of a cylinder is called Vita (figure 928 c). Its mirror version is called Aktiv. The two combined produce the Slavic letter OT, which resembles the English W. The Letter Ot superimposed above its inverted form (Misliete) resembles a W over an M (figure 928 d). When these two letters are combined they produce the letter Zhivete (live) encountered earlier. When an inverted Ot above and an Ot below are combined, they result in Slavic letter Mo. Alternatively when a Zhivete and a Mislite are combined they generate the letter Graph (figure 928 e).

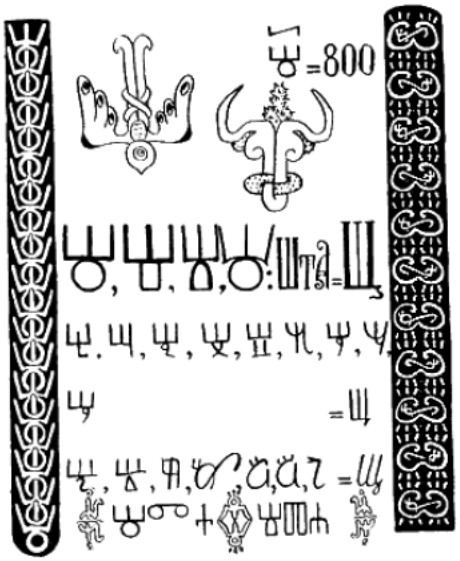
These cylindrical forms are part of a cosmology. They are defined by 3 parallel lines representing the three worlds, cosmos, lava and firmament (косм лава твер) corresponding to the Immaterial World, Law, Material World (nav, prav, yav; навь правь яавьдь) as part of the triglav. A simple spiral becomes Ize (ижє, figure 933 a). A downward spire becomes Zemlya (земля, Earth, figure 933b). In decorative Glagolitic, this (Mother) Earth is represented (figure 933c) as a seated woman bearing or rather entwined by a large snake (cf. Draco), which is reduced into various forms of curly 3s and Zs. In the Old Slavic Alphabet, Zemlya is as a spiral 3-like Z, itself composed of coils flowing from the sun (7iid). In Cyrillic this is reduced to 3 (figure 933d).

A variant of this Slavic cylindrical spiral method is found in the Armenian alphabet, where the Zemlya spiral recurs as the letter tso (Reborn in, figure 934 a ff.). One version associated with the resurrection sun begins as 4 spirals in a swastika configuration (figure 934b) and resembles the English letter Yogh (figure 934c). In the modern Armenian Alphabet it resembles an exaggerated 3.

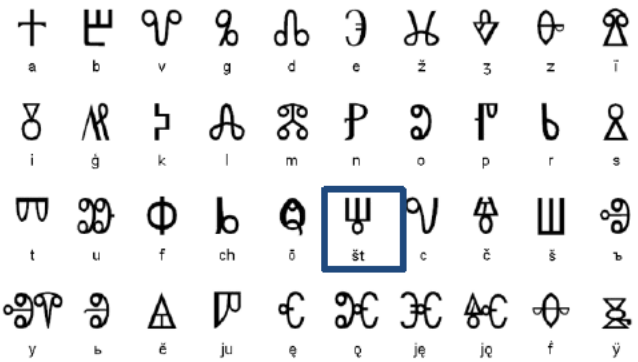
a.



b.



c.



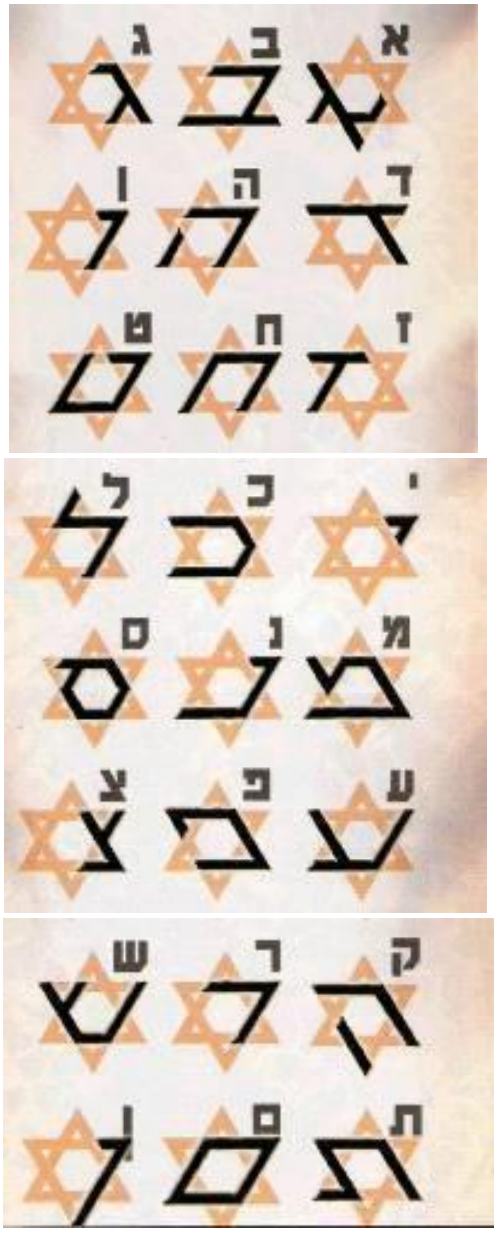
d. 

e. 

f. Щщ

Figure 936 a-f. Geometrical Bird as Matrix for cosmos, alphabet letters, runes and letter st, shta, shcha (figures 35, 19).

a.



. b.

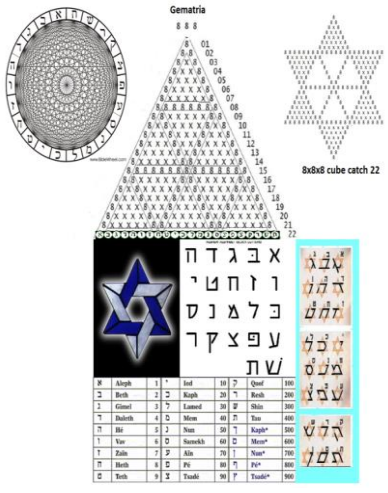
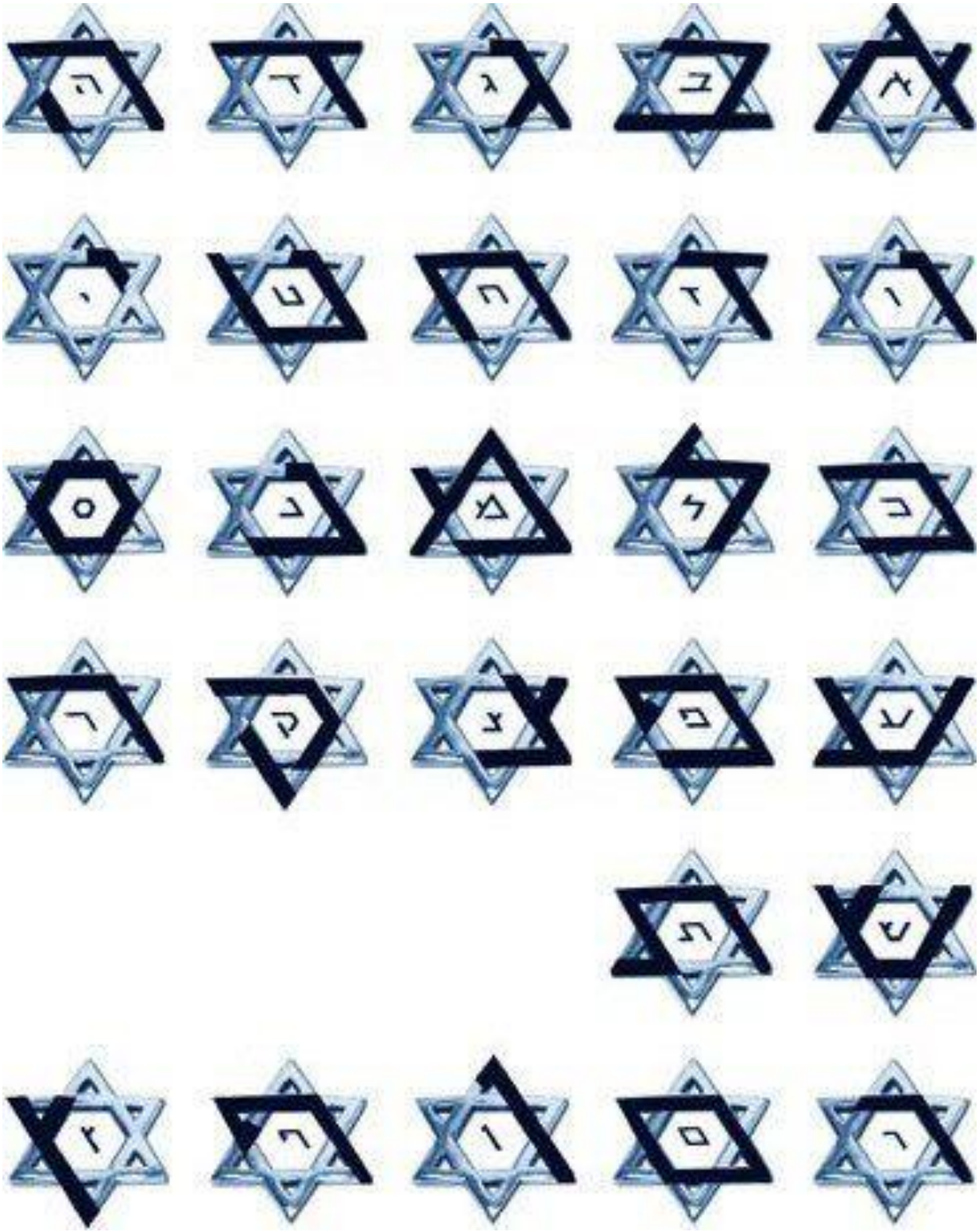


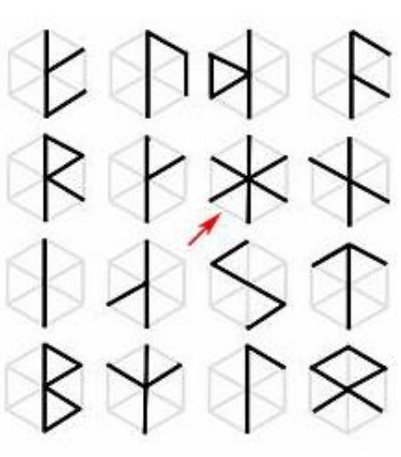
Figure 937 a. Hexagrams as matrices (figures 418, 337), b. Hebrew alphabet and gematria.



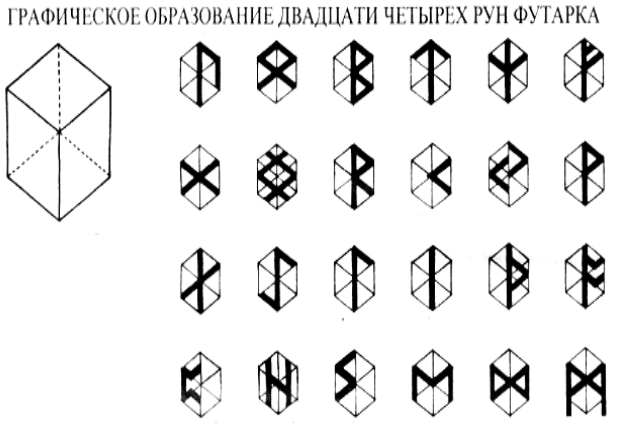
a.

Figure 938 a. Hebrew Hexagram Matrix

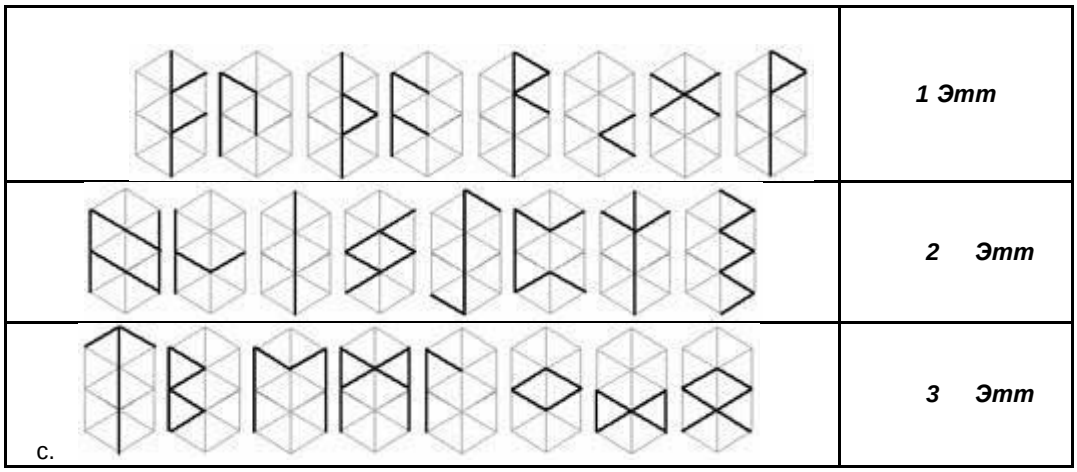
a.



b.



c.



d. .

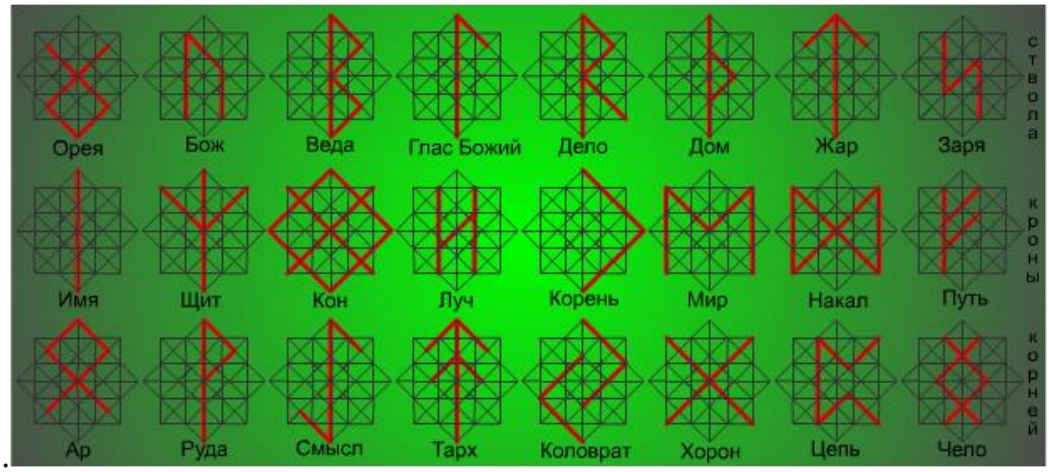


Figure 939. Cubes as Matrices for Letters (figures 113, 105): a. 4x 4 cube grid, b. 6 x 4 Runic letter grid, c. 8 x 3 runic letter grid, d. 8 x 3 runic cube grid

a.

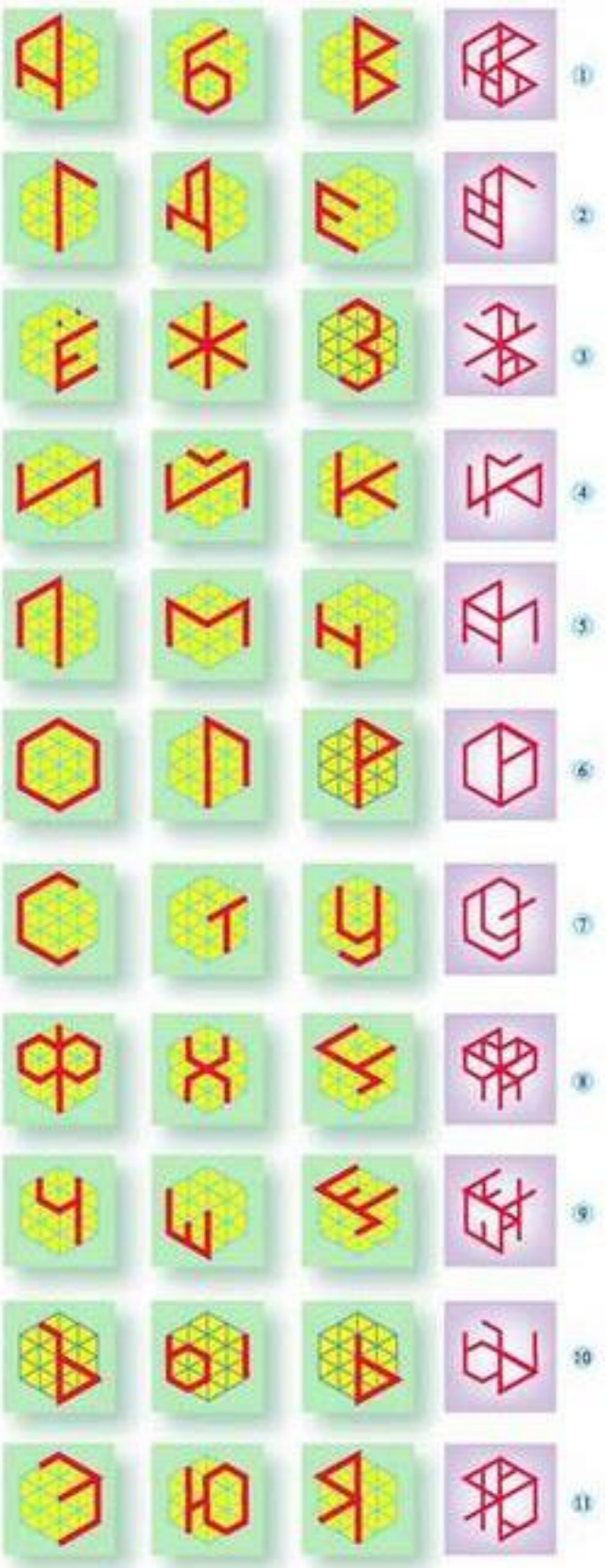
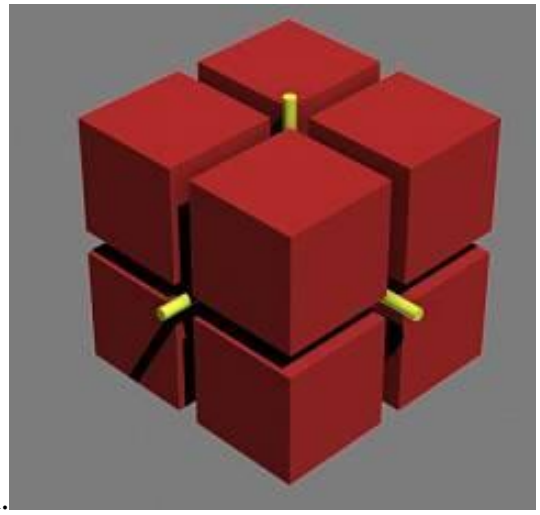
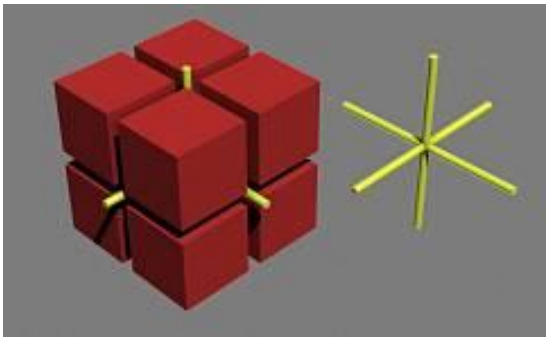
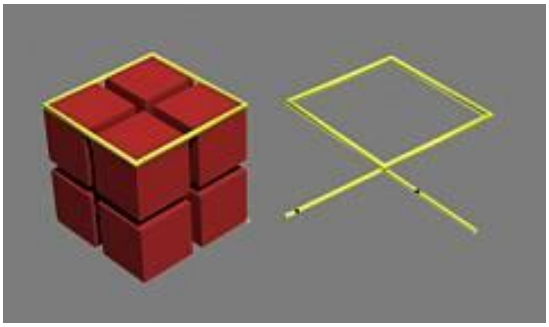


Figure 940 a. 8 Cubes as matrices for letters (figure 115)

a. 

b. 

c. 

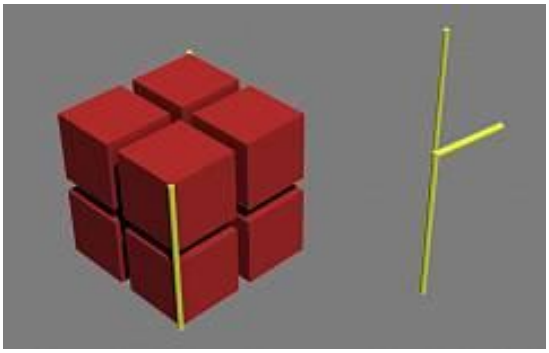
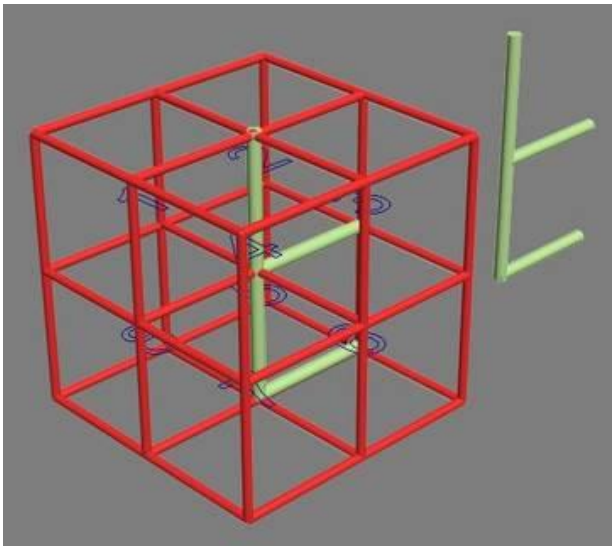
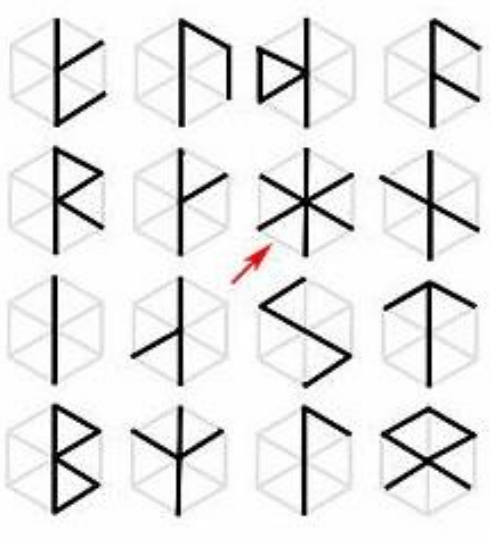
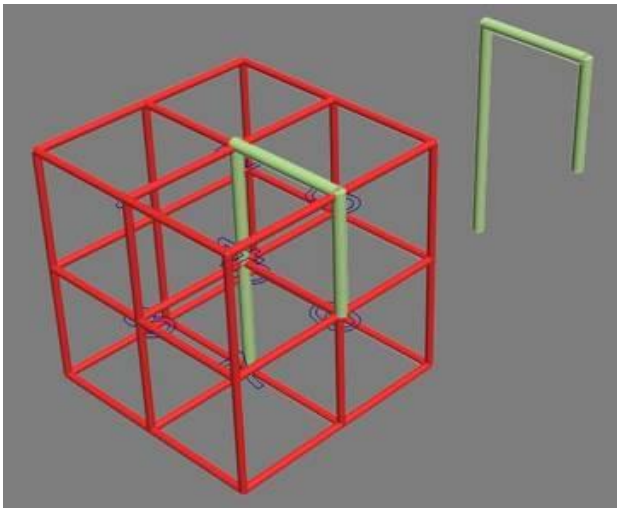
d. 

Figure 941. 8 Cubes and runes: a. Hypercube with Alive (гиперкуб с Живой), b. Alive Rune (руна Жива), c. Odal Rune (руна Одал), d. Choice (выбор)

a 

d. 

b. 

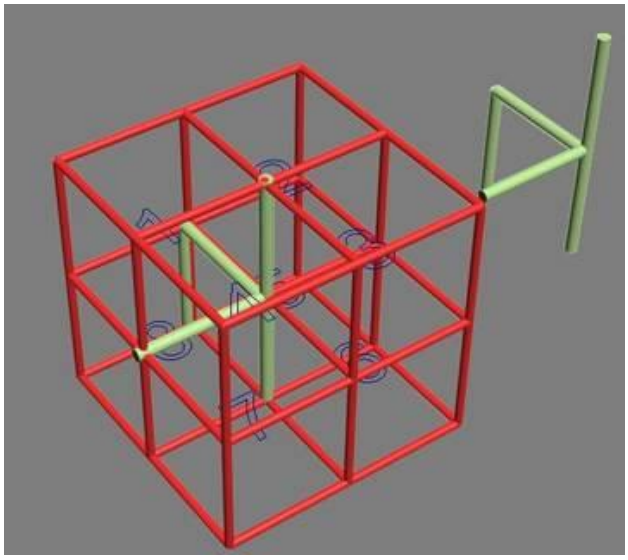
c. 

Figure 942 a-c. 8 Cube grid, d. Grid of 16 single cubes.

12.2.3.2. Triangles, Squares (Geometrical bird) 35, 19

The Tryzub is currently associated with the Ukrainian Coat of Arms (figure 19 c), and is typically described as a trident (figure 935 a ff). It is also associated with a falcon, specifically a Gyrfalcon, which was a royal bird in the mediaeval period. In the Slavic tradition there are also associations with birds such as hawks and falcons (figure 935 c). There are also larger cosmological connotations. In the so-called Theory of ridnoviry, we are told that the tryzub (trident) is linked with the Trinity and God's world:

> Small Emblem - Trident (rather Triglav, Trinity) and is a symbol of God's world. No wonder it was a sign of the princes of power as God's representative on earth. Explain this ancient symbol -based worldview of our ancestors.
> Trident - Triglav as the universe is an image of the universe, Rod and has the following location: middle - Perun (law - the law of God, according to which there is both the birth and death), the right of it - Dazhbog (Java , masculine principle) , left - Ìàêîøü (Nava, feminine). The male and female elements are converging at the bottom of Triglav in the embryo egg. According to the law of God is the birth of the child: at the top of the head in the middle sometimes referred direct cross - the symbol of the sun. Triglav is a symbol of the kind: man-woman - child.
> For Triglava that fits in an octagonal star, Orthodox churches are built and created calendar: people come from the western part of the temple (evening , autumn , death, embryo) , their faces should be inverse to the altar of the temple (east, morning , spring , birth, child), right - the southern part (day , summer, Java, Biloboh , people) , left - the northern part (night , winter, Nava, Chernobog woman).[735]

Hence, in this example, the triglav, inscribed in a circle, defines 8 points as in 8 directions, an octagonal star and the the octagonal form of Orthodox churches.

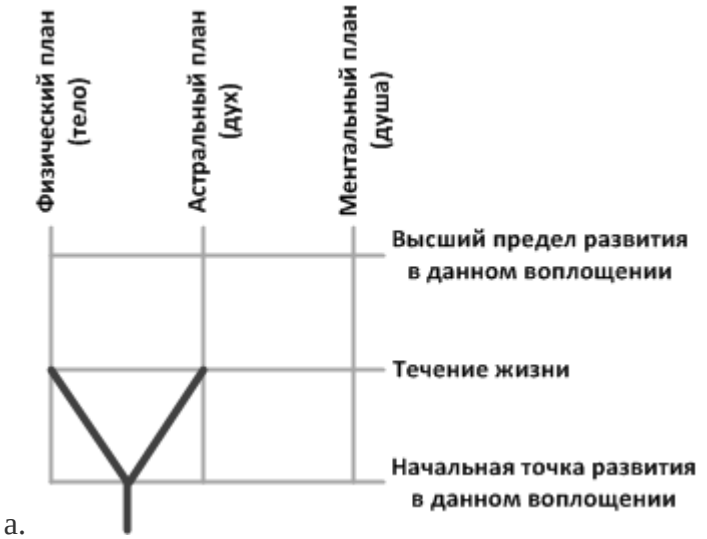
The same tryzub (trident) or triglav (Trinity) becomes a "scheme principle of construction sign Ukrainian Trident" (figure 935 c)[736] and serves as a matrix for the Russian alphabet (figure 935 d):[737]

> Modern Russian alphabet is a form of manifestation of *the Universal algorithm* structure of the universe at *the verbal level.* From a formal point of view it is a key to unlocking the meaning of conditionality many iconic forms. These signs are for historical stage of development used by people as a sacred or social identity symbols. Among these basic symbols, which form the modern Russian language is connected directly, we can see the symbol of Ukrainian trident, which is the national symbol of Ukraine at the moment….Thus, we can speak of the existence of a single integrated circuit iconic elements which appear in different places at different times of history. The key to this scheme is a form of modern Russian language. Elements of this system are, in addition to the previously enumerated, the system "Ka-Ba-La" (Tree of Sephiroth), Rune system (Chart "Ig (d) Rasil"), the system of Tarot cards, the I Ching system and all its applications derivatives The use of such a sign system as the basis of the speech level forms of thinking opens up the possibility for a person to handle high-level information and the organization to radically change their ideas about within their own capabilities. So begins the path to the freedom of the human spirit.

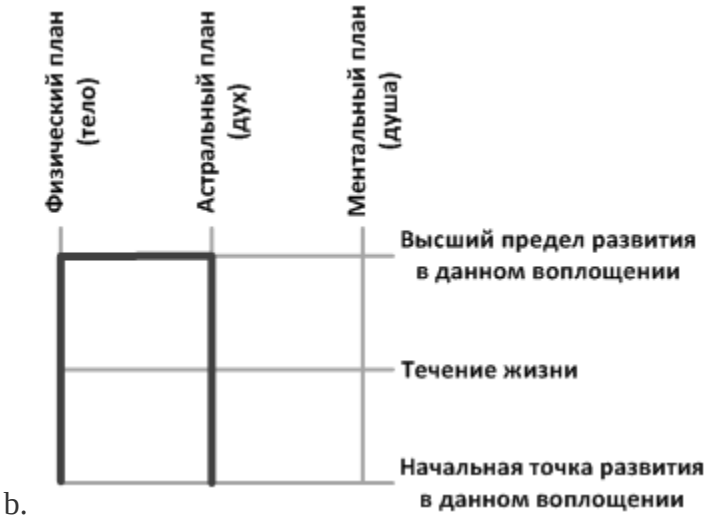
In other contexts, the trident becomes a theme on coins and becomes the basis of the Crests of the Rurik Dynasty (figure 936 a-b). As a single letter, the trident becomes associated with Glagolitic letter St (figure 936 c).

12.2.3.3. Hexagrams 126, vi, 418, 337

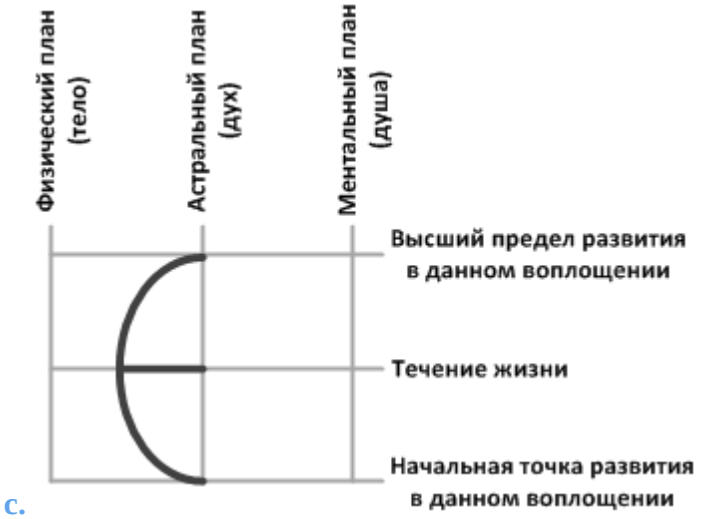
In Armenia, the swastika linked with Swati (the Milky Way), also serves as a matrix for



a.



b.



c.

Figure 943 a-c. Letters and 3 Worlds: 4 Squares Matrices.

producing letters of the Armenian alphabet (figure 831 a-d). For instance, the symbol for Essence becomes the starting point for letter 7, Eh, associated with Creation and Life. In Hebrew, by contrast, the hexagram serves as a grid for producing the 22 letters of the alphabet (figures 937-938).

12.2.3.4. Cubes 105, 113, 115.

As was noted in chapter four, in the Slavic tradition, one, two or more sets of cubes serve as matrices for runes and letters. In basic cases, a single isometric cube, repeated 16 times serves as a matrix for runic letters (figure 939 a). Or two isometric cubes repeated 24 times generate runic letters (figure 939 b). Alternatively a set of 16 cubes diagonally superimposed on a basic 16 cube grid serves as a matric (figure 939 c). In other cases, 8 isometric cubes generate the letters (figure 940 a). Or the 8 cubes become physical cubes (figure 941 a-d) or they form a 3-D isometric matrix for generating runes (figure 942 a-c , cf. d).

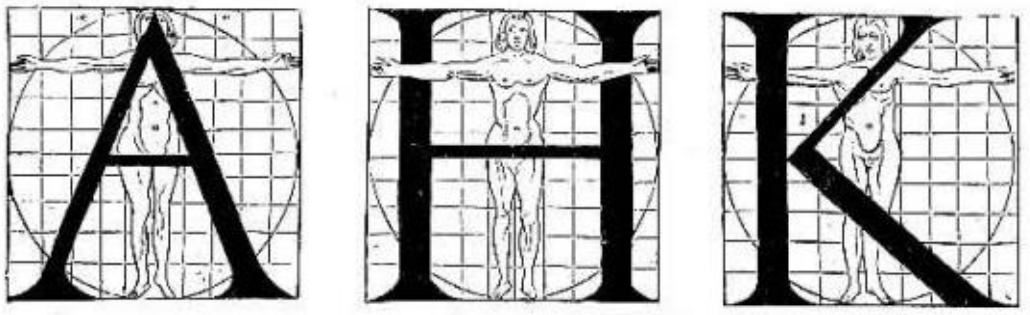
12.2.3.5. Squares

Elsewhere in the Slavic tradition, a series of 4 squares formed with the 3 worlds on the y axis serves as a matrix for letters (figure 943 a-c).[738] Each letter has its own symbolism. For instance the letter Y or Uk:

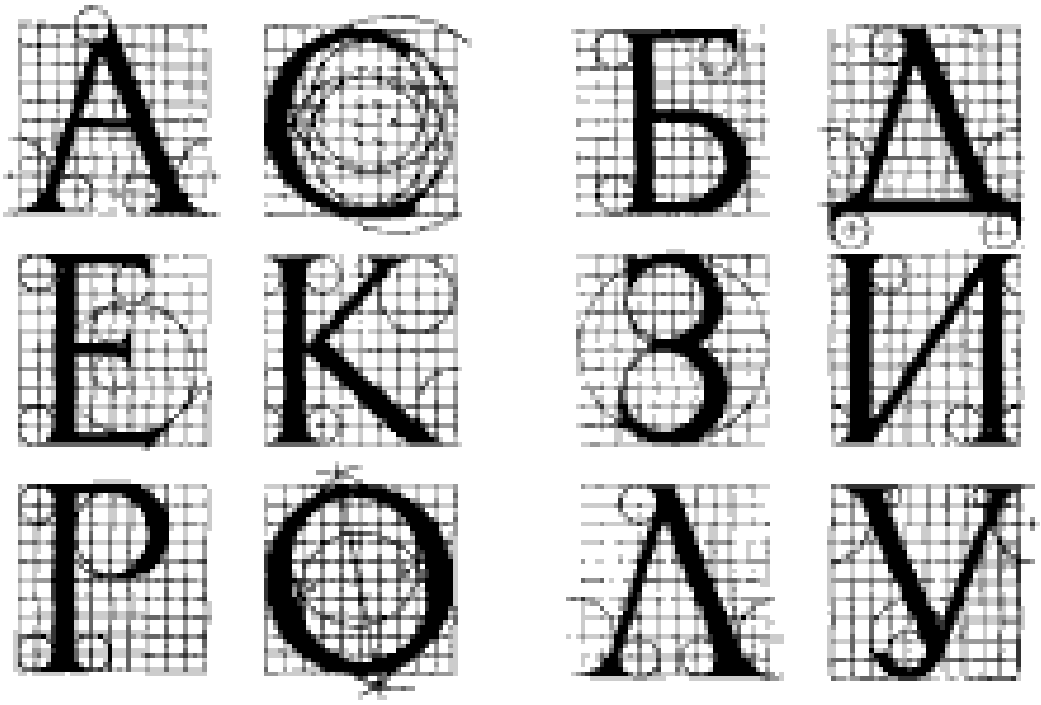
> Grapheme represents a single entity, shares the physical and the astral plane in the incarnation of our world. Letter reminds us of the unity of our spirit.
> Name initials "Uk" - "Y" = "k" - like, as a concept. When one unit divided into two parts, they really are similar to each other. Name is fully consistent grapheme.
> But the name of the only supplements grapheme, meaning its main source, which is divided into two components. Letters in the word itself is treated exactly as a base source, the source, the main feature.
> Primer In the 17th century failed to find that the second name of the grapheme - "Ik". But it did not stick because of the fallout from the general principle of naming letters, where the first letter of the name corresponds to the initials. In this name all the same indication of similarity, so that the meaning is not changed.
> he basis of grapheme we see the column "The Word", but added a horizontal line. It means that there is something tangible in this evolving system. Can be interpreted as a carrier of the Word.
> Name initials "There." "E" = "CL" + "Th".
> "CL" = Word made manifest
> "Th" = for a strong
> Name letters can be understood as "an independent system of hard."
> The main difference from the grapheme "c" is just "stick", embodies something tangible within the system. Ie in the name of the exact meaning of grapheme repeated.
> Letter embodies all that is in our world.

A 10 x 10 grid is used in producing French Letters by Geoffroy Tory (1529, figure 944 a), and Russian letters (figure 944 b). It continues to be used today in Childrens'exercises (figure 944 c). The Georgian Alphabet uses an 8 x 8 Grid (figure 945 a), while a French methods uses an 8 x 8 grid which is further subdived into a smaller grid (figure 945 b). Modern typography adopts an 8 x 8 grid in producing an em of 72 or 127 points (figure 945 c). In such cases, as in the children's exercises, the grids simply serve as a framework for printing or drawing without any metaphysical implications.

a.



b.



c.

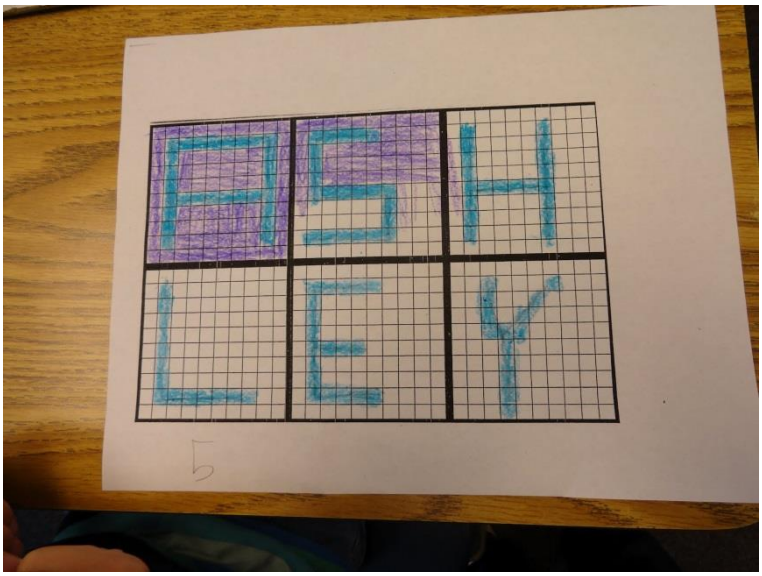
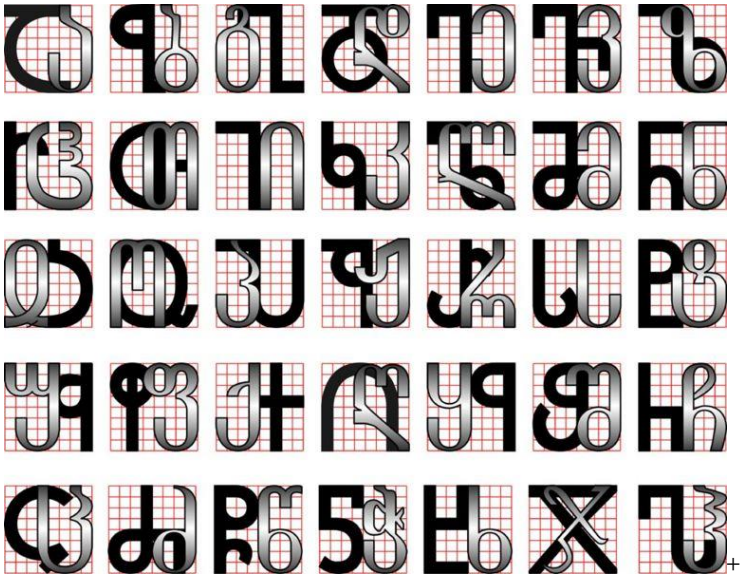
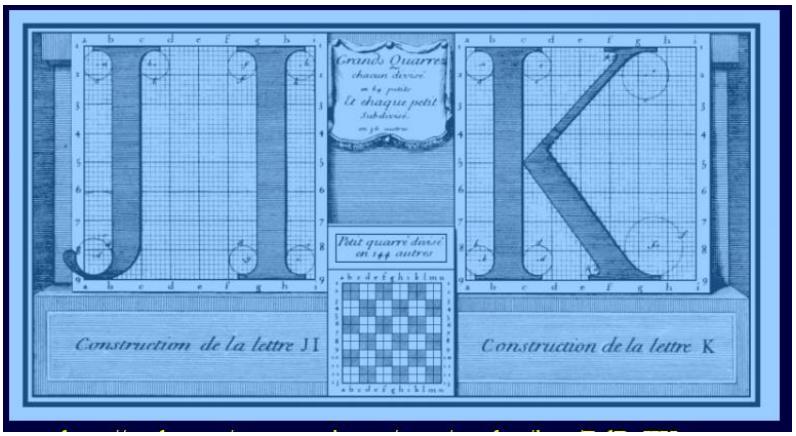


Figure 944 a. 10 x 10 Grid (Geoffroy Tory), b. 10 x 10 Grid Slavic Grid, c. Children's 10 x 10 Grid

a. 

b. 

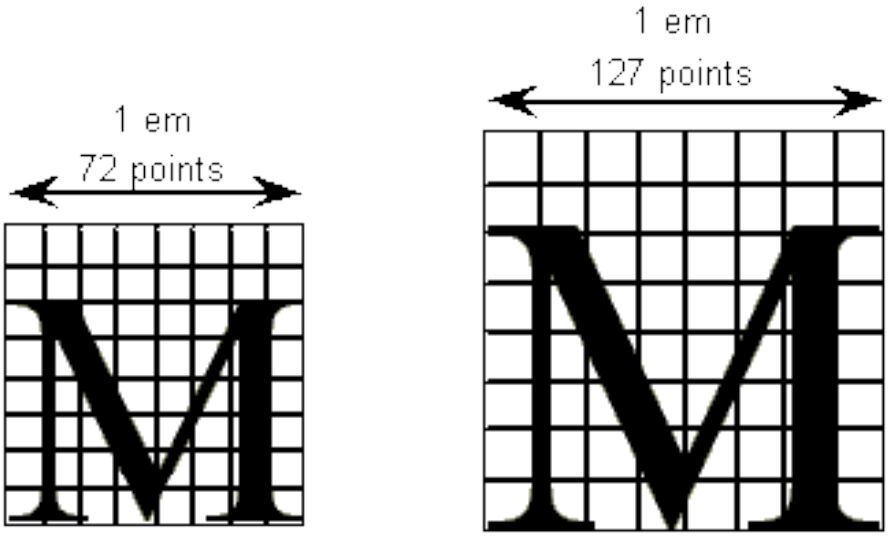
c. 

Figure 945 a. 8 x 8 Georgian Grid, b. 8 x 8 French Grid with subdivisions, c. 72 and 127 points em.

Conclusions

Appendix 12 has explored principles of letter making. Part one explored two fundamental cosmic symbols, the swastika and the six-pointed-star, which serve as matrices for alphabet letters in Armenia and in the Slavic tradition. Physically, the swastika is sometimes synonymous with the Milky Way galaxy, the Big Dipper, the Little Dipper or with a special constellation. Metaphysically, the swastika serves as a matrix for imposing a four-fold view of the world. It is linked with particular gods such as Vishnu and Ganesha. It can apply to rays, arms, letters, concepts, states, goals. Sometimes it takes the form of connections on magic squares and letter grids. The six-pointed star shares many of these characteristics. These methods are shared by India, China, Russia, Greek, Arabic and Hebrew traditions. The geometrical framework for ordering the heavens is international.

Part two explores sources of letters in three domains: 1.the cosmos (swastikas, constellations, cosmograms), 2. man (actions, movements, gestures) and 3. geometry (spirals, triangles, hexagrams, cubes, squares).) The swastika and six pointed star become key cosmograms and letters which provide general frameworks for other letters. Human examples entailing (sacred) body movements and positions (body mudras), as well as hand and finger gestures (mudras) provide a model for shapes of Slavic and smaller sized Western alphabets (e.g. 24 runes, 22 letters). Geometrical examples, notably cylinders and spirals, hexagrams, isometric and three-dimensional cubes, and two-dimensional squares, provide matrices for complete sets of alphabets. These three domains ultimately offer alternative models for construction of rune and alphabet letters. Initially, they were often complementary. Seen together they help us to understand that underlying principles and themes of letters were shared by cultures across Eurasia.

Appendix 13 will show that this same framework plays a role in principles of space.

Appendix 13. Principles of Space Corresponding figures in Book

13.1. Milky Way and Grids
13.1.1 Absolute Space and Material World

13.2. Ground Plans and Temples
13.2.1. Manduka Mandala
13.2.2. Paramasyika Mandala
13.2.3. Sarvatobhadra Chakra
12.2.4. 32 Mandalas
12.2.5. Ideal Temples

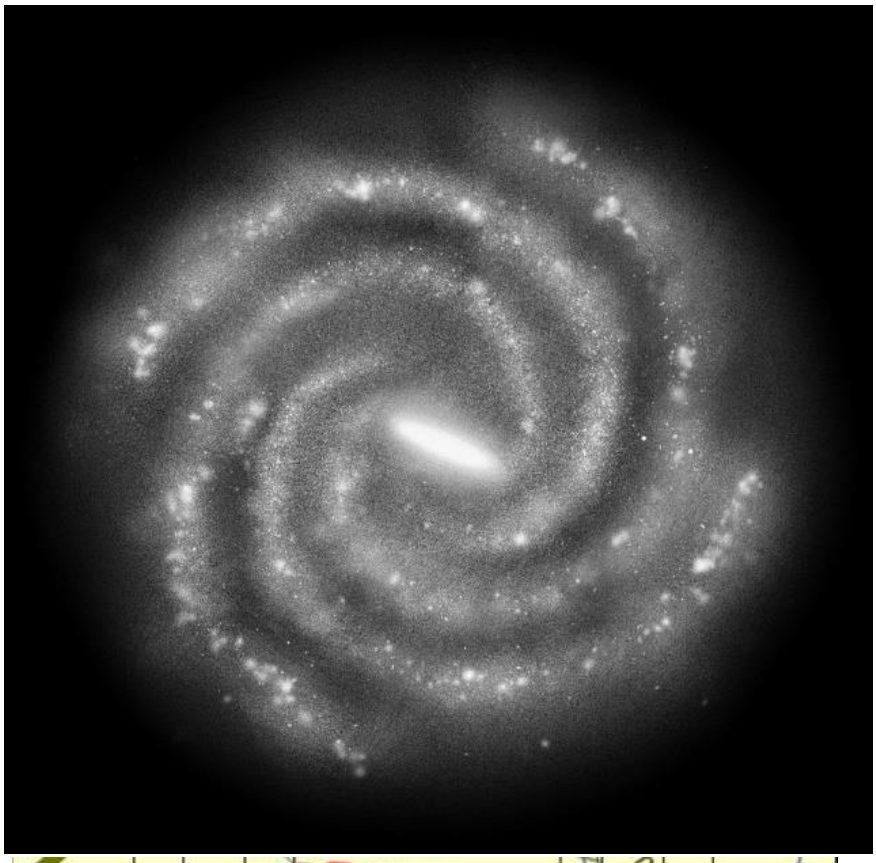
13.3. Shiva Linga
- 13.3.1. Shiva Linga Symbols
- 13.3.2. Columns
- 13.3.3. Taratam Knowlegde

13.4. Temples
- 13.4.1. Temples as Trimurti
- 13.4.2. Temple as Cosmos

13.4.3. Temple as Seated Cosmic Man
13.4.4. Temple as Reclining Cosmic Man
13.4.5. Temple as Standing Cosmic Man

13.5. Planets and Candelabra
13.5.1. Planets
13.5.2. Cities
13.5.3. Candelabra

a.



b.

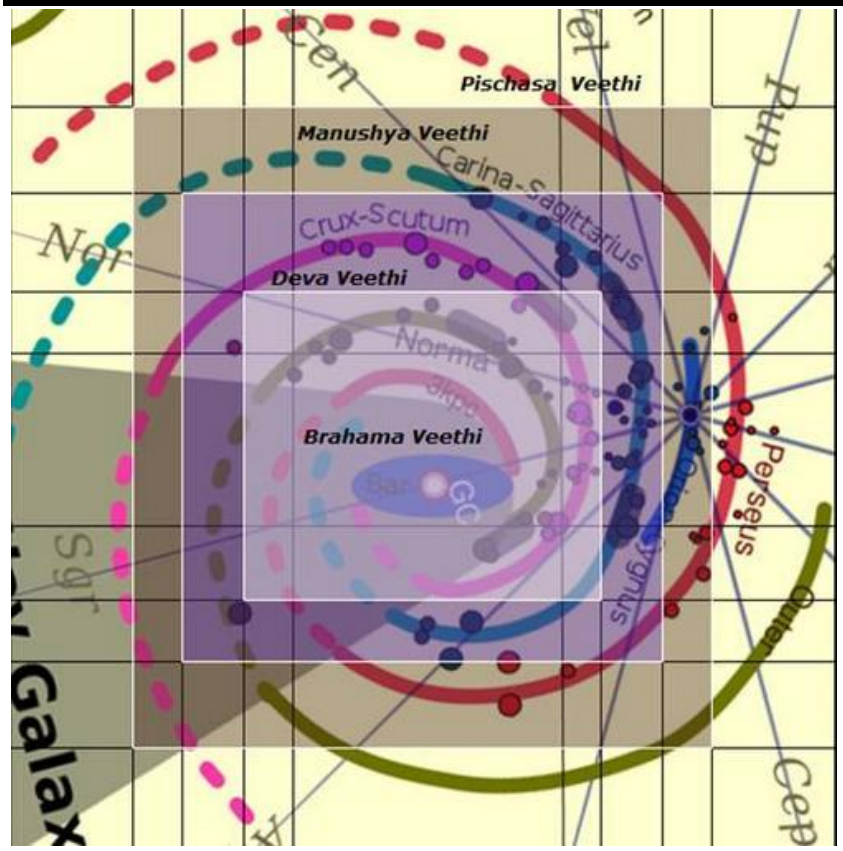


Figure 946 a. Milky Way, b. Brahama, Deva, Manushya and Pischaka Veethis

a.

Roga	Naga	Mukhya	Bhallat	Kuber	Soma	Aditi	Diti	Shikhi
Papa	Rudra						Apah	Paranjaya
Soshan		Rajayakshma		Prithvi		Apavasta		Jayanta
Asura			Brahma	Brahma	Brahma			Indra
Jaladhi		Mitra	Brahma		Brahma	Aryama		Surya
Pushpa			Brahma	Brahma	Brahma			Satya
Sugriva		Vibudha		Vivasvat		Savitr		Bhrisa
Nandi	Indra Jayant						Savitr	Akasha
Pitrugna	Mriga	Bhringa	Gandharva	Yama	Brihatka	Vitada	Pushan	Agni

b.

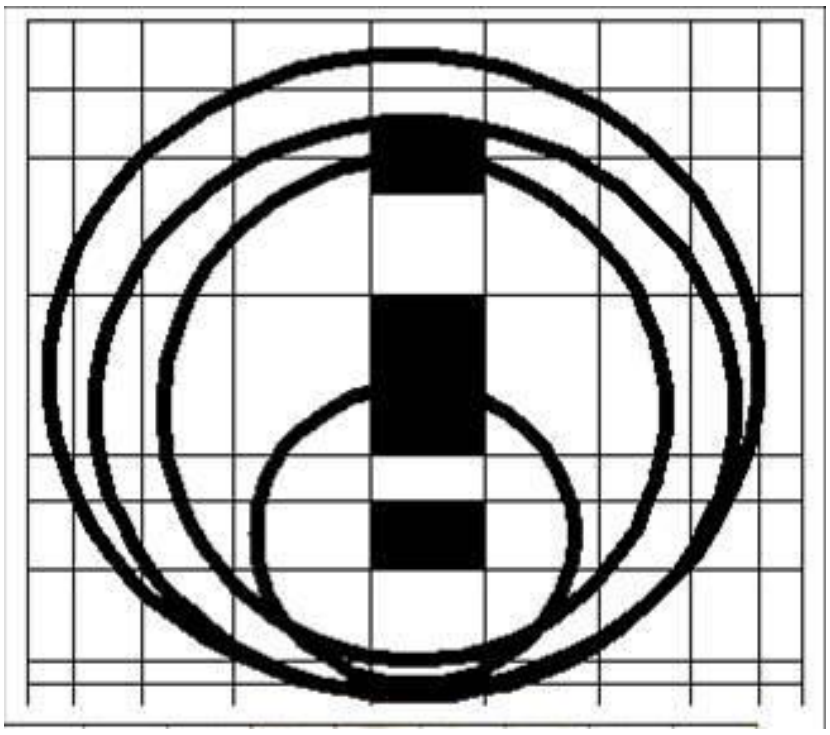
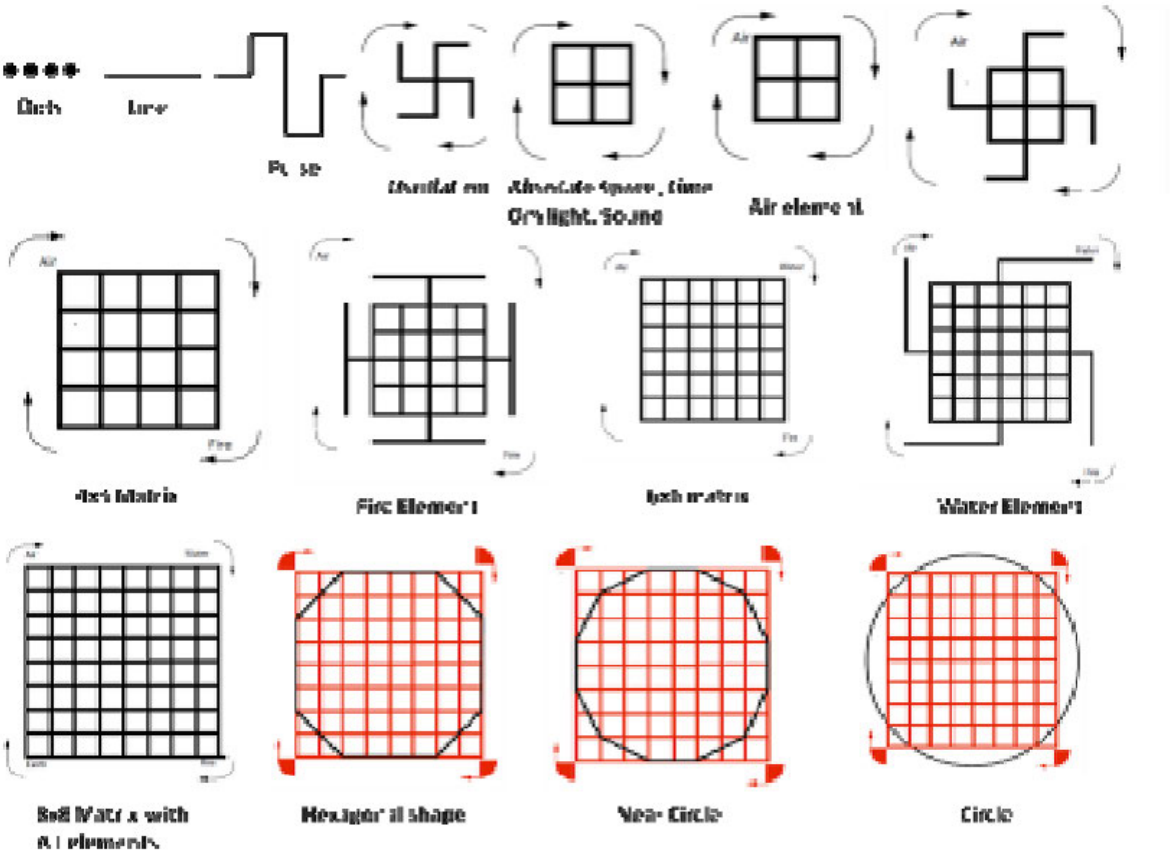


Figure 947 a-b. Paramasayika Mandala - Structure of Milky-Way Galaxy.

a.



b.

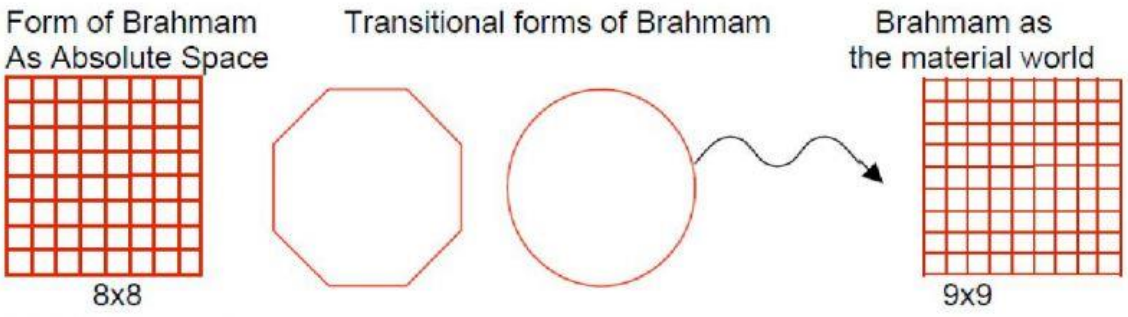


Figure 948 a. Transition from energy to matter, b. Transitional forms of Brahman

13. Principles of Space

The same underlying structures that serve as principles for alphabet letters are used as principles of space and as frameworks for construction of sacred objects and temples. For the purposes of this appendix, the focus will be on grids used in mandalas and ground plans of temples. The case of shiva lingas will examined briefly as will different kinds of temples and earthly applications of the planets: namely, cities, ziggurats and candelabra.

13.1. Milky Way and Grids

The Milky Way is typically characterized as having four arms (figure 946 a). A number of examples were cited in Appendix 12. In the Indian tradition, these become the Brahama, Deva, Manushya and Pischaka Veethis (figure 946 b). In the paramasayika mandala a grid of 9 x 9 = 81 squares is superimposed on these arcs and furnished with the names of 45 gods (figure 947 a) or rendered more abstractly (figure 947 b).

13.2.1. Absolute Space and Material World

Earthly equivalents most commonly entail two fundamental mandalas, an 8 x 8 and a 9 x 9 mandala, which are used to characterize the transition from energy to matter (figure 948 a). This shift is also characterized as a transition from Brahmam as Absolute Space to Brahmam as the material world (figure 948 b). The 8 x 8 version is typically known as a Manduka Mandala, while the 9 x 9 version is known as a Paramasayika Mandala.

13.3. Ground Plans and Temples
13.3.1. Manduka Mandala

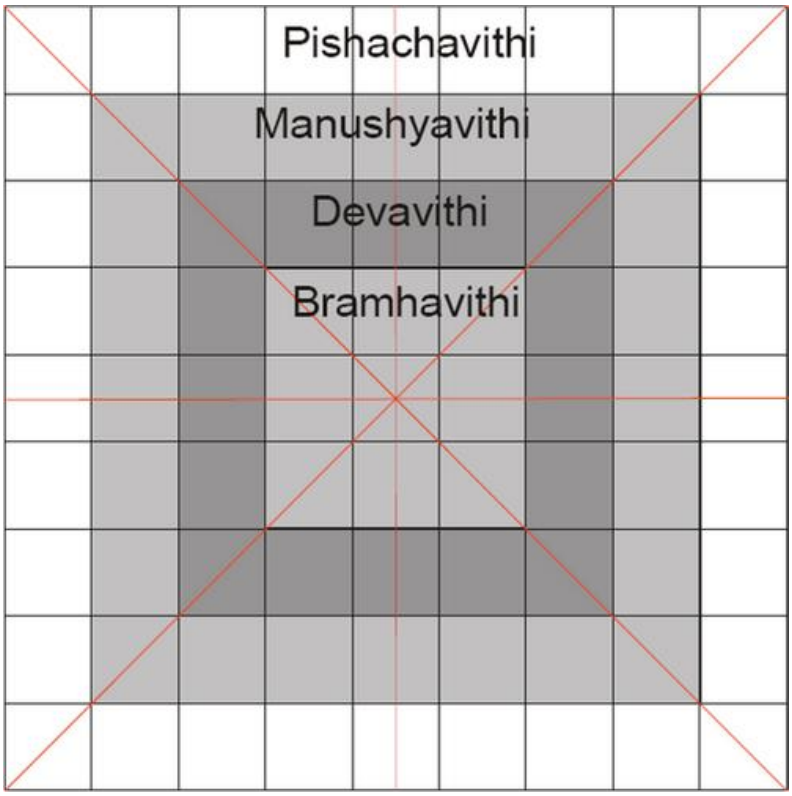
The Manduka or Manduka Vaastu Mandala of 8 x 8 = 64 squares reduces the veethis aligned in the Milky Way diagrams (figure 926 b) to four areas in a grid of 64 squares (figure 949 a). Its Brahma pada (4 padas) is a first belt around the central energy point. The Deivika pada (12 padas) defines a second concentric belt. The Manushya pada (20 padas) is a third concentric belt. The Paiaschika pada (28 padas forms a fourth concentric belt (figure 949 b):

> The central region of 9 squares is called Bramhavithi and has the highest concentration of energy. No construction should be done here. Surrounding it is Devavithi, the region of gods, and Manushyavithi, the region of humans. Construction is allowed in these two zones. The outermost area is called Pishachvithi, the region of darkness where again no construction is allowed.[739]

In other words, construction is limited to the two middle belts (Deivika and Manushya) and forbidden in the central and outer belts.

The 64 squares used for Brahmam as absolute space, also recur in the chess board and in the grid for Shiva as King of the Dance (Nataraja, figure 950 a). On other occasions, the padas are aligned with gods, 4 central ones for for Brahma, 2 each for Aayaka, Bhubrat, Mitra and Viviswa,1/2 each for Aapa, Avalsa, Savitha, SThran, IJith, Indra, RJith, Rudra in the Devika padas, none in the Manusya padas and 32 further gods in the Paisachika padas (figure 950b).

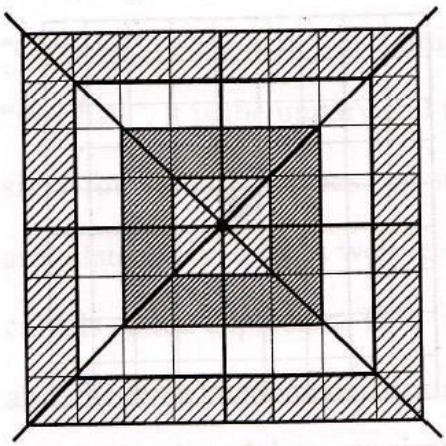
a.



b.

MANDUKA VAASTU MANDALA

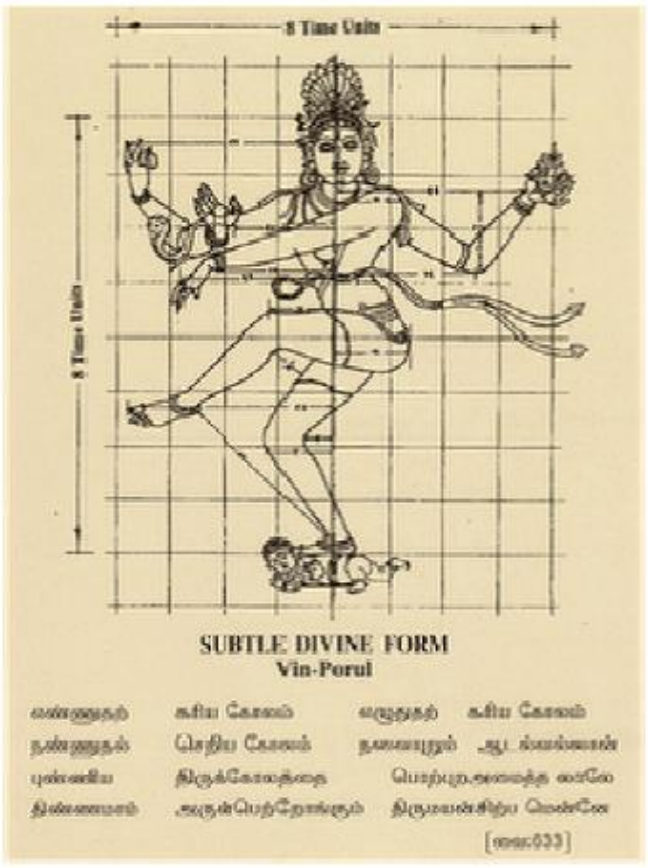
8 × 8 = 64 modulated spaces



Brahma pada (the first belt around the central energy point)	:	2×2=4 padas
Deivika pada (the second concentric belt)	:	12 padas
Maanusha pada (the third concentric belt)	:	20 padas
Paisachika pada (the fourth concentric belt)	:	28 padas
		64 padas

Figure 949 a Bramhavithi, Devavithi, Manushya vithi, Pischachavithi, b. Manduka Vastu Mandala

a.



b.

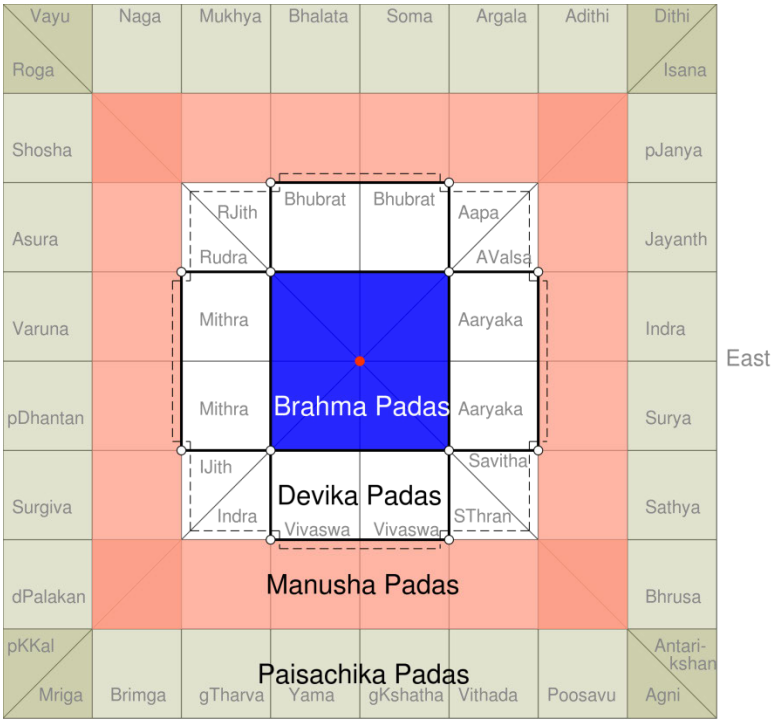
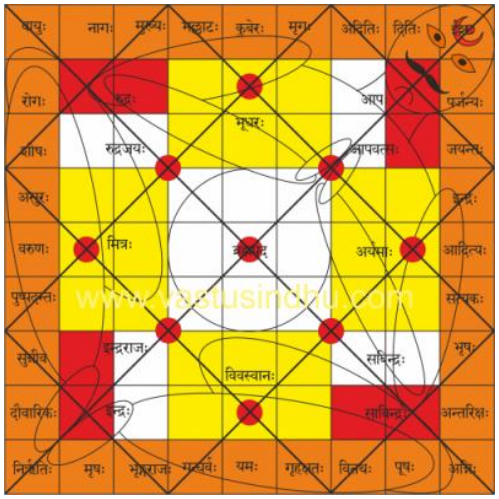
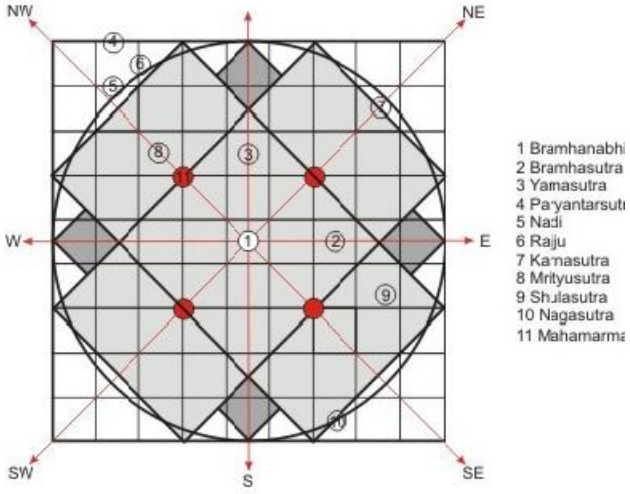


Figure 950 a. Nataraja and 8 x 8 grid, b. Manduka Mandala

a.



b.



c-d.

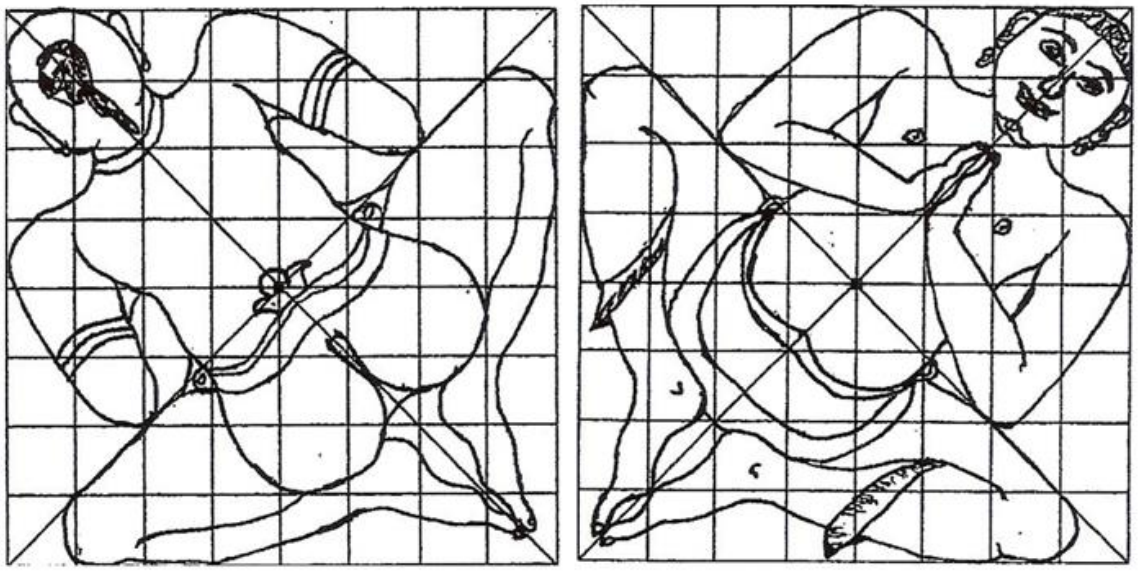
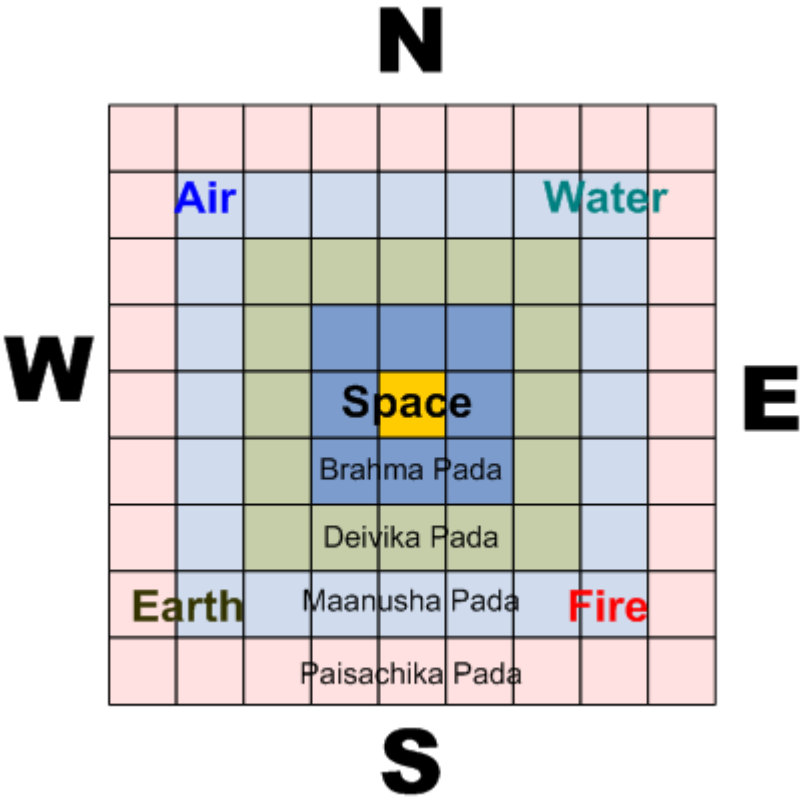
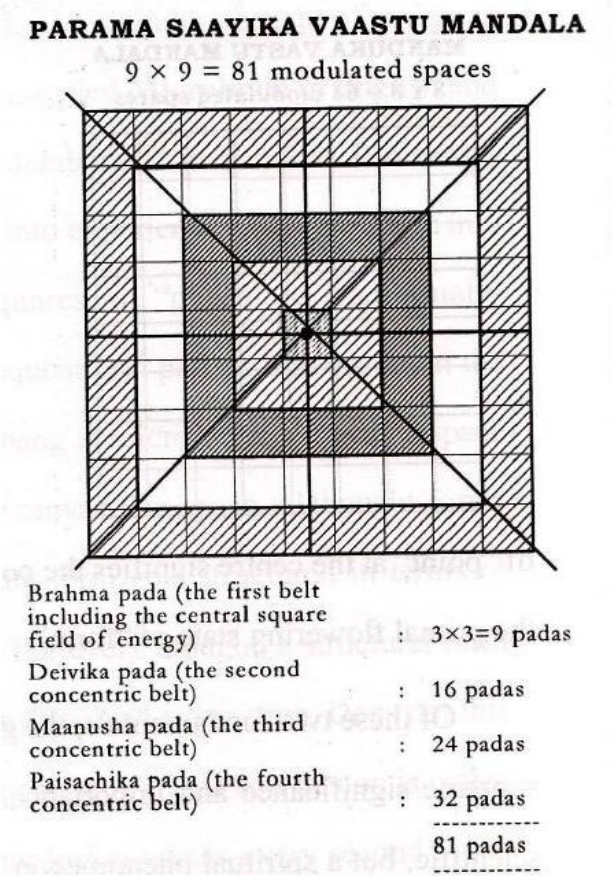


Figure 951 a-d. Vastu Mandalas.



a.



PARAMA SAAYIKA VAASTU MANDALA

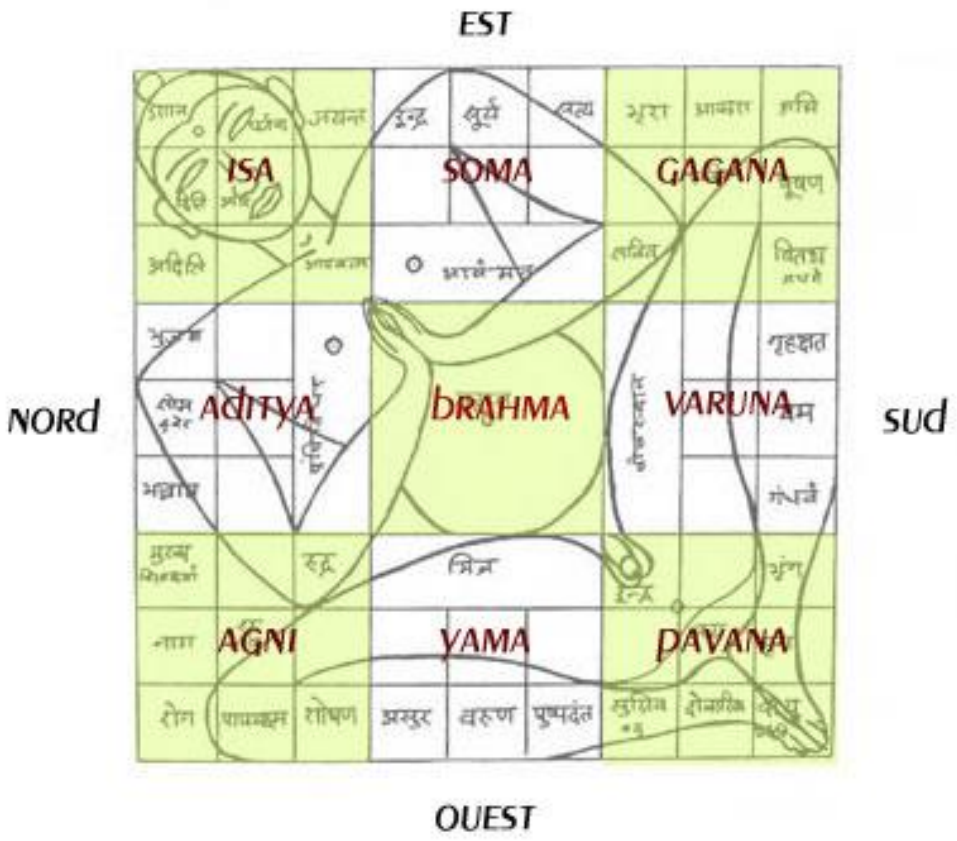
9 × 9 = 81 modulated spaces

Brahma pada (the first belt including the central square field of energy)	:	3×3=9 padas
Deivika pada (the second concentric belt)	:	16 padas
Maanusha pada (the third concentric belt)	:	24 padas
Paisachika pada (the fourth concentric belt)	:	32 padas
		81 padas

b.

Figure 952 a. Brahma Pada in Vastu, Paramasayika Vastu Mandala

a.



b.

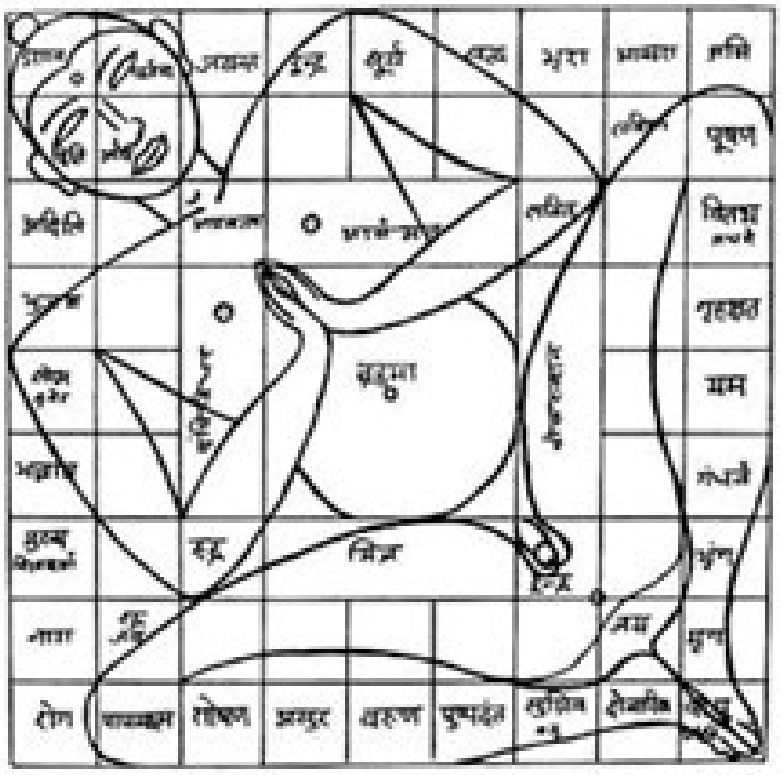
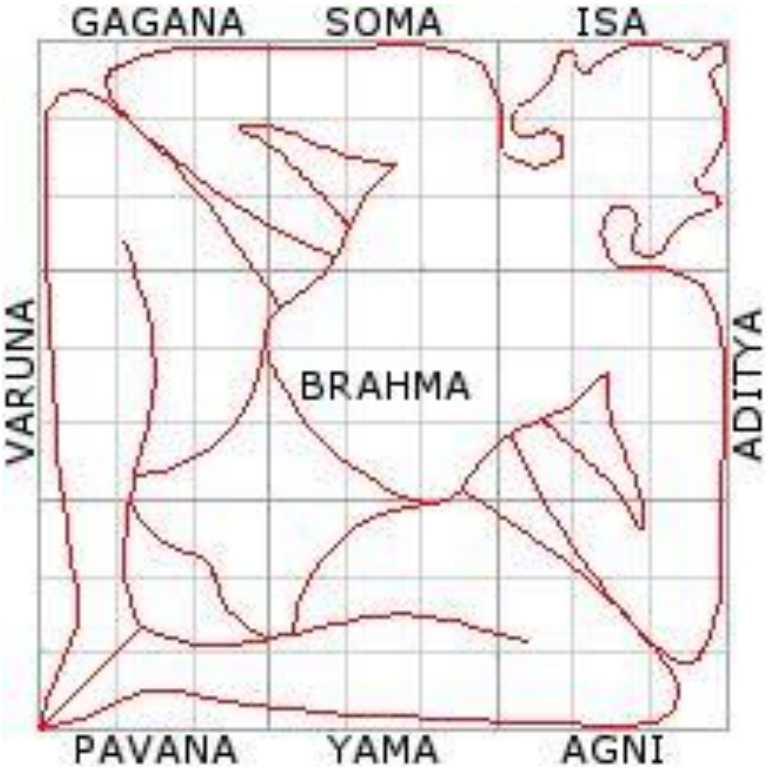


Figure 953 a-b. Vastu Purusha Mandala (9x 9 grid, Left facing).

a.



b.

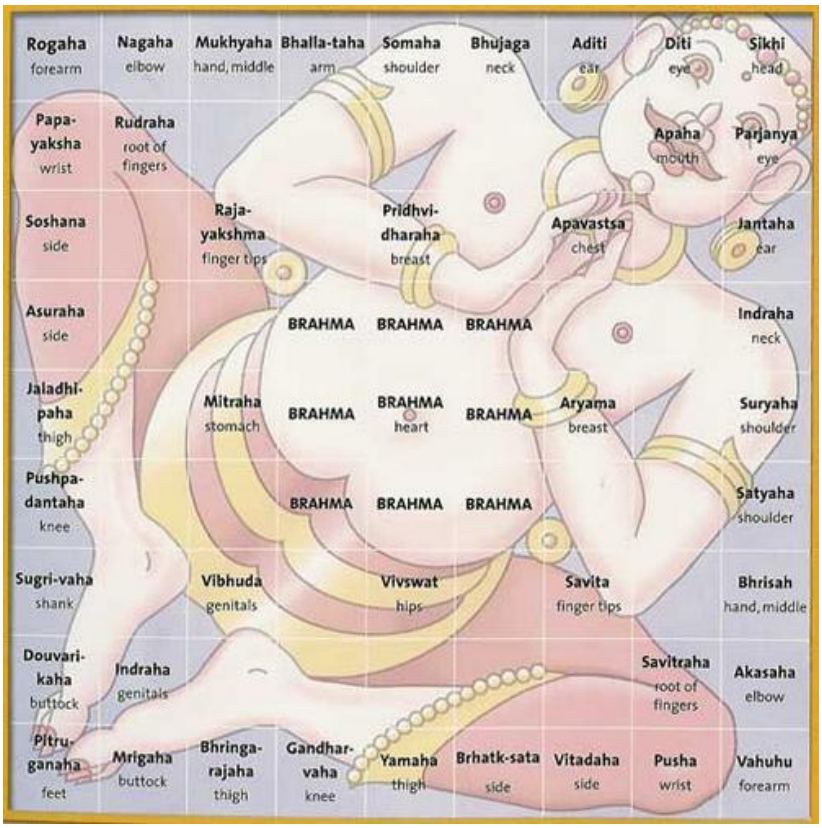
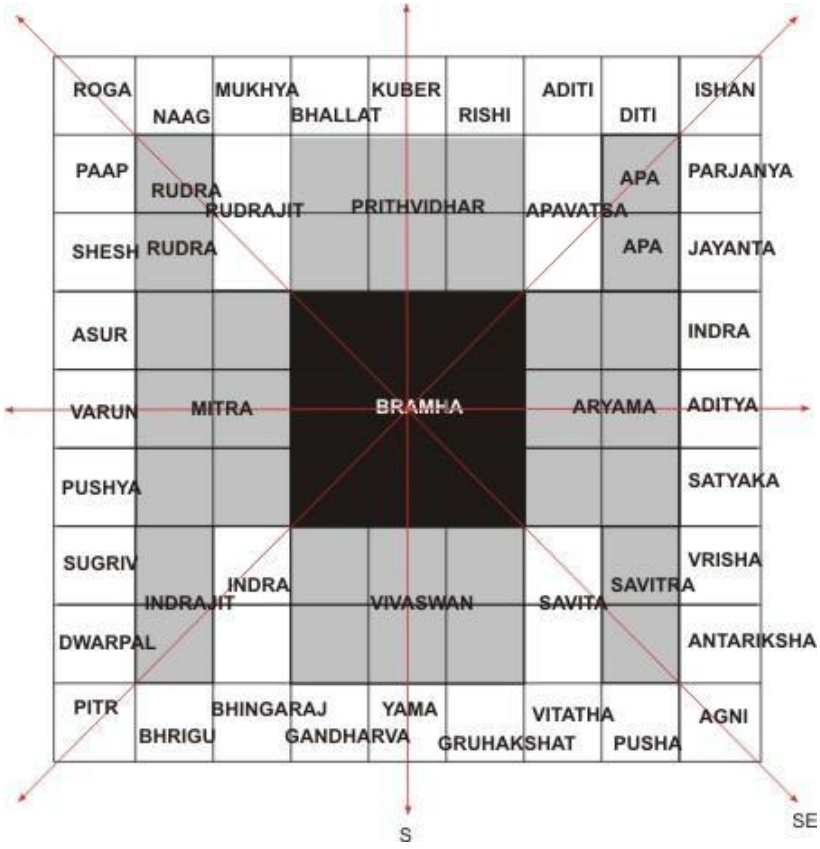


Figure 954 a-b. Vastu Purusha Mandala (9x 9 grid, Right-facing).

a.



b.

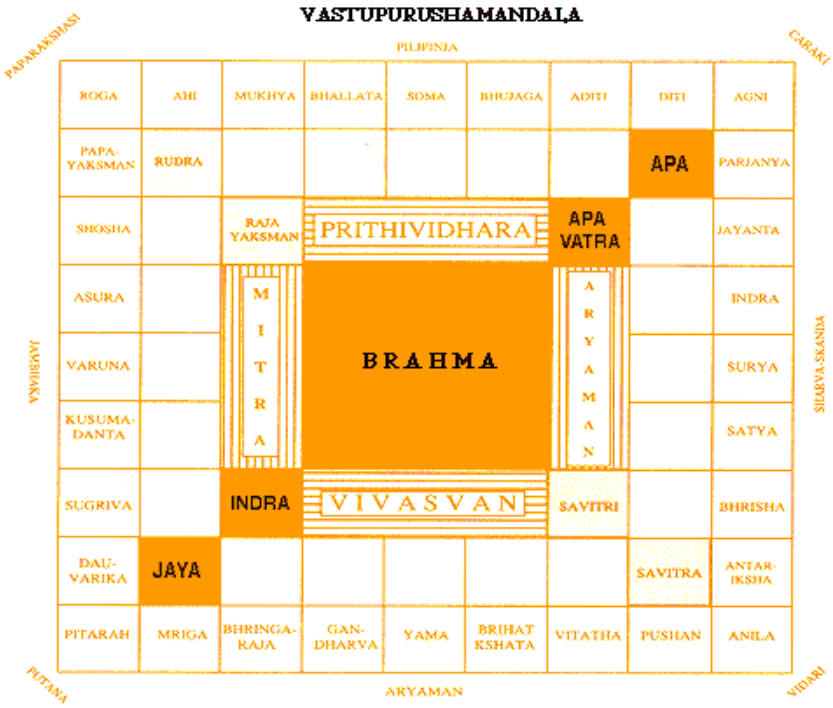
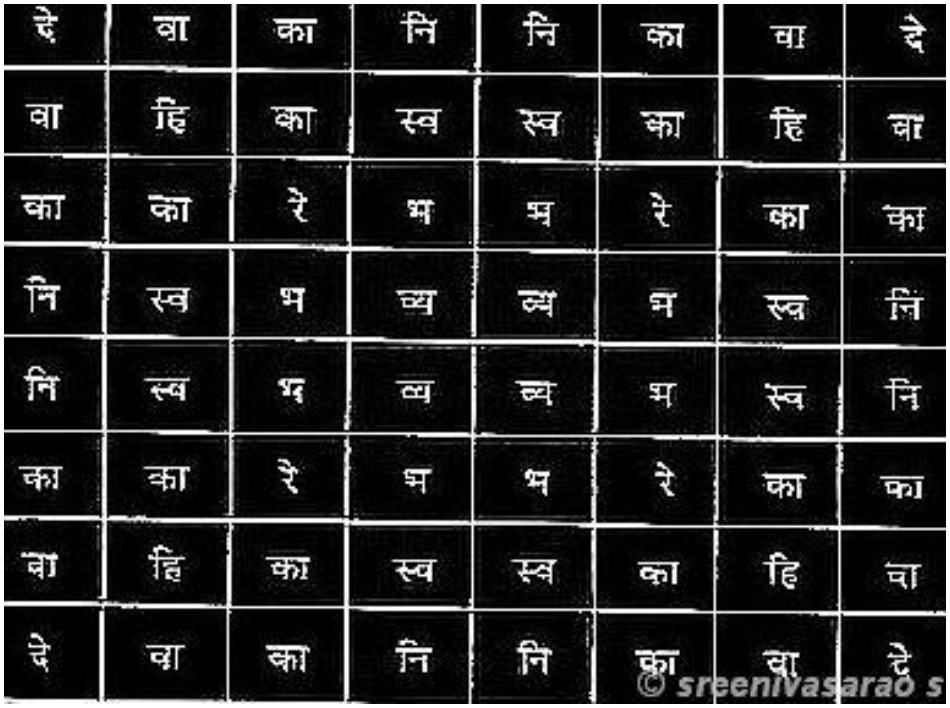


Figure 955 a-b Vastu Purusha Mandala.

a.

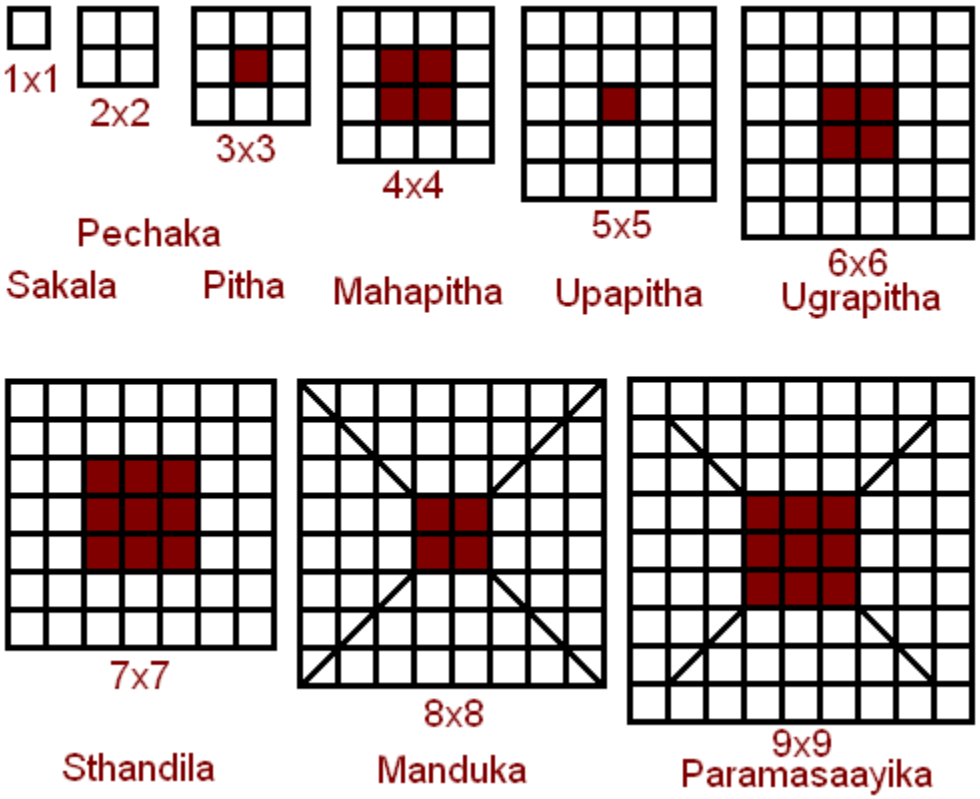


b.

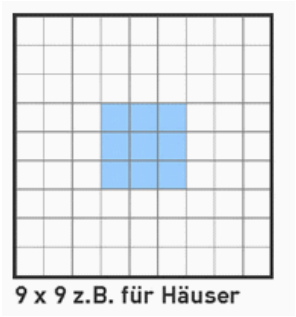
	EAST							
	अ/a	Krithika	Rohini	Mrigashirisa	Ardra	Punarvasu	Pusya	Aslesha	आ/ā
	Bharani	उ/u	अ/a	व/va	क/ka	ह/ha	ड/ḍa	ऊ/ū	Makha
	Aswini	ल/la	ऌ/ḷ	Vrishab	Mithun	Kark	ऌ/ḷi	म/ma	Poorva phalguni
	Revati	च/ca	Mesh	ओ/o	Nanda **Sunday Tuesday**	औ/au	Simha	ट/ṭa	Uttara phalguni
NORTH	Uttara bhadrapada	द/da	Meena	Rikta **Friday**	Poorna **Saturday**	Bhadra **Monday Wednesday**	Kanya	प/pa	Hasta	SOUTH
	Poorva bhadrapada	स/sa	Kumbh	अः/aḥ	Jaya **Thursday**	अं/aṁ	Tula	र/ra	Chitra
	Satabhisak	ग/ga	ऐ/ai	Makar	Dhanus	Vrischik	ए/e	त/ta	Swati
	Dhanista	ऋ/ṛi	ख/kha	ज/ja	भ/bha	य/ya	न/na	ऋ/ṛ	Visakha
	ई/ī	Sravana	Abhijit	Uttar Ashada	Poorva Ashada	Moola	Jyestha	Anuradha	इ/i
		WEST							

Figure 956 a. Sarvatobhadra Chakra (8 x 8), b Sarvatobhadra Chakra (9 x 9).

a.



b.



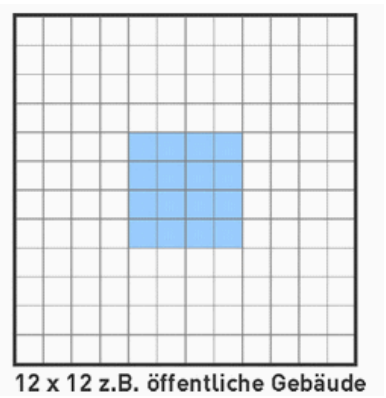


Figure 957 a. 9 Types of Mandalas,b. 9 x 9 grid for Houses, c. 12 x 12 grid for Public Buildings

In other examples, the 64 squares are aligned with 45 gods (figure 951 a), 11 gods (figure 951 b) or a single Purusha (cosmic man) viewed either frontally or from the back (figure 951 c-d).

13.3.2. Paramasyika Mandala

The Paramsayika or Parama Saayika Vaastu Manduka Vaastu Mandala of 9 x 9 = 81 squares reduces the veethis aligned in the Milky Way diagrams (figure 946 b) to four areas in a grid of 81 squares (figure 952 a). Its Brahma pada (9 padas) is a first belt around the central energy point. The Deivika pada (16 padas) defines a second concentric belt. The Manushya pada (24 padas) is a third concentric belt. The Paiaschika pada (32 padas) forms a fourth concentric belt (figure 952 b).

Alternatively, this 9 x 9 grid is called the Vastu Purusha Mandala. According to story Brahma created the Purusha (cosmic man) who then began causing unintended chaos. First, the Gods of the eight directions (Astha Dikapalakas) were called in to help (figures 953 a, 954 a).[740] Eventually, a concerted effort of 45 gods (13 in the inner part, 32 in the outer part) succeeded in pinning the Purusha down.[741] The names of these gods are typically included on diagrams of the Vastu Purusha (figure 953 b), sometimes with the corresponding anatomical parts (figure 954 b). In other versions the grid is shown with only the names of gods and without the image of the cosmic man (figure 955 a-b).

13.3.3. Sarvatobhadra Chakra

The Sarvatobhadra chakra (mandala) was discussed earlier in Appendix 12. It sometimes occurs in an 8 x 8 grid in the context of 64 letters (figure 11 a) or as a 9 x 9 grid where one of the concentric belts contains 24 letters (figure 11 b). The same systems used for organizing letters are also used for organizing space.

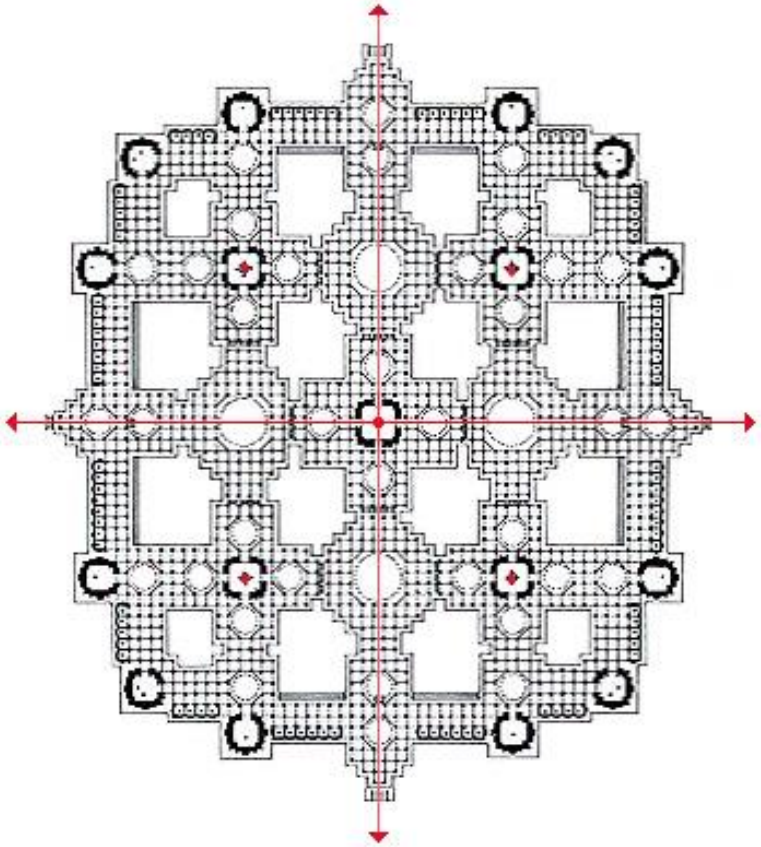
12.3.4. 32 Mandalas

The 8 x 8 and 9 x 9 grids are part of a much larger system. The first nine grids, corresponding to those used for magic squares, each have names (figure 957 a). 9 x 9 grids are used for houses. 12 x 12 grids are used for public buildings (figure 957 b-c). Indeed, there are 32 Mandala grids (table 228)[742] ranging from 1x1 for altars to 32x32 for townships:

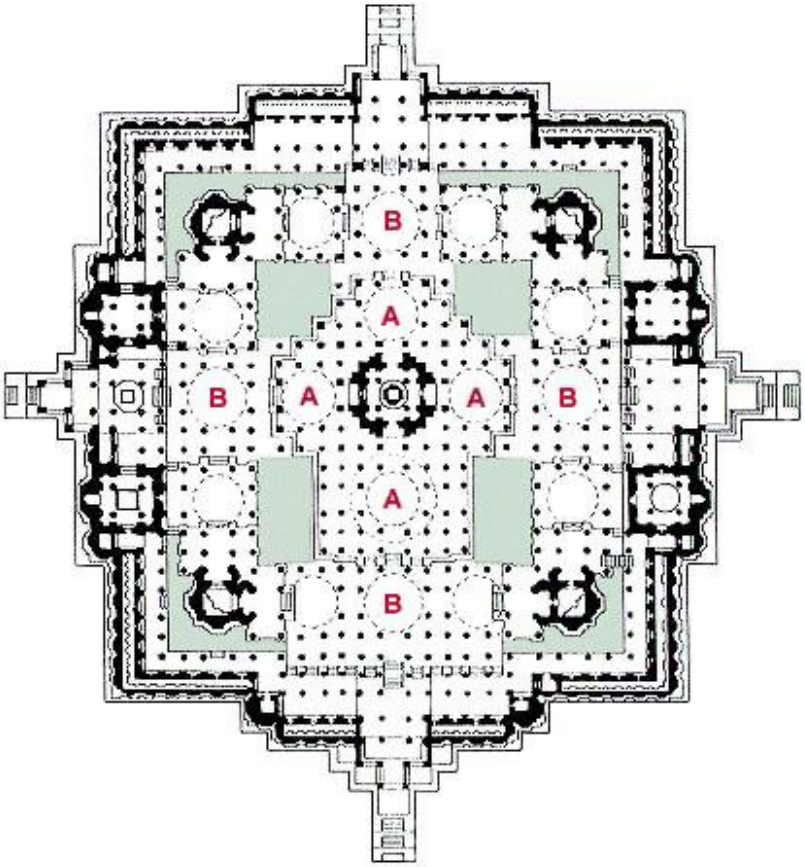
> The vertical, horizontal and diagonal lines of the Vastumandal define various cosmic energies and their flow paths. Each side of the Vastumandal is divided into several different parts called pada. Mandals are drawn from 1×1 pada for designing ceremonial altars up to 32 x 32 pada for designing townships. The most common mandal, however, is of 9×9 pada which is generally accepted for all building designs. Each pada is governed by a deity whose encoded name carries the attribute of that pada. [743]

12.3.5. Ideal Buildings

Hence grids used to map the heavens also serve as plans for earthly architecture. Various ideal and real buildings implicitly show a grid system (figure 958 a-b). Sometimes the grid is explicit (figure 959a). Indian plans look very much like Western masterpieces (figure 959 b).



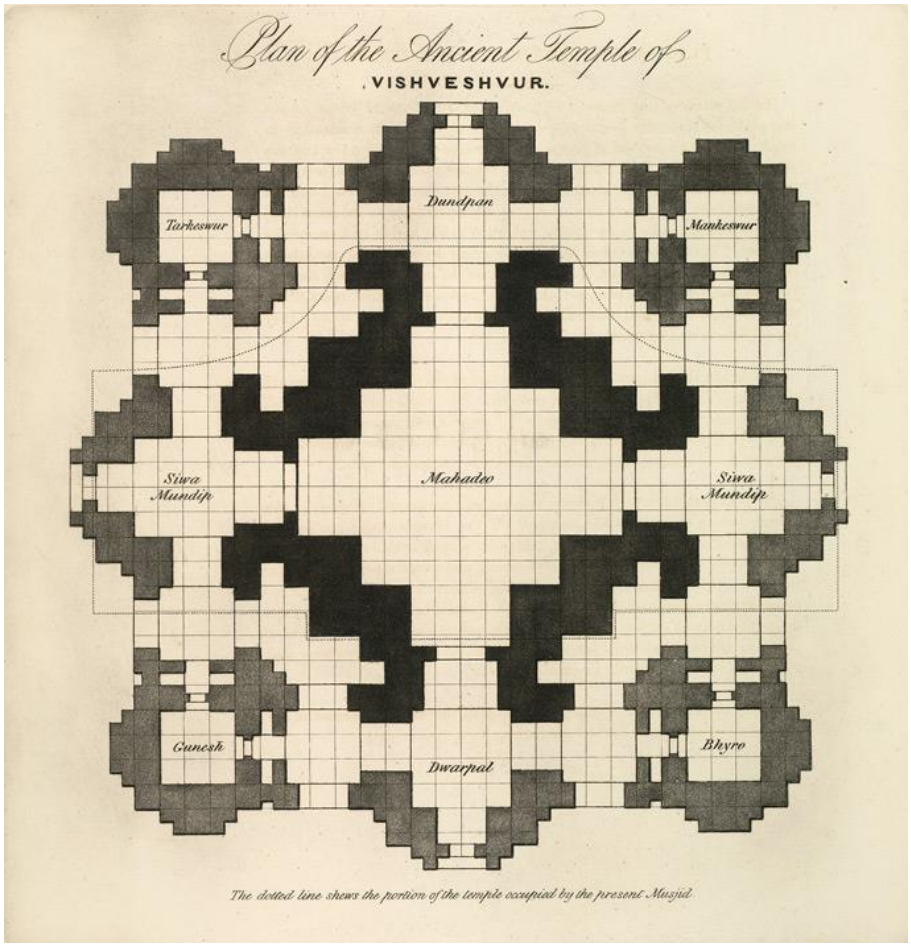
a.



b.

Figure 958 a. Ideal Plan of Jain Temple, b. Adinath Temple, Ranakpur

a.



b.

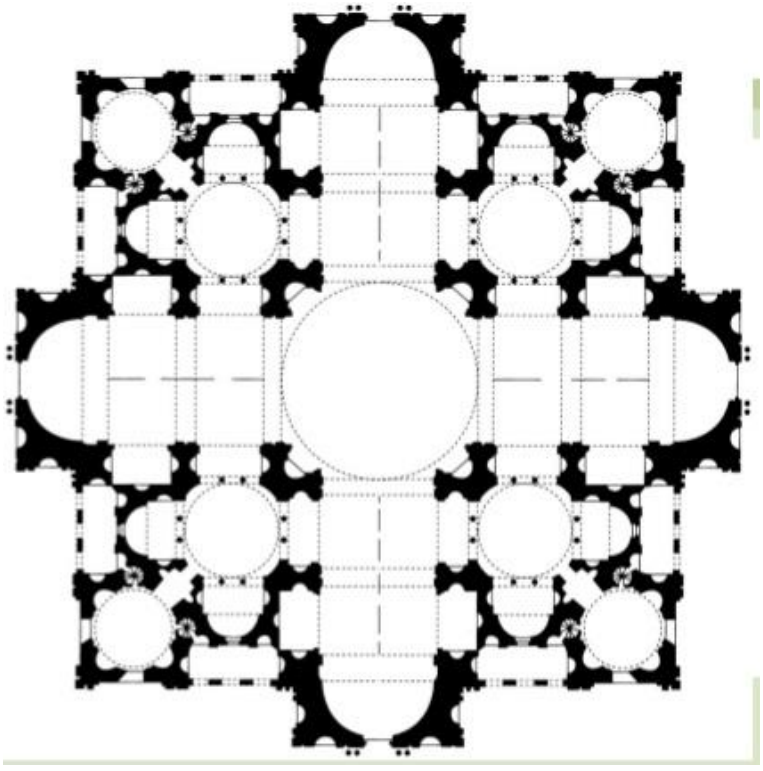
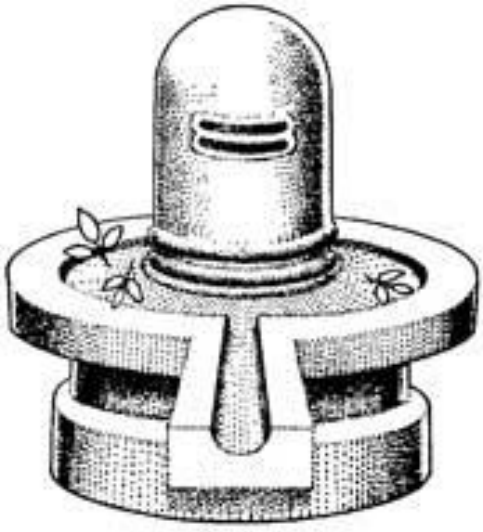


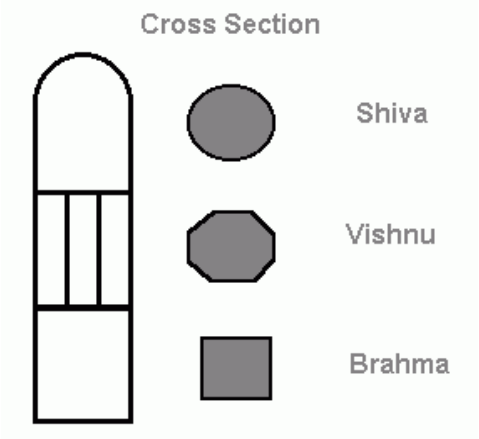
Figure 959 a. Vishveshur, b. Bramante, Saint Peter

a-b  

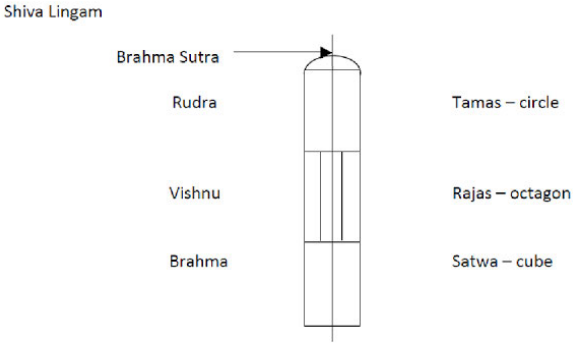
c. 

Figure 960 a Shiva Linga, b. Hittite Oil Lamp, c. Shiva Linga (Kotilingeshwara).

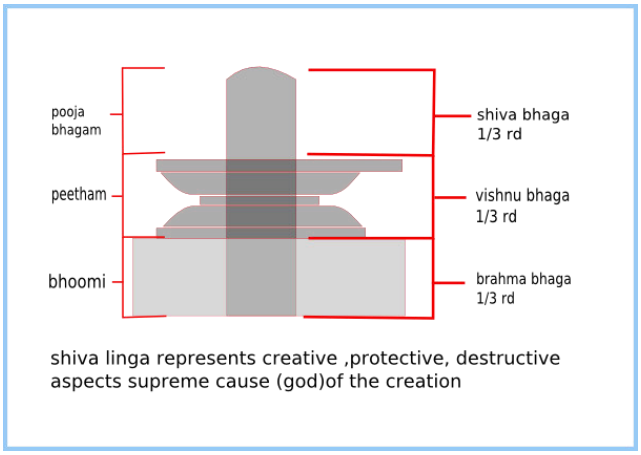
a.



b.



c.



d.

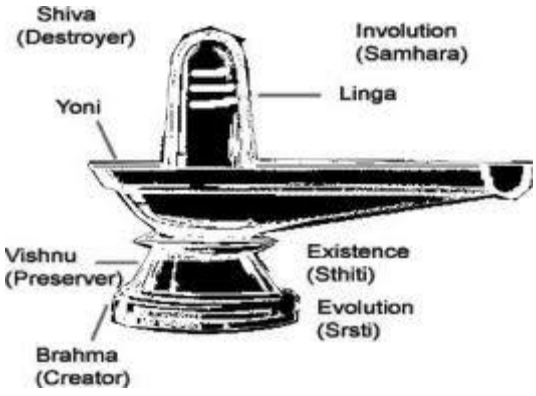


Figure 961 a-d. Shiva Linga Cross Section

a. 

Figure 962 a. Pillar in Main square Lalitpur.

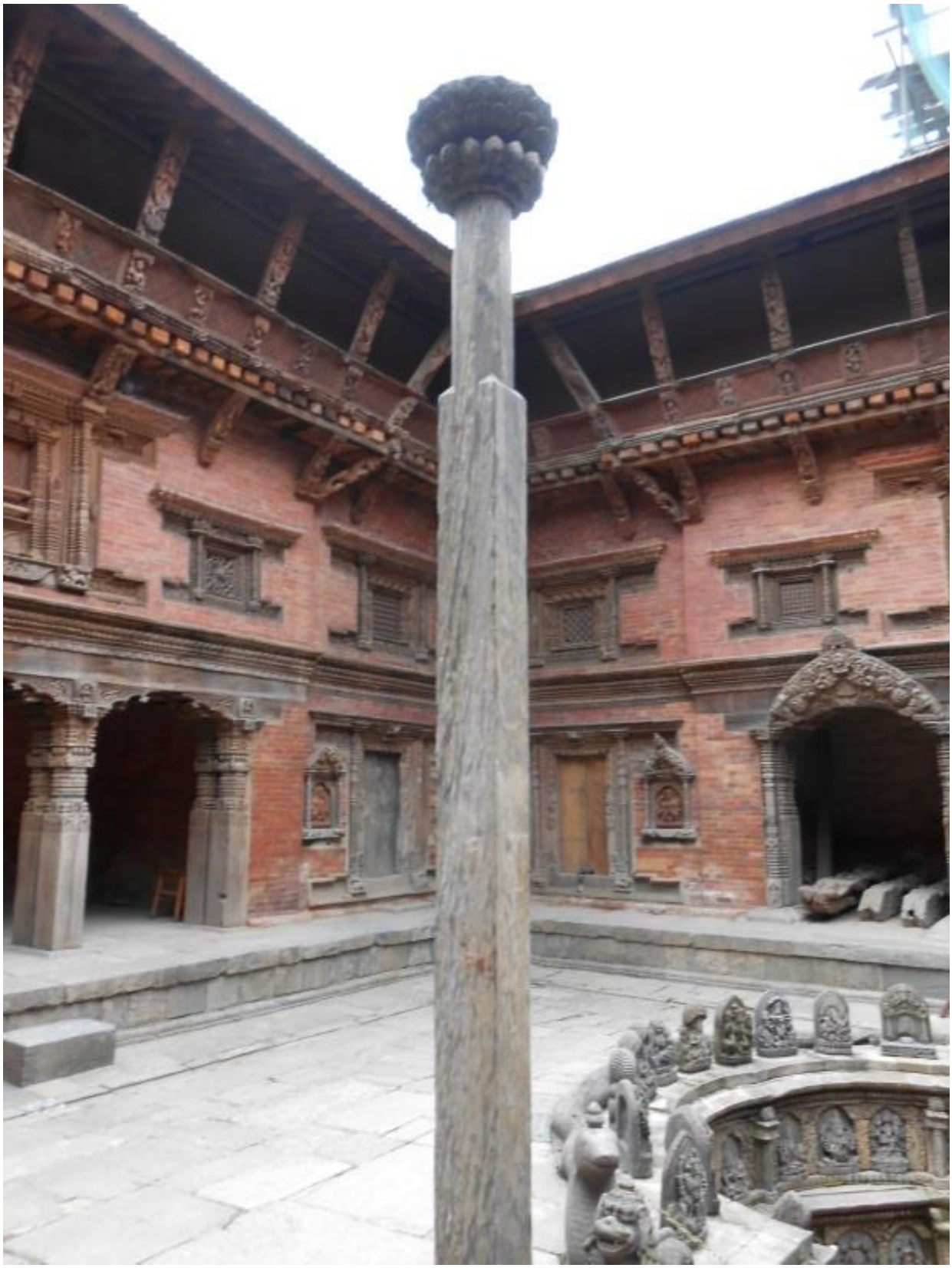
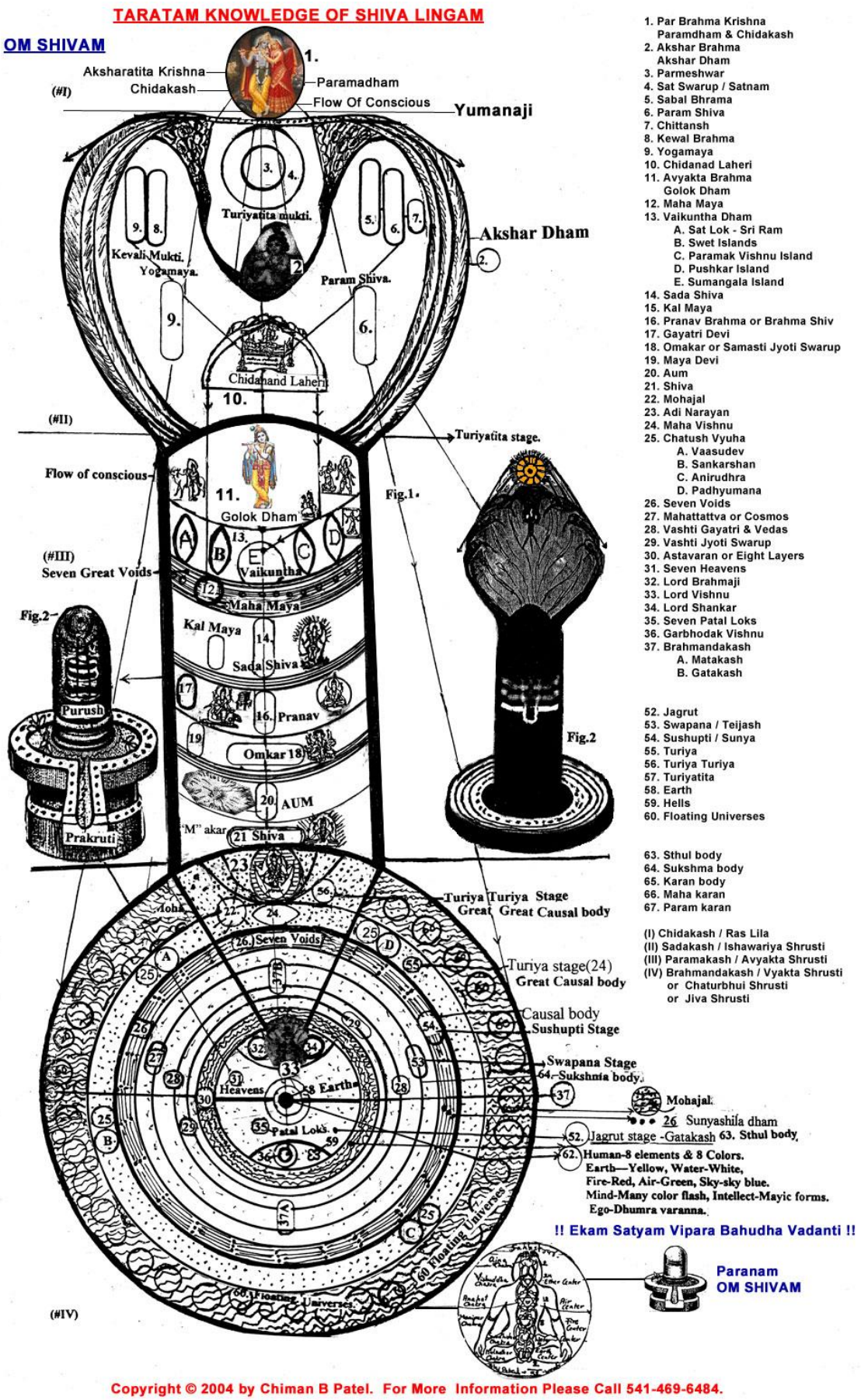
a. 

Figure 963 a. Pillar in Temple Compound of Main Square, Lalitpur.



a.

Figure 964. Taratam Knowledge of Shiva Linga:

13.3. Shiva Linga

The shiva linga offers a fascinating example of cosmic dimension in terrestrial constructions.

13.3.1. Shiva Linga Symbols

The linga, in the form of the genital organ of Shiva, is a "symbol of the energy and potential of God, Shiva himself."[744] It typically appears with "the yoni, a symbol of the goddess or of Shakti, female creative energy," [745]which has the shape of a female generative organ. Shiva lingas are sometimes small (figure 960 a) with a general shape recalling oil lamps in the West (figure 960 b). The lingas come in a great variety of sizes, the largest found at Kotilingeshwara (figure 960 c).

What appears, at first sight, to be a simple phallus shape, has three distinct components (figure 961 a): a square base, an octagonal central section and a circular upper section, representing the gods Brahma, Vishnu and Shiva (Rudra), and corresponding to the three gunas: essence, activity, inertia (sattva, rajas, tamas)[746] respectively (figure 961 b). Thus the shiva linga is ultimately a symbol of the trimurti.

The shiva linga further represents the creative, protective and destructive aspects of the supreme cause (figure 961 c), also associated with the trimurti (or trinity of Brahma, Vishnu, Shiva) and three states of existence: evolution, existence and involution (srsti, sthiti, samhara, figure 961 d) and the three worlds.

13.3.2. Columns

Such threefold columns are very common in countries such as Nepal and India (figures 962-963). A single column, corresponding to the spine (shushumanh) in the body, thus becomes a model of the trinity and the universe.

13.3.3. Taratam Knowledge

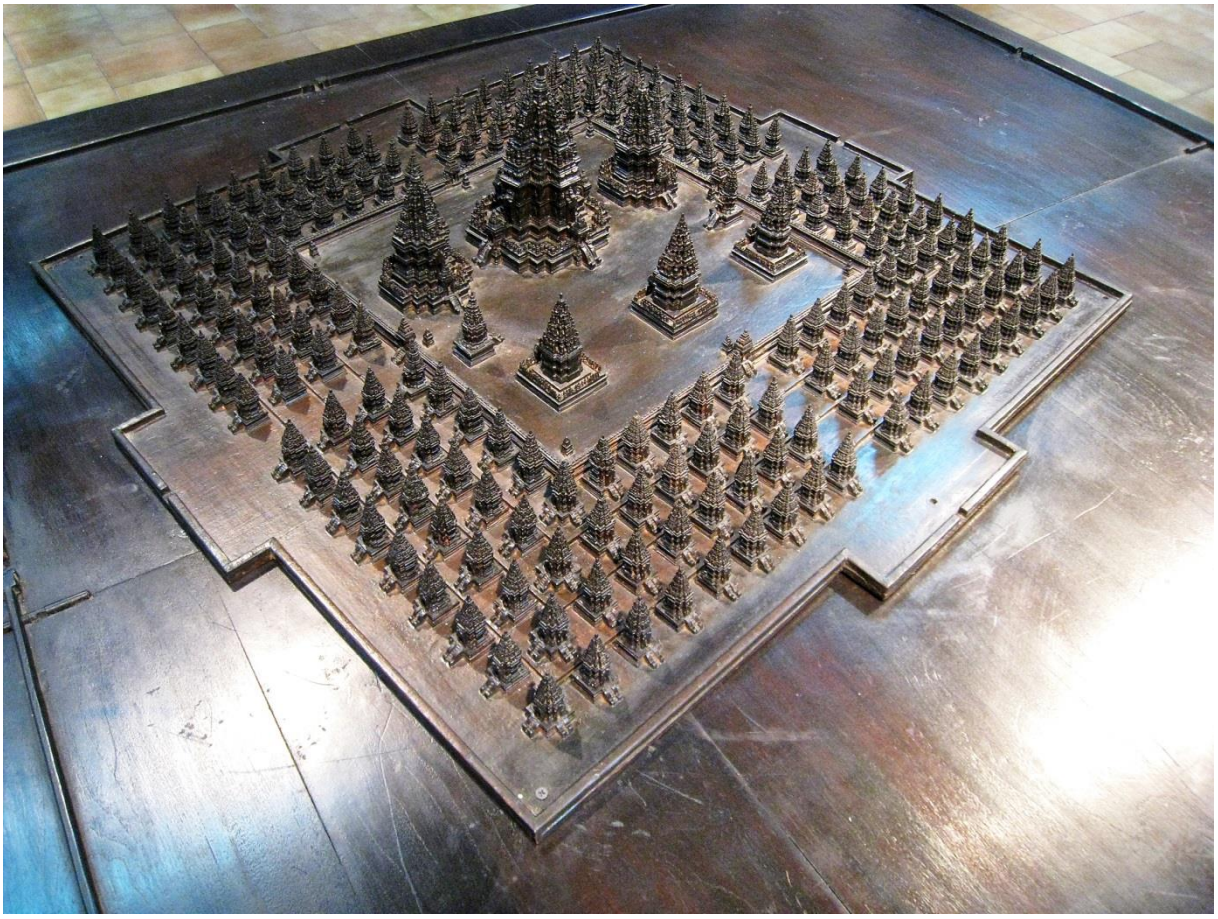
In the Taratam Knowledge of Shiva Linga, this symbol becomes a complex compendium of the cosmos with no less than 69 named parts (figure 964). The details of this symbolism are not our concern here. Rather, it is to note the diversity of trimurti symbolism. Translated literally, trimurti, means three faces. In the Taratam, Brahma occurs in different versions at 1, 2, 5, 8, 11, 16 and 32. Shiva appears at 6 and 32 while Vishnu appears at 24, 33 and 36. The letter AUM appears at 20.

13.4. Temples

13.4.1. Temples as Trimurti

In other contexts, as at Prambanam, the trimurti become three interdependent temples (figure 965 a-b, figure 966 a). A cross section of the Shiva temple shows that it again represents the three worlds (Svarloka, Buvarloka, Bhuloka) corresponding to the head, body, foot of man (figure 966 b). The symbolism shared by three gods in the shiva linga is now adopted by the god Shiva alone.

a.



b.

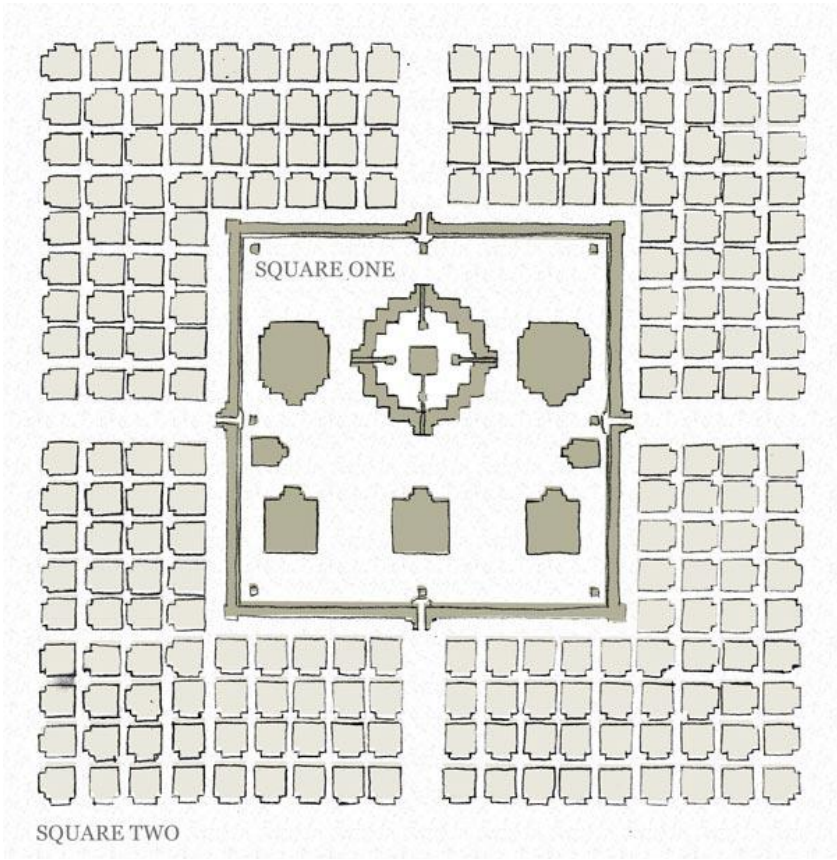


Figure 965. Prambanam a.Architectural Model, b. Ground Plan

a. 

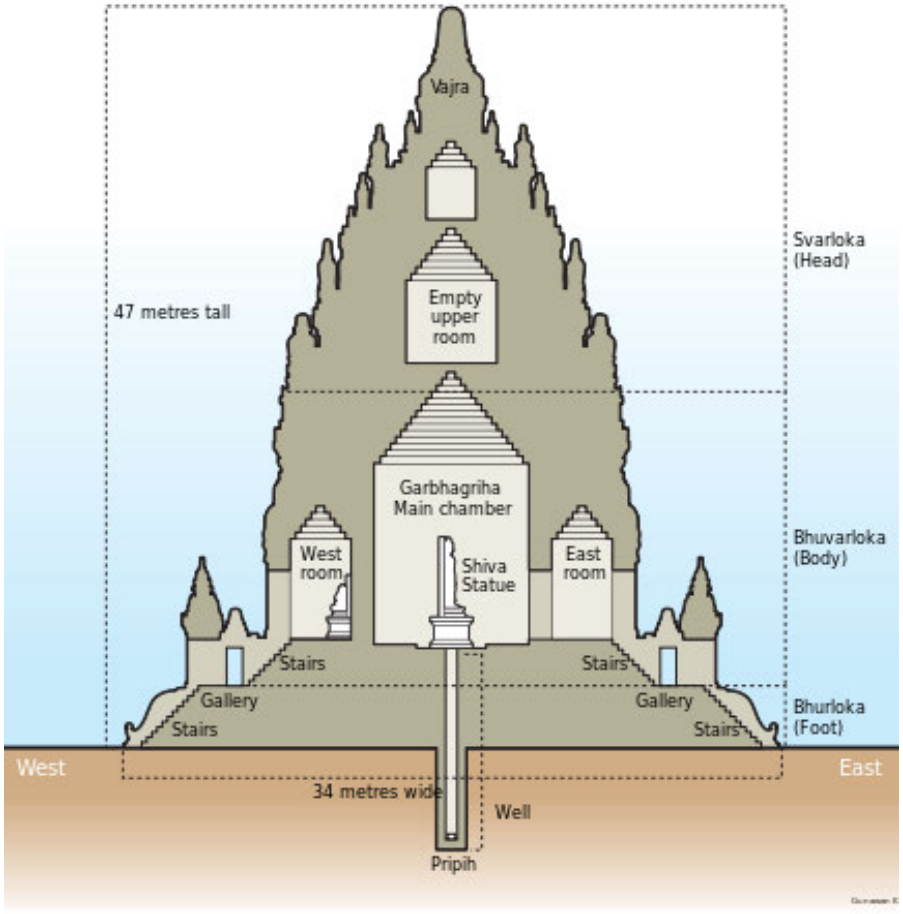
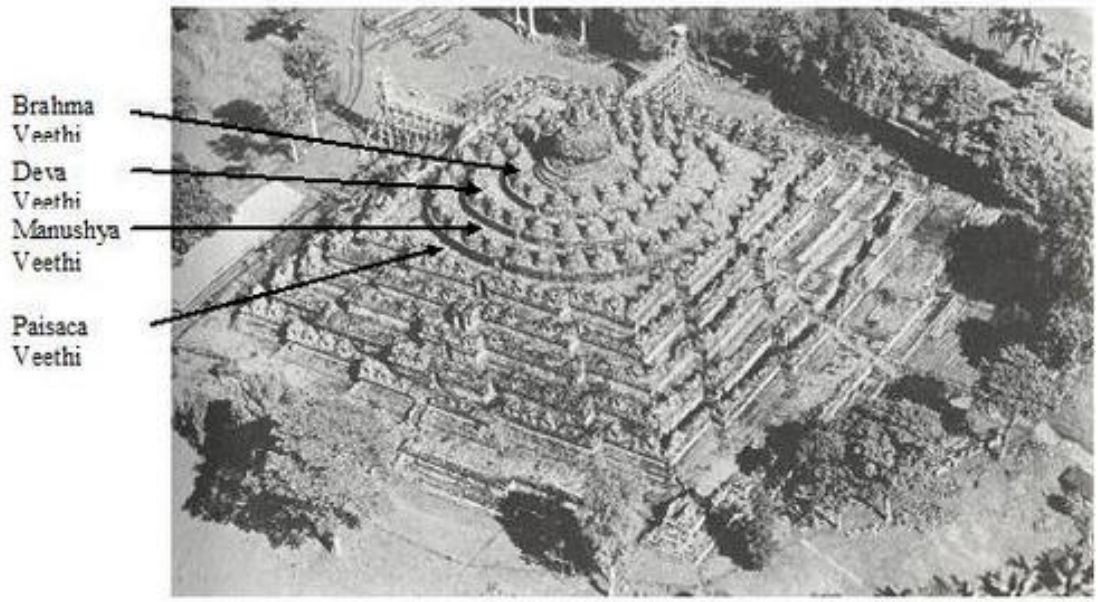
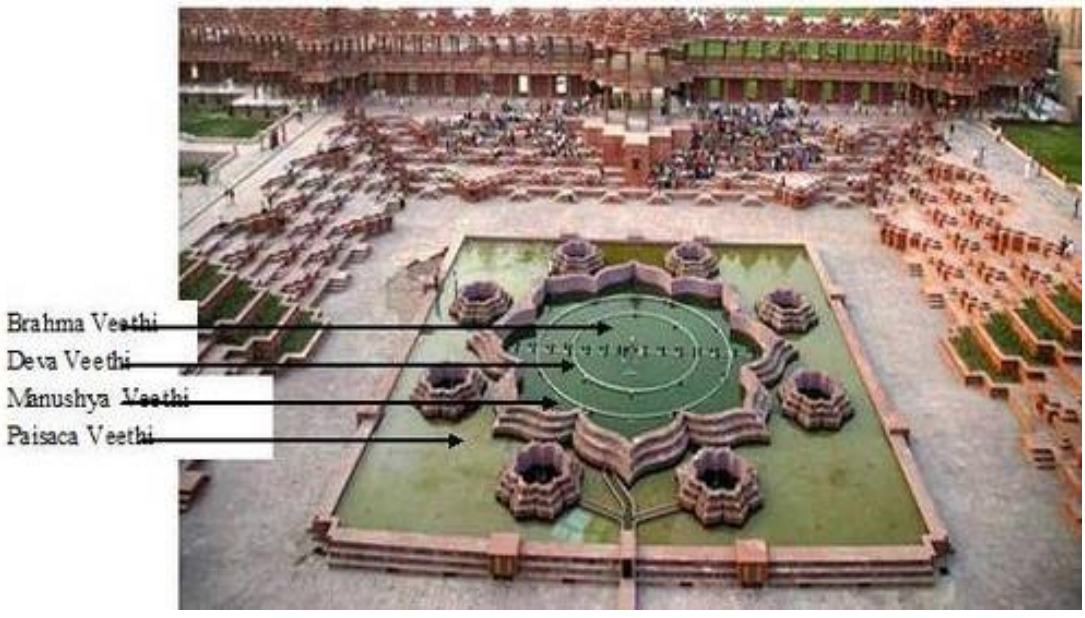
b. 

Figure 966. Prambanam a. Frontal View, b. Shiva Temple in Cross Section



Borbodur temple in Indonesia (Buddhist) - Old

a.

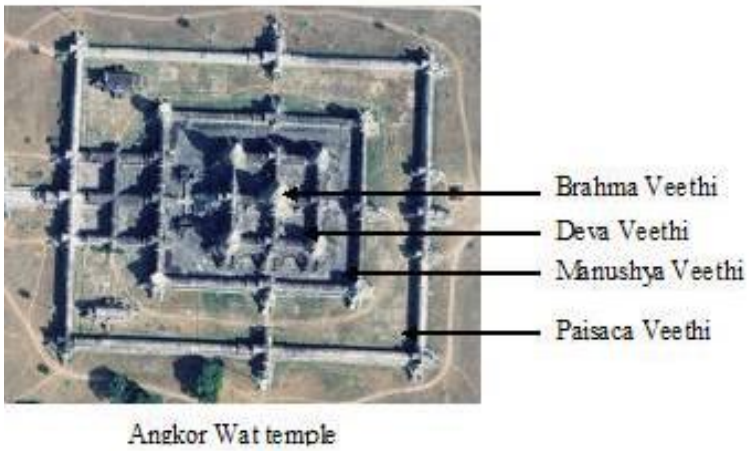


b.

967 a. Brahma Veethi, Deeva Veethi, Manushya Veethi, Paisaca Veethi in a. Indian Courtyard, b. Borobodur.

a. 

b. 

c. 

Angkor Wat temple

Figure 968 a.-c. Angkor Wat Temple

a.



b.

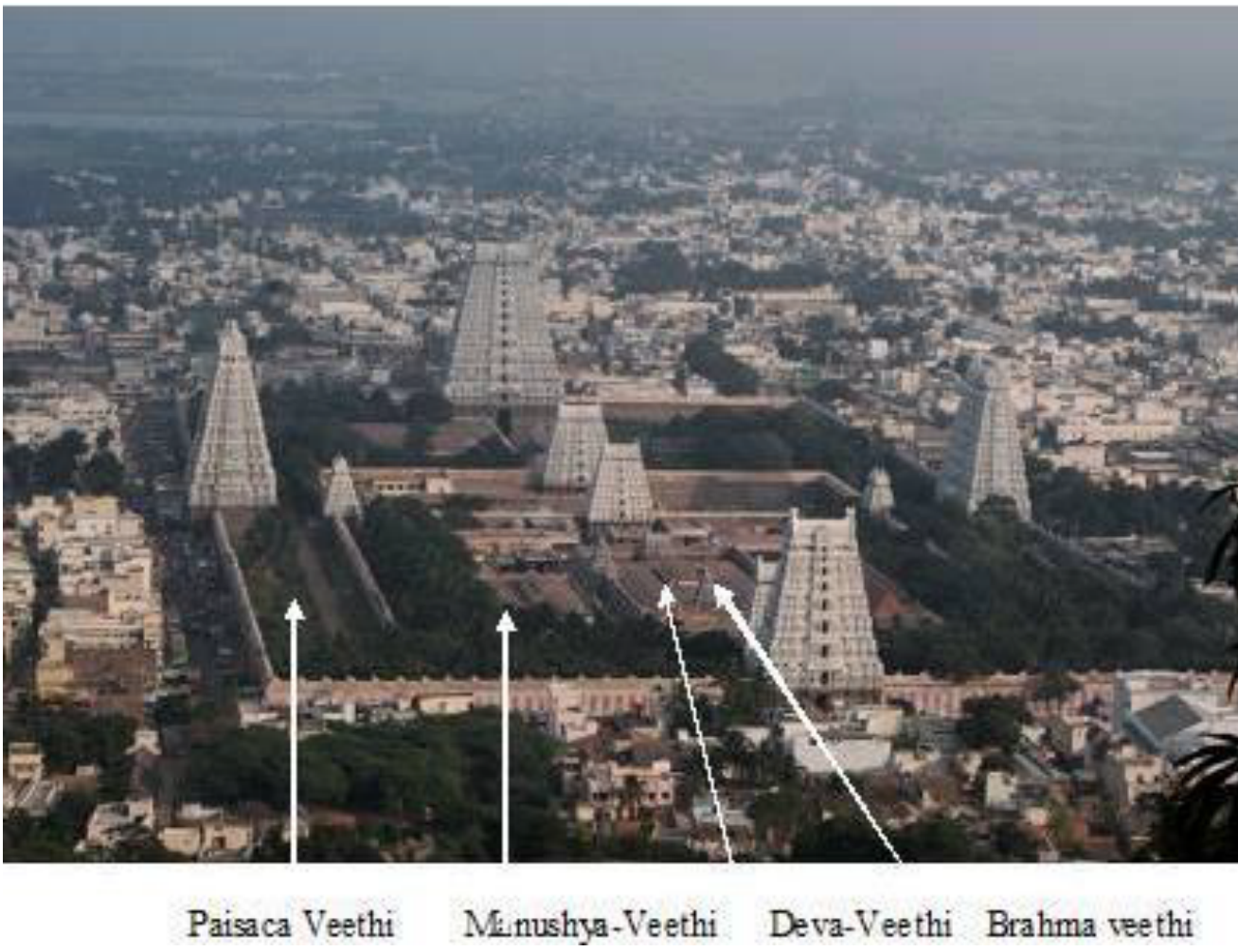


Figure 969 a. Annamalaiyar Temple, b. Brahma Veethi, Deeva Veethi, Manushya Veethi, Paisaca Veethi in Annamalaiyar Temple.

13.4.2. Temple as Cosmos

Elsewhere, Brahma Veethi, Deeva Veethi, Manushya Veethi, Paisaca Veethi encountered in maps of the Milky Way (figure 946 b) are integrated into an Indian courtyard (figure 967 a), the architectural complexes of Borobodur (figure 967 b), Angkor Wat (figure 968 a-c) and the Annamalaiyar Temple (figure 969 a-b). Again, grids for mapping the heavens become blueprints for the ground-plans of major sites of sacred architecture on earth. Sites such as Borobodur and Angkor Wat are also symbols of Mount Meru.

13.4.3. Temple as Seated Cosmic Man

In Appendix 12 we noted how a seated yoga posture and its inverse were the basis of the Slavic letters Ya Yá (ЯаЯá figure 970 a). This posture is found in Shri Kashi Vishwanath Ji), where the god is divided into 19 bodily parts, 10 of which are accompanied by a shiva linga symbol (figure 970 b). The posture also recurs in anthropomorphic cosmic constructions where the temple serves as the body of the deity (figure 971 a) and in the physical world as a Dravida Vimana (figure 971 b).

13.4.4. Temple as Reclining Cosmic Man

In other cases, the temple imitates a reclining cosmic man. Now, the head corresponds to the sahasrara chakra and to the Vimana tower. The body corresponds to Maha Mandapam and the Adhikara Nandi. The generative organ aligns with the muladhara chakra and with the Dwajastambham Tower, while the feet align with the Gopuram (figure 972 a –b). These alignments are more clearly visible in a ground plan of cosmic man and temple (figure 973 a)

When aligned with the Hebrew Cabalistic Tree it becomes clear that the area of the seven chakras is represented by the five planets Saturn, Jupiter, Mars, Sun, Venus (figure 973 b, cf. 974 a). By contrast, a Christian paradigm, reduces the cosmic man to the confines of a six sided cube within the perimeter of an oval shape (figure 974 b).

13.4.5. Temple as Standing Cosmic Man

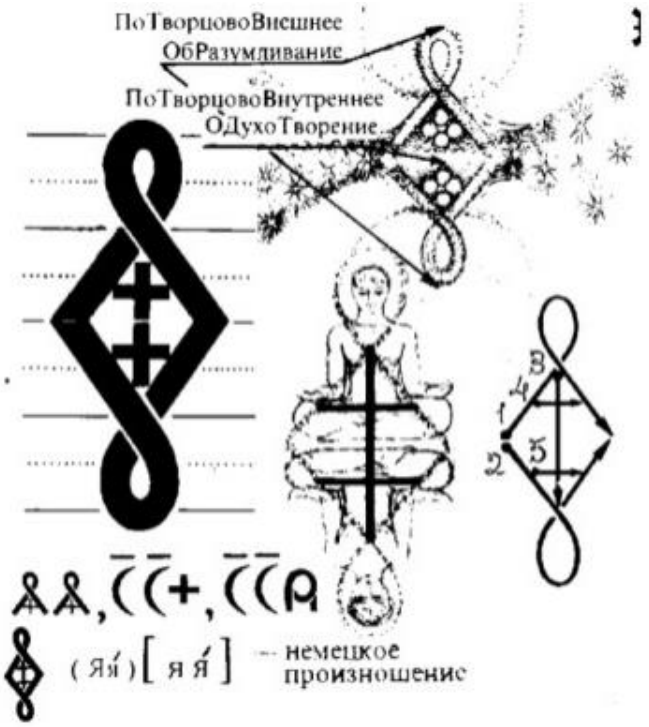
Other mystical Christian digrams entail a standing cosmic man in which an attempt is made to correlate the planets of the solar system with the chakras in the body (figure 975 a). The Anatomiae Occultii shows how this relates to both the temple of Solomon and Castle of Camelot. On closer inspection, it is clear that the planets and zodiac signs bear no physical relationship to the constructions. Their role is symbolic.

13.5. Planets and Candelabra

13.5.1. Planets

In other cases, there is a clearer relationship between the physical planets and their correspondences. They may be represented in terms of relative size (figure 976 a) or relative distance (figure 976 b) or chronologically in keeping with the days of the week in a heptagon

a.



b.

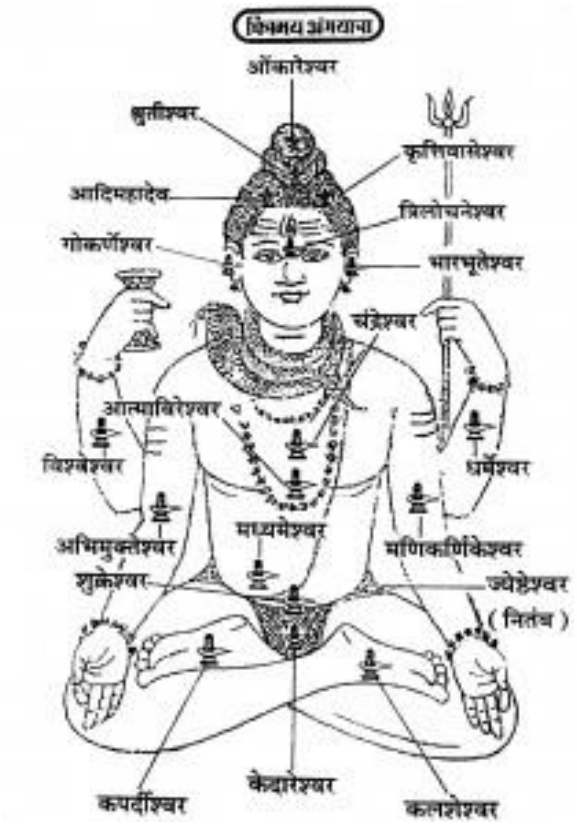
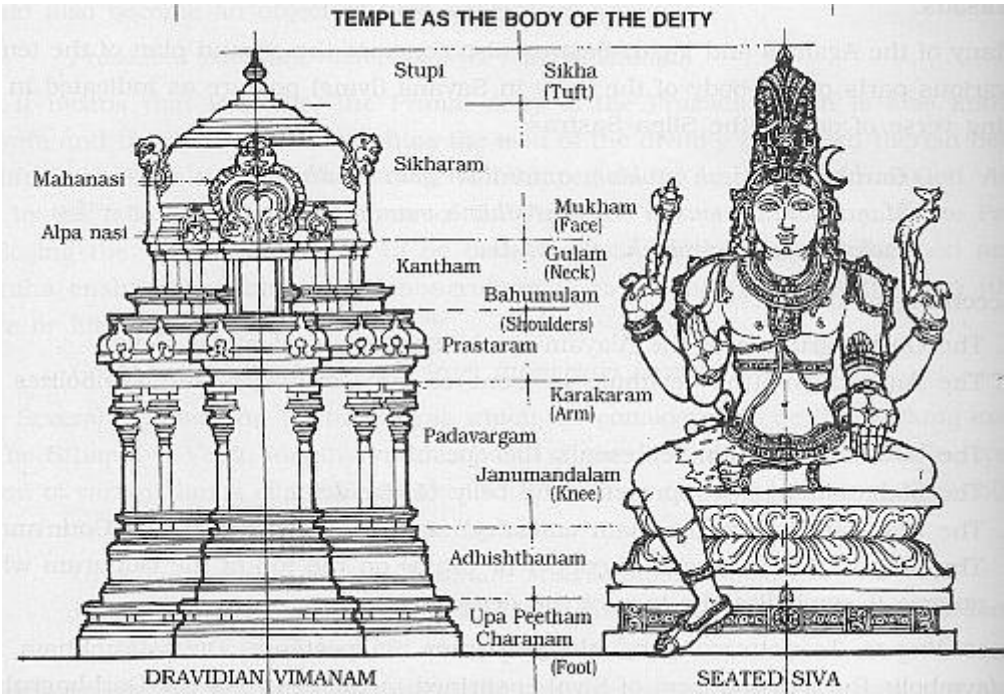


Figure 970 a. Я я (VseYaSvetnaya 130), b. Shri Kashi Vishwanath Ji

a.



b.

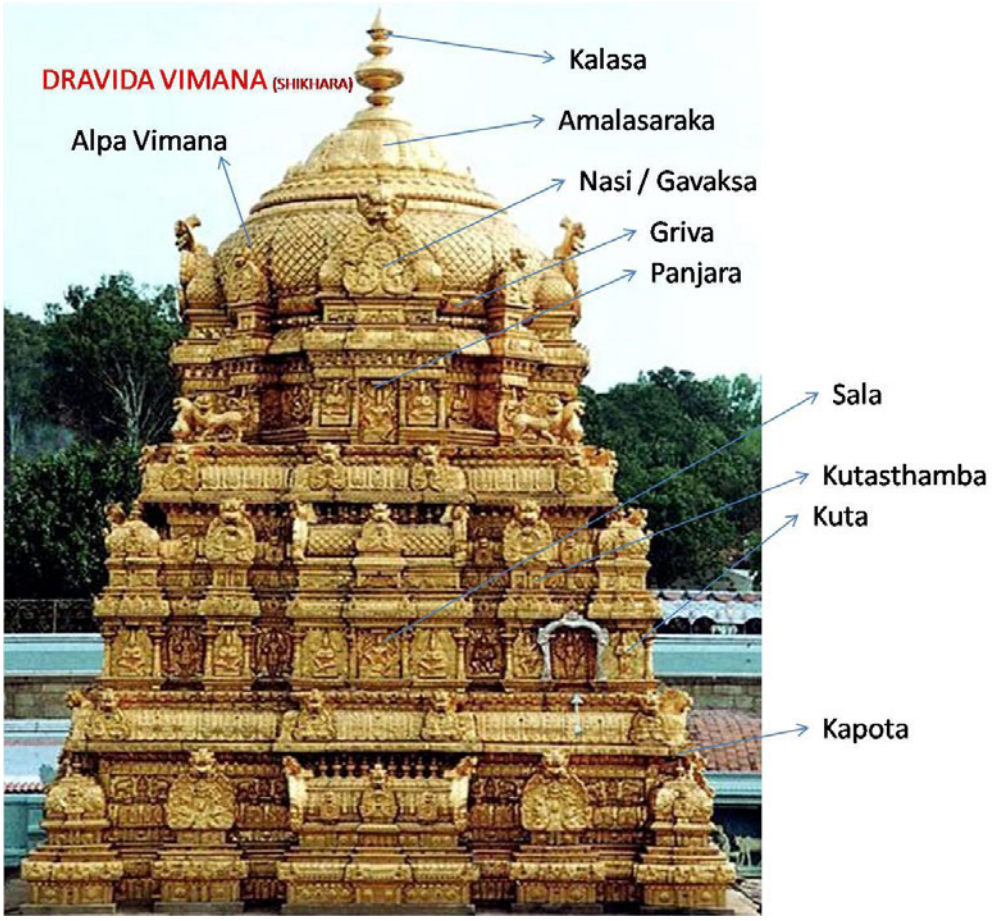
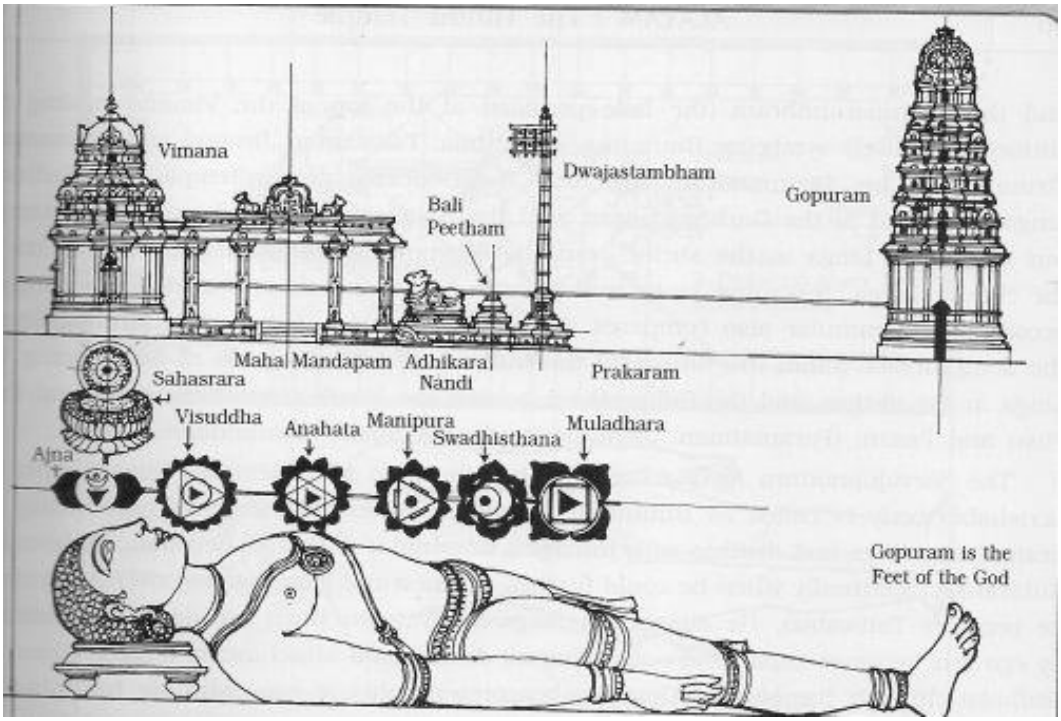


Figure 971 a. Temple as Body of the deity, b. Dravida Vimana.

a.



b.

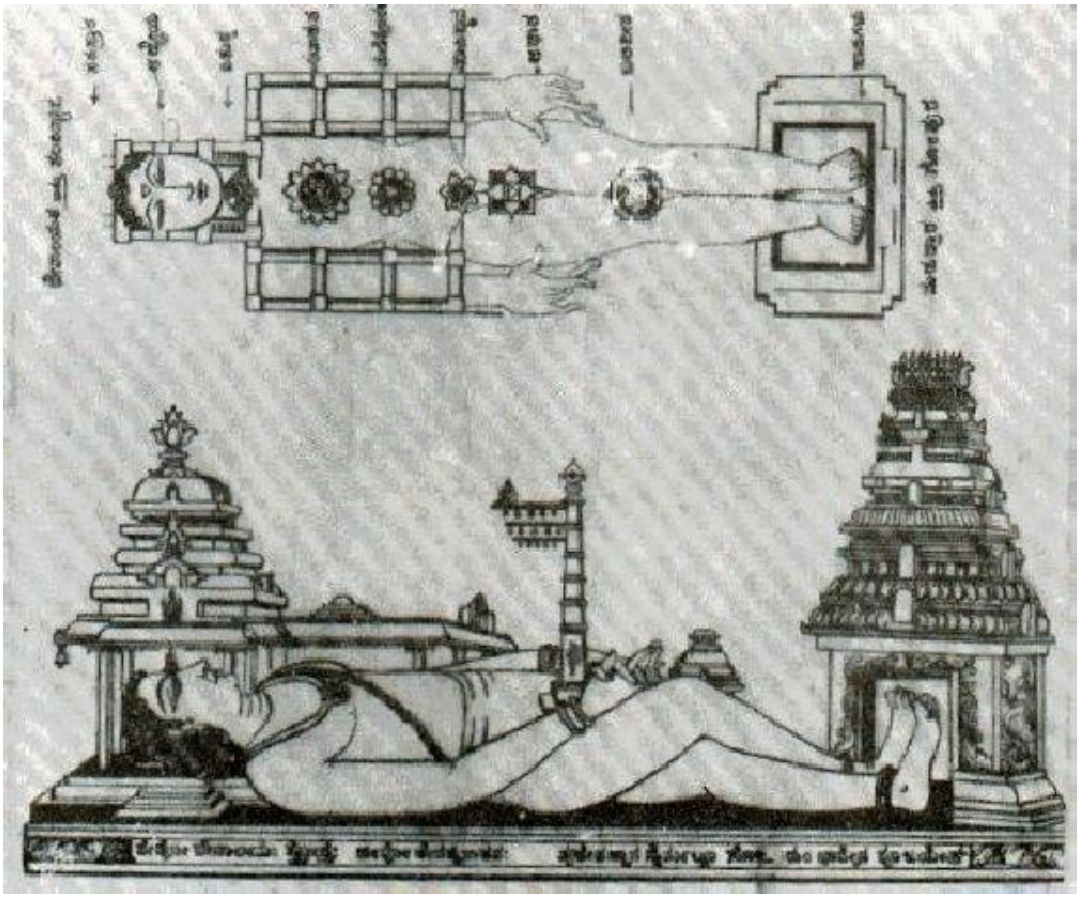
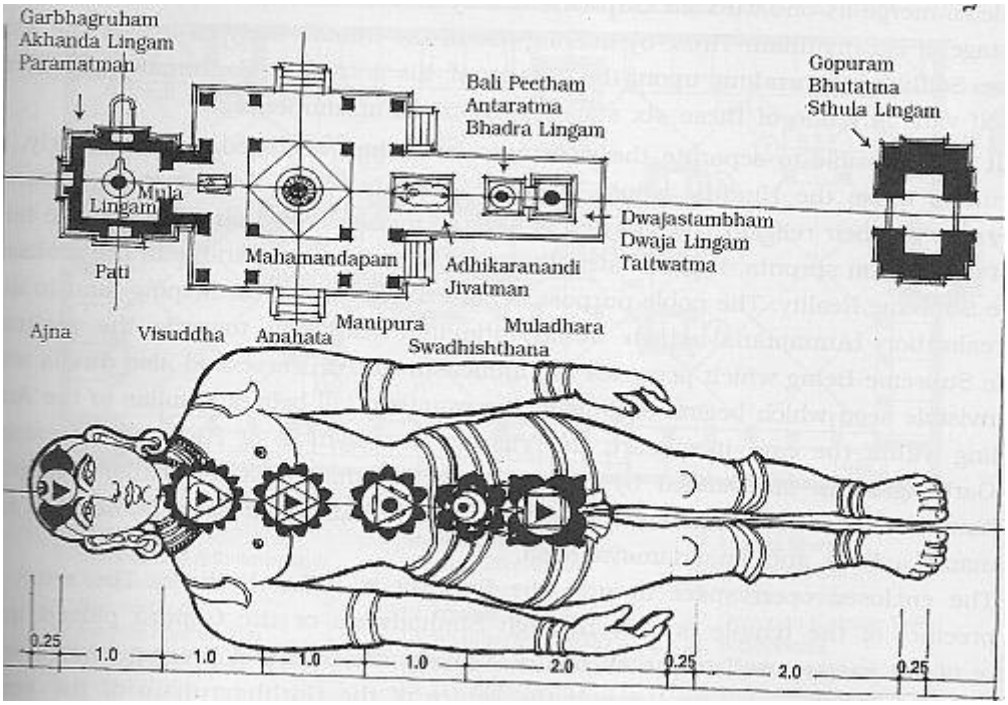


Figure 972 a. Cosmic Man and Temple: Side View, b. Side –view and ground plan:

a.



b.

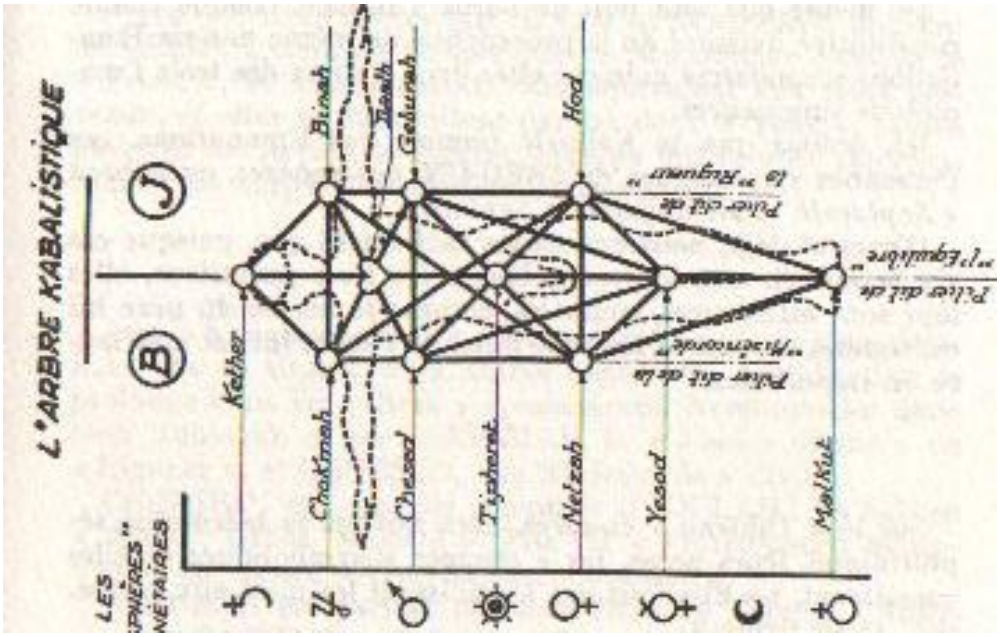
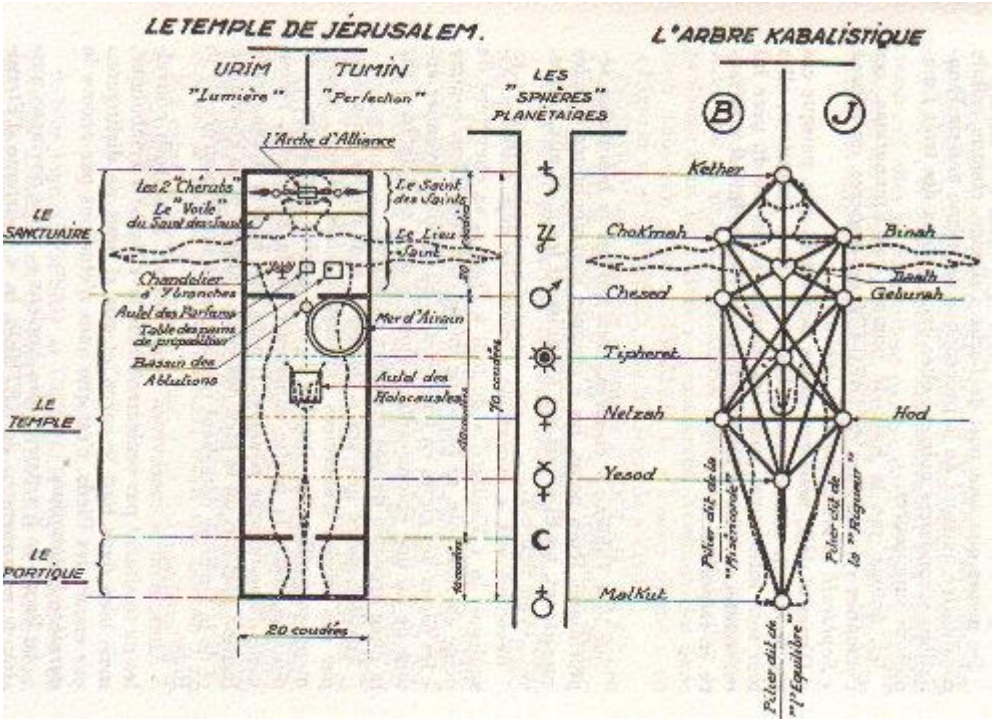


Figure 973 a. Cosmic Man and Ground Plan, b. Detail of Arbre Kabalistique turned 90 degrees.

a.



b.

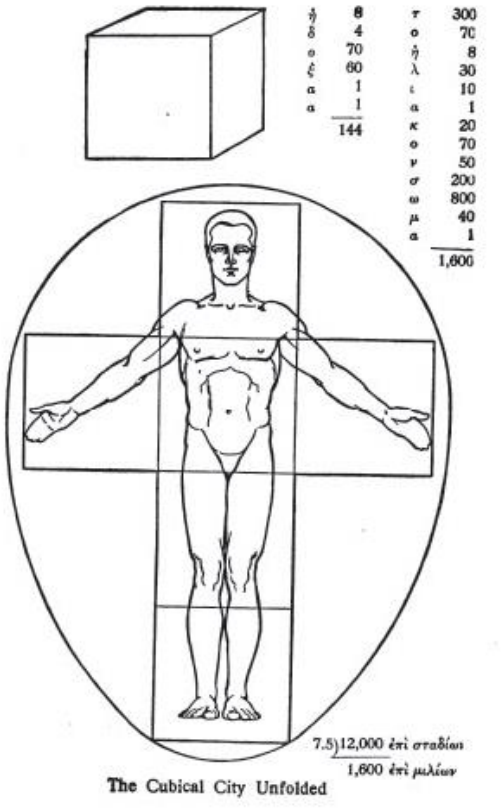
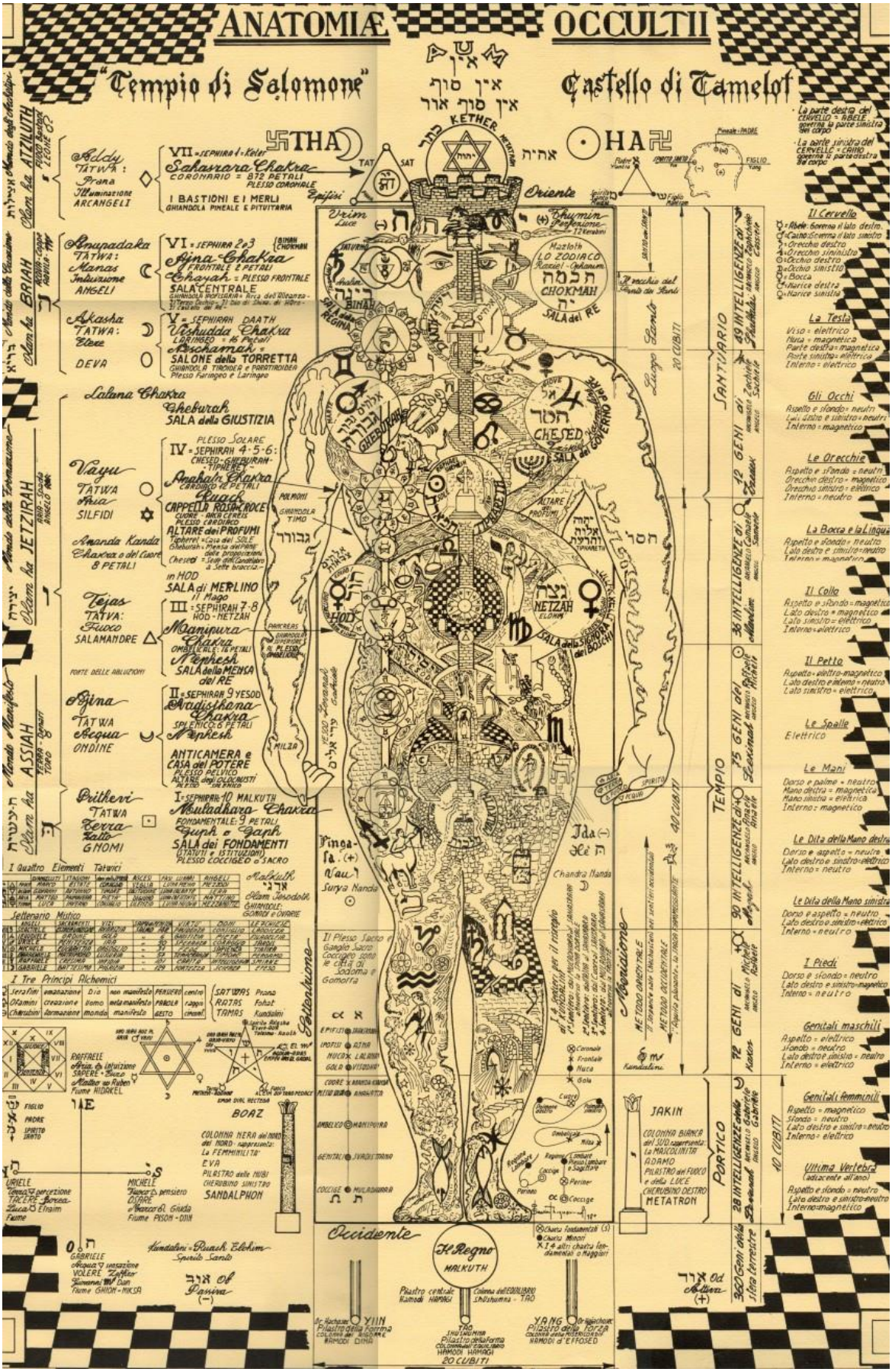


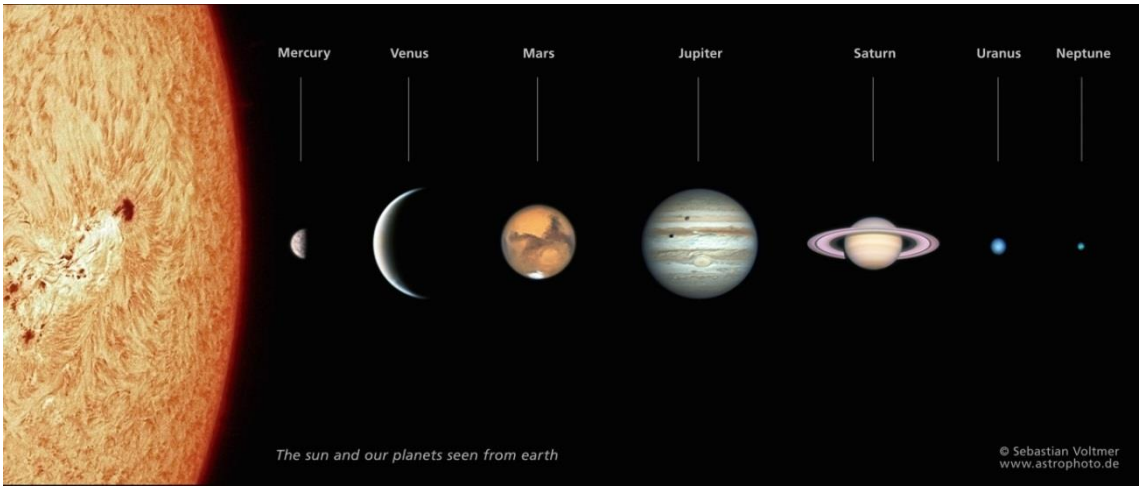
Figure 974 a. Temple de Jerusalem, b. Cubical City Unfolded



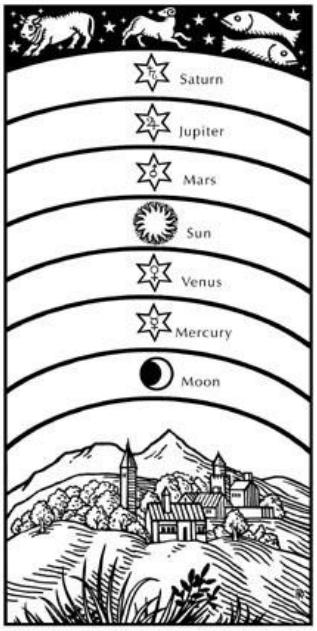
a.

Figure 975 a.Anatomiae Occulti.

a.



b.



c.

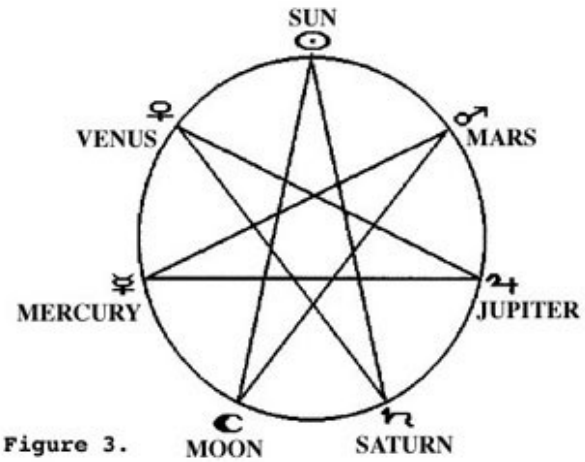


Figure 976 a-c. 7 Planets

a.



b.



c.

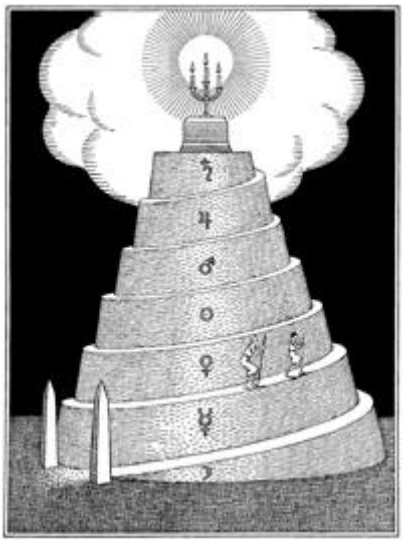
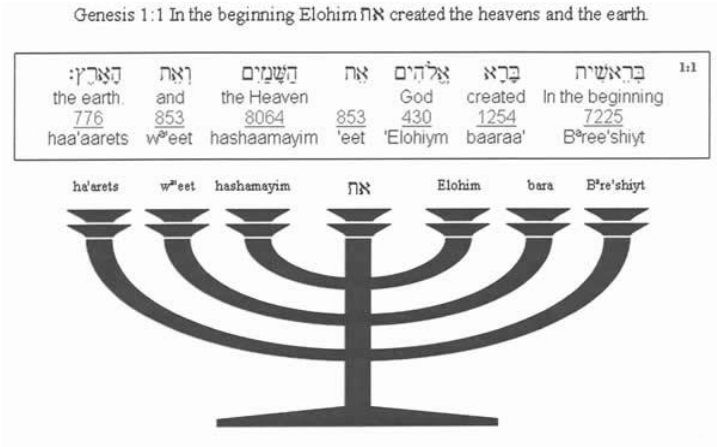
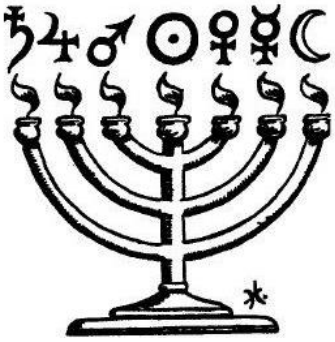


Figure 977 a. Hamadan with 6 divisions, b. Hamadan with 7 concentric circles, c. Planetary Ziggurat.

a.



b.



c.

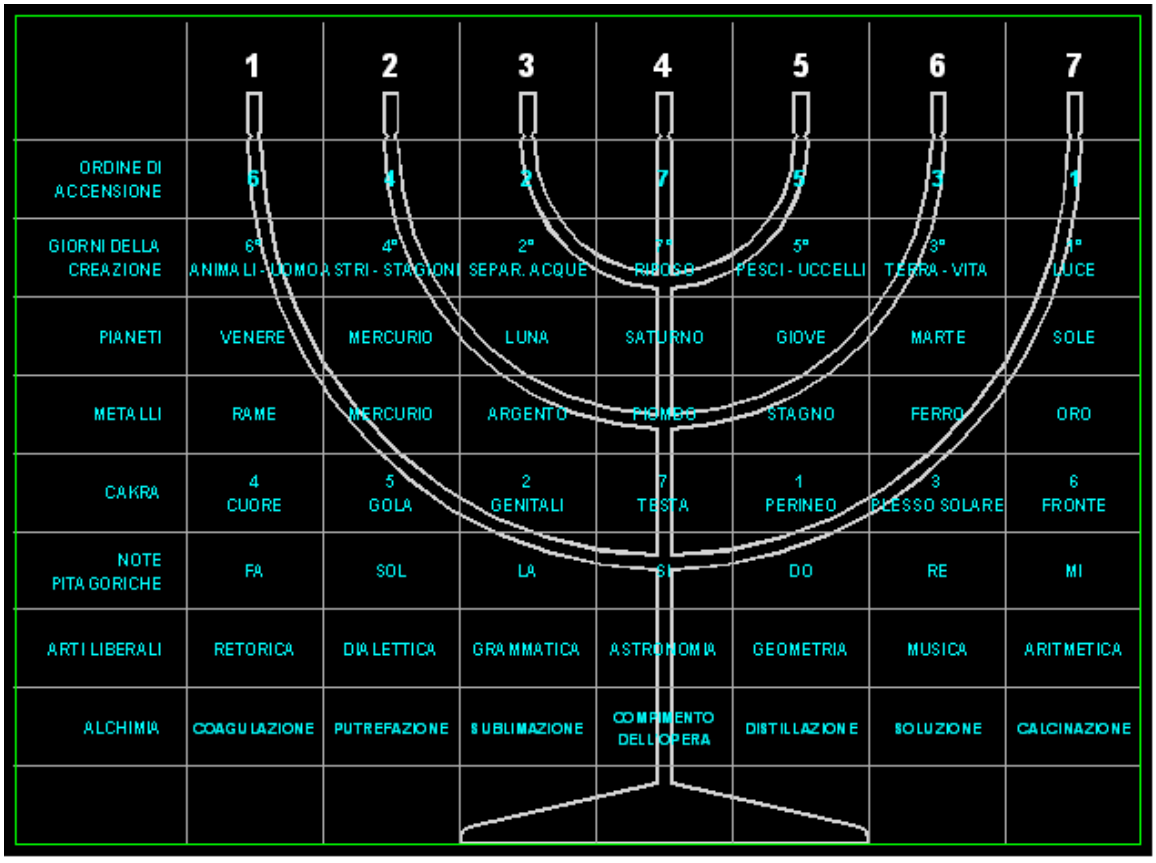


Figure 978 a. Candelabrum and Genesis 1:7 Planets, b. Chaldean Candelabrum, c. Christian Candelabrum.

inscribed within a circle (figure 976 c).

13.5.2. Cities

In Iran, the city of Hamadan (Ecbatana) is designed in a circular form with six divisions through its diameters (figure 977 a). There are also seven concentric circles corresponding to the seven planets (figure 977 b). In Iraq, these concentric circles become successive floors in a ziggurat (figure 977 c).

13.5.3. Candelabra

In Iraq, the 7 planets become aligned with the 7 arms of a candelabrum (figure 978 b). In the Hebrew tradition, the 7 arms of a candelabrum become connected with the creation story in Genesis (figure 978 a) as well as the 7 planets and the 7 double letters (B G D K P R T). As was shown in chapter 5 the Christian tradition continued this link between 7 planets and 7 letters and increased the number of 7-fold connections (figure 978 c. cf. table 27). Thus plans for ordering the planets play a role in ordering letters of the alphabet.

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Chapter 1: Marks, Signs, Symbols

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5 g. World Tree (Yggdrasil): http://www.viking-mythology.com/images/Yggdrasil_The_Tree_of_Life_Ratatosk_Nidhug.jpg

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11 f–g. Agni – Fash: http://www ramhat ru/gallery/index.php?p=1&up=6

11 h-i. Agni Rune: Fash Rune: http://www.flura net/more/index1 htm

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12 i-j. Svarozhich – Rodimich Сварожич – Родимич:
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17 f. Perun Symbol: Обереги (более подробно в разделе Берегиня):
http://www.suryanica.ru/rFair.html

17 g. Oreya: http://img1.liveinternet ru/images/attach/c/1/60/420/60420839_runy_matr_2.png

17 j- l. Rod, Power, Rodina:

17 j. Rod: http://www.obichay.org/?p=662

17 k. Power (Derzhava, Держава): http://www.obichay.org/?p=662

17 l. Rodina: http://www.obichay.org/?p=662; cf. http://www.slav-spas.su/files/misc/derzhava_rodina.png

17 m. 8 runes and gods: http://slavs.org.ua/forum/topic/934/slavitsa/

17 n. Zmey as Hydra as part of Руны Майи (Дева): (cf. figure 304 xx): Formerly at: http://members.cox net/veles/vk/RUNE02.pdf

18. Bird Symbolism and Gods: Perun, Erda, Jumis, Odin

18 a. Perun Poleaxe: http://www.liveinternet ru/users/2930900/post136149295/

18 b. Sarakt: http://svarga-bulletin.blogspot.com/2009/05/tangra html

18 c-d. Erda (Erde)– Jumis

18 c. Erda (Руна Эрды): http://3.bp.blogspot.com/_EBoNBDF5G4I/SSxYa0sVKxI/AAAAAAAAAXw/IpAnkVKjQIs/s320/Oda l.jpg

18 d. Jumis: http://kralsumavy files.wordpress.com/2012/10/jumis.jpg

18 e-f. Falcon Symbol – Magic Symbol: http://lib.rus.ec/b/166115/read

18 g. Odin Symbol (Rune): http://ny-image1.etsy.com/il_570xN.157700469.jpg

18 h. Chinese Constellation:Summer: http://i-ging-secrets.de.wilhelmjosefgiebels.info/__oneclick_uploads/2010/11/64-a2-what-secret-lies-behind-diagram-number-5.jpg

19. Bird Symbolism, Tryzub, Letters and Three Worlds

19 a – b. Sha – Sch (Glagolitic): http://www ruspismo.net/glagol/sha htm; http://www ruspismo net/glagol/sch.htm

19 c. Tryzub: http://andrikyrychok.wordpress.com/2008/11/27/collection-of-tryzubs-the-symbol-of-ukrainian-nationality/
cf. Tryzub Coat of Arms of Ukraine: http://en.wikipedia.org/wiki/Coat_of_arms_of_Ukraine

19 d. Ruevit(РУЕВИТ): http://www.liveinternet ru/users/2930900/post136149295/

19 e. Tryzub: http://andrikyrychok.wordpress.com/2008/11/27/collection-of-tryzubs-the-symbol-of-ukrainian-nationality/n2346458979_8594/

19 f. Tryzub: http://andrikyrychok.wordpress.com/2008/11/27/collection-of-tryzubs-the-symbol-of-ukrainian-nationality/

19 g. Plast - National Scout Organization of Ukraine: http://www.plast.org.ua/images/site/lelia.gif

19 i –k. Coat of Arms of Soratnichestva, Hexadecimal Cross and Mann Rune, Kolovrat + Algiz/Mir

19 i. Coast of Arms of Soratnichevska: http://wukoslav.livejournal.com/pics/catalog/505/1511

19 j. Hexidecimal Cross and Mann Rune (шестнадцатеричные крест и Манн руны) : Formerly at: http://abbreviator.ucoz ru/photo/1-0-33-3

19 k. Kolovrat + Algiz/Mir: Formerly: http://www.technocracy.ca/gallery/albums/interrupt_00h/Imperium.gif

20-21. Az, Azu, Buki (Decorated Glagolitic):

20 a. Az: http://www.ruspismo net/glagol/az htm

20 b. Az: http://www.hram-v-ohotino.ru/Lib/azbuka/images/az.gif

20 c. Buki: http://www.ruspismo.net/glagol/bukji.htm

20 d-f. Az, Azu, Az Inverted,

20 d. Az (Glagolitic): http://en.wikipedia.org/wiki/File:Glagolitic_az_.svg

20 e. Azu: Glagolitic Letter Square Azu:
http://en.wikipedia.org/wiki/File:Glagolitic_Letter_Square_Azu.svg

20 f. Az (Glagolitic): Inverted: http://en.wikipedia.org/wiki/File:Glagolitic_az_.svg

20 g-h- A – X (Bulgarian Runes):
http://media.beta.photobucket.com/user/lantonov/media/Bulgar_runic_letters-1.png html?filters[term]=bulgarian%20runes&filters[primary]=images

20 g-h. HSA Christ: http://groznijat.tripod.com/pb_lang/FIG2.gif

20 i. Phi-Chi (Alan –Old Bulgarian):
http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-5_files/image004.gif

21. Az Birds in Textile

21aj. Az in textiles (Latvian Raksti): http://webwm.com/raksti/images/putns.jpg

22 b. Az in Baluch Bird Bag: http://www.turkotek.com/misc_00096/birdbags htm

22. Perun Symbolism and Perun

22 a. Perun Symbolism (Perun Star also called Perunov Cross): http://www.uznai-pravdu ru/viewtopic.php?f=5&t=1399

22 b. Perun Star: http://www.dazzle.ru/spec/svastika1.shtml

22 c. Perunov Cross Calendar: http://www.uznai-pravdu.ru/viewtopic.php?f=5&t=1399

22 d. 16 Halls Calendar: http://www.perunica.ru/stranica/kalendar.htm

23. Doubled Headed Birds, Runes and Letters (Garuda Bherunda, Roman Eagles, Russian Eagles).

23 a. Garuda Bherunda: http://www.allempires.com/forum/uploads/31968/452px-Keladi_Rameshwara_gandaberunda.JPG

23 b. Double-eagle Holy Roman Empire:
http://upload.wikimedia.org/wikipedia/commons/3/37/Double-eagle_Holy_Roman_Empire.png

23 c. Russian Eagle (Moscow): http://media.photobucket.com/image/russian double eagle/tlcohio/1A-Moscow-DoubleEagle.jpg

23 d. Letter 17 (Hun –Syanbi): http://upload.wikimedia.org/wikipedia/en/b/b2/Fig5Ishjamts_p166R2.gif

23 e. A (Proto- Bulgarian): http://www kroraina.com/pb_lang/FIG2.gif

23 f. Rarog:
http://images.yandex ru/#!/yandsearch?text=%D0%A0%D0%B0%D1%80%D0%BE%D0%B3&img_ur

l=slawa.com.ua%2Fimages%2Fstories%2Fdemo%2Fsvastika%2Fsv115.gif&pos=3&rpt=simage&lr=21205&noreask=1

23 g. Roc: http://probujdenie narod ru/Ingliizm/Nasledie_rodov.files/image002.jpg

23 h – n Zharkutanskie Rune 36 (Perun Rune):
http://www.liveinternet ru/users/1758119/post86244228/

23 i. Sigel rune: http://upload.wikimedia.org/wikipedia/commons/c/c3/Sowilo.png

23 j. Perun Rune:
http://igrybogov.com/index.php?option=com_content&view=article&id=81&Itemid=108

23 k. Dazhbog rune (Raidho): http://igrybogov.com/images/stories/runs/2dajdbog.png

22 l. Vedara rune (ВЕДАРА): http://pics kz/s5/57/c8/04/27/57c8042719357fdae085e900ca6b5455.gif

23 m. Star of Yinglia: http://svetorussie.narod ru/Ingliya.gif

22 n. Eternal Motion: http://www.slavianin ru/images/stories/remeslo/obereg/photo171.jpg

23 o. Earth in Motion: http://www.slavianin.ru/images/stories/remeslo/obereg/photo172.jpg

23 p. Ingliya rune (detail of Roc):
http://probujdenie narod.ru/Ingliizm/Nasledie_rodov files/image002.jpg

24 -27. Letters, Runes and Textiles

24 a-c. A (Sanskrit), Inverted A (Sanskrit), Reversed A (Sanskrit):
http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration

24 d-f. Azu (Glagolitic) regular, sideways, reversed, inverted:
http://en.wikipedia.org/wiki/File:Glagolitic_Letter_Square_Azu.svg

24 g. e- z (Phoenicum): http://www.levity.com/alchemy/virga_aurea.html

cf. je (Old Church Slavonic): http://www.omniglot.com/writing/ocslavonic.htm

cf. e (Aegyptiacum): http://www.levity.com/alchemy/virga_aurea html

24 h. Iotated E (Early Cyrillic): http://en.wikipedia.org/wiki/Iotated_E_(Cyrillic)

cf.. An (Chaldaicum): De Bry (1596)

24 i. Iotated E (Cyrillic): http://en.wikipedia.org/wiki/E_iotified

Cf. alar x 2 (Nennian): http://www.maryjones.us/jce/nennius_alphabet.html

24 j. Ugaritic/Old Arabic Ha (life) sideways, reversed, upright (cf. Figure 2 o): Formerly at:
http://f.imagehost.org/0044/arabic_old_arabic_ugarit_arabic.jpg

cf. Veles Trident: http://svitk.ru/004_book_book/11b/2385_veleslav-veles.php

24 k. A (Chaldean 9): http://www.fromoldbooks.org/Fry-Pantographia/pages/p032/

24 l. Aleph (Malachim): http://www.esotericarchives.com/agrippa/malachim.gif

cf. Veles trident: http://svitk.ru/004_book_book/11b/2385_veleslav-veles.php

24 m. Abkhaz Tamgas: http://fotki.yandex.ru/users/resurs3sergiy/view/328371/?page=0

24 n. Armenian Generative Force: http://www.armenianhighland.com/images/nkarner/nkar_1793.jpg; Cf.
http://blog naver.com/PostView nhn?blogId=toxo21&logNo=100029868349&redirect=Dlog&widgetTypeCall=true

24 bis a. Slovo: http://www.skibr.ru/content/ass_Dub/img/sem/govorov/sem4-18.JPG ; cf. http://www.skibr.ru/ass_Dub.php?lang=en&page=seminar

24 bis b-d Generative force and details:
http://www.armenianhighland.com/images/nkarner/nkar_1793.jpg; Cf.
http://blog naver.com/PostView.nhn?blogId=toxo21&logNo=100029868349&redirect=Dlog&widgetTypeCall=true

24 e. Abkhaz Runes 271 – 272:
http://fotki.yandex.ru/users/resurs3sergiy/view/328371/?page=0

24 f. Old Chechenian Alphabet: http://cs302706.vk.me/u83125390/-14/x_b348e215.jpg

24 g. Letter yaf (f): Tifinagh: http://wiki.verbix.com/Category/TifinaghScript

25-26. Summer and Winter Textiles (Smolensk): Photograph: Twinscorp): IMG 2656 2652

27. Pisces, E and Life

27 a – b. Pisces, Gemini: http://upload.wikimedia.org/wikipedia/commons/c/c7/Astro_signs.gif

27 c. Home Spirit (Usins): Detail from 7 Days Bell :
http://krikisjewelry.com/KrikisJewelryBellInfo html

27 d. Ü rune: http://thalion.exotica.org.uk/games/amberstar/scans/runes.jpg

27 e. Usins Symbol: http://www.rigasummit.lv/en/id/cats/nid/697/

27 f. Majas Sargs: Formerly at: http://www.originali.lv/ cf.
http://www.originali.lv/images/produkti/Latvju%20zime%20Majas%20sargs.JPG

27 g-h**.** Life Sign (Dzīvības zīme) –same rotated 90 degrees: Formerly at: http://ww.saulesjosta.lv/

27 i. E (Ancient Hebrew): http://3.bp.blogspot.com/_AAgI-IqquiA/TLUcLQVMp4I/AAAAAAAAAdg/EqQLUKqlv8s/s1600/4_english.jpg

27 j. f (Tifinagh): http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-ircam.html

27 k. yad yey yaf (Tifinagh): http://wiki.verbix.com/uploads/Category/Tifinagh01.gif

27 l. yaz yaz : http://wiki.verbix.com/Category/TifinaghScript

28. Horse Symbolism

28 a. Jumis: http://symboldictionary net/library/graphics/symbols/jumis2.jpg

28b. Martin's Roosters: http://www.latvianstuff.com/images/Martins%27_Roosters.jpg

28 c. Jumis: http://www.originali.lv/index.php?cat_id=7&prod_cat=362&last=1

28 d. Mari Symbol: http://www.fennougria.ee/public/marimark.jpg

28 e. Twin horses (Jumis Gable): http://lv.wikipedia.org/wiki/Jumis

28 f. Twin Horses (Giebelschmuck): http://de.wikipedia.org/wiki/Fachhallenhaus#Name

28 g. Twin Horses (Russian Folk Art): http://www.liveinternet.ru/users/4122176/post161778954/

28 h. Twin Horses: http://www.liveinternet ru/users/4122176/post161778954/

28 g. Shukra (Venus): http://oculus.ru/image/blogs/20/docs/723_1.jpg

28 i. Tarot 7. The Chariot: http://0.tqn.com/d/astrology/1/0/Y/V/-/-/7ChariotRiderWaites.jpg

29. Letters A T and Th as implied movement

29 a. АРИЙ arranged along compass points :

29 b. АРИЙ Яр, Орея (A, Yar, Oreya) as Slavic Runes: http://www.obichay.org/?p=661

29c. Numbers 1-5 in Turkic: Türk Sayileri:
http://1.bp.blogspot.com/_n3hU0kkEchg/SNYI7NyEGlI/AAAAAAAAAZg/JiINnJQA9IM/s400/say%C4%B1_orkun.png

29 d. Chinese Symbol for Earth: http://www.chinese-symbols.com/chinese-symbols/e/earth%20(five%20elements).gif

29 e. Chinese number 10: http://www.simple-talk.com/iwritefor/articlefiles/458-chinese2.jpg

29 f.. Letters a b g d e (Alphabet of the Magi): http://wolf.mind.net/library/magic/talismans/magi.gif

29 g. Letters a b g d e (Chaldean 2): http://www fromoldbooks.org/Fry-Pantographia/pages/p028/

cf. Letter h (Alphabet of Magi): http://www.quadibloc.com/other/tarint htm

29 h. Theta: http://en.wikipedia.org/wiki/Theta

29 i. Theta symbol in Tengri, Orhon: http://1.bp.blogspot.com/-dGm9d-WX6qE/TZch05CPj_I/AAAAAAAAAjw/Agqc9bDiY-k/s1600/ORHON.JPG
Cf. http://turukbil.blogspot nl/2011_04_01_archive html

30. Reversed Letters, Runes

30 a. R-M-Ha (Рамхатъ): http://img1.liveinternet.ru/images/attach/b/3/42/68/42068334_symb_ra.jpg

30 b. Khors: http://nssukr.com/bibl/tablic_svastic/tablic_svastic html

30 c-d. Raidho and Raidho Reversed: http://spheresoflight.com.au/content/images/runes/Raido.jpg

30 e. Er: http://en.wikipedia.org/wiki/Er_(Cyrillic)

30 f. Ya: http://en.wikipedia.org/wiki/Ya_(Cyrillic)

30 g-i. Ukrainian Ye - Zhe (Cyrillic) - Ze (Cyrillic): http://en.wikipedia.org/wiki/Ukrainian_Ye; http://en.wikipedia.org/wiki/Zhe_(Cyrillic); http://en.wikipedia.org/wiki/Ze_(Cyrillic)

30 j-l. Estъ, jestъ, yestъ (Glagolitic): http://en.wikipedia.org/wiki/Glagolitic_alphabet

30 m. e (Lydian): http://www.slovio.com/origin/lydian-alphabet.GIF

cf. Ksi (Old Slavic): http://st free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

30 n. A (Palmyrenian): http://www.wmcarey.edu/carey/bibles/ancientalpha2.jpg

30 o. Letters A: Detail from Europa Polyglotta: http://www.afternight.com/runes/a-magi.gif

31-32. Crosses and Crossing

31 a-c A (Ovo), Ma: http://st.free-lance ru/users/IceTeam/upload/f_4804c30e36ebe.gif

31b. A mA Star: http://www.efir.com.ua/rus/a.php?r=4&d=19

31 d-f. Mosn, Ovosh, Oros: http://st free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

31 g. Krest (Грамотный крест, cf. , 3 Stage Descent in 23p): http://belvoin.narod ru/rodnavera-page4 html

31 h. Competent Cross as detail of Old Slavic Eri: http://st free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

31 i. Rekyche (Рекуче): http://st free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

31 j. Letters Y X Psi: http://www.e-reading.org.ua/bookreader.php/148161/Adulruna._Goticheskaya_kabbala.html

32 a. Krest, Letter of Old Slavic: http://www.astromax.com/

32 b. Russian Orthodox Cross: http://www.synaxis.info/old-rite/images/cross_lg.jpg

32 c. Eastern Orthodox cross: http://www monasterygreetings.com/product/Wood_Monastic_Cross-Small/Orthodox_Crosses

32 d-e. OU-ИО: http://st.free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

32 f. Bogdunov Monastery Entrance (Photo KHV): See Illustrations

32 g. Nika Detail from Eastern Orthodox Cross: http://www monasterygreetings.com/product/Wood_Monastic_Cross-Small/Orthodox_Crosses

32 h. n i a (Danish Runes): http://www norron-mytologi.info/grafikk/r-d-800.gif

cf. Danish Runes from c. 900 A.D.: http://www.arild-hauge.com/edruner.htm

32 i. Virgin on Crescent (Our lady of Guadaloupe): http://catholicsouthernfront.files.wordpress.com/2008/03/dragonguadalupe.jpg?w=550&h=834
Cf. Mother of God: http://vultus.stblogs.org/the-mother-of-god/2007/12/

32 j. Hagal rune as part of H N I (Futhark): http://www.crystalinks.com/futhark.gif

cf.. Runes 9 10 11 12 13 (Anglo Saxon Runes): http://www.arild-hauge.com/eanglor.htm

cf.. Letters i j (Cyrillic) http://www.ancientscripts.com/images/cyrillic.gif

cf. St.Andrew's Cross Pendant http://www.chainzonline.com/st-andrew-cross-pendant-er4056.html

32 k. Islamic Crescent (Masjid Hajjah Fatimah, 2000): http://www.postcolonialweb.org/singapore/arts/architecture/acm/symbol03a.jpg; cf. http://www.postcolonialweb.org/singapore/arts/architecture/acm/crescent.html
Cf. http://2.bp.blogspot.com/-1Yr1cdzwgJU/TaOxOaTxa3I/AAAAAAAAEnk/ofVT5-hJ3JU/s1600/crescent_moon.jpg

32 l-n. Ts, zh, zh in Hunnorum, Slavonico and Glagolitica: Detail from Europa Polyglotta: http://upload.wikimedia.org/wikipedia/commons/6/67/Europa_Polyglotta.jpg

33-34. Letters of Creation, Life and God

33. Liude, OT

33 a. Liude: http://www.aworld ru/mc/261.html

33 b OT: http://www.aworld.ru/mc/261.html

33 c. Ol: http://images.yandex.ru/#!/yandsearch?text=Буковник ВсеЯСветной Грамоты&img_url=old.e-xecutive ru%2Ffiles%2Fimg2%2Fat4156_6.gif&pos=2&rpt=simage

33 d –f. Runes Ol, Mol, Simbol: http://images.yandex ru/#!/yandsearch?p=4&text=Буковник ВсеЯСветной Грамоты&img_url=programotu.ru%2Fvcya%2F3.jpg&pos=138&rpt=simage; cf. http://content foto.mail ru/mail/greg_kalugin/_blogs/i-34.jpg

33 g-h. Slovo: http://images.yandex.ru/#!/yandsearch?text=Буковник ВсеЯСветной Грамоты&img_url=www.gramota.org%2Fbukovi%2Fya.jpg&pos=4&rpt=simage

33 h. Ya Yá (ЯЯ, СловоСловА): http://foto mail ru/mail/vg147/az/915 html#917

34 a. Ук: http://washbrain.narod ru/pralang.htm

34 b. Херъ: http://washbrain narod.ru/pralang htm

34c-d. Slovo, ET: http://washbrain.narod ru/pralang.htm

34 e-f. I's (И- Ий): http://washbrain narod.ru/pralang htm

34 g-h. O's in Old Slavic: http://st free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

35. Jo Ju and 3 Worlds

35 a-b. Jo-Ju (Bulgarian Runes): http://media.beta.photobucket.com/user/lantonov/media/Bulgar_runic_letters-1.png html?filters[term]=bulgarian%20runes&filters[primary]=images#/user/NikeBG_History/media/Unsorted/Bulgarskipismenniznaci.jpg.html?filters%5Bterm%5D=bulgarian%20runes&filters%5Bprimary%5D=images&_suid=135247720157306800497301454655

35 c-d. Letters Jo-Ju (Proto-Bulgarian Runes): http://groznijat.tripod.com/pb_lang/FIG2.gif

35 e-g. Sarakt Stone: http://svarga-bulletin.blogspot.com

35 f. Proto-Bulgarian names of God: http://www kroraina.com/pb_lang/pbl_2_11.html

35 g. Pliske Rosette: http://www.cometobulgaria.org/customimages/130_1207218618_rozeta1.jpg

35 h-i Cyrillic alphabet grid: http://www.liveinternet ru/users/alecz/post49629482/

35 i: Nav, Prav, Jav: http://kvportal.ucoz.ru/fosco/tryglav.gif

35 j. Bulgarian runes/alphabet: http://upload.wikimedia.org/wikipedia/commons/3/35/Bulgar_runic_letters.png

36. Proto-Biblical, Proto-Bulgarian, Scytho-Sarmatian, Chuvash, Brahmi and Indicum alphabets.

36a. Proto Biblical Syllabary (Byblos Syllabary detail): http://scripts.garshin ru/alphabet/proto-abc/proto-byblos/index html ; Cf. http://scripts.garshin.ru/alphabet/proto-abc/

36 b. Y, TX, Ya, Jo, Ju (Bulgarian runes):
http://upload.wikimedia.org/wikipedia/commons/3/35/Bulgar_runic_letters.png
Cf. Scytho-Sarmatian): http://balgarite.interbgc.com/Image10.jpg

36c. Bulgarian Alphabet Runes:
http://upload.wikimedia.org/wikipedia/commons/3/35/Bulgar_runic_letters.png

36 d. Scytho-Sarmatian: http://balgarite.interbgc.com/Image10.jpg

36 e. Ancient Chuvash Runes: http://alterling2.narod ru/Rus/Stinka html

36 f. Brahmi Alphabet: http://brahmi.sourceforge.net/assets/images/brahmi.gif

36 g. Letter Lem: Indicum: De Bry (1596).

37a-e. Buki, Eri, Ery Jat, Eso, Est: http://www.aworld ru/mc/261 html

38. End of Old Cyrillic Alphabets (Old Slavic, Archaic Romanian Cyrillic, Glagolitic, Cyrillic). ``

38 a. Old Slavic: http://www runitsa ru/publications/publication_466.php

38 b. Archaic Romanian Cyrillic: http://www.typophile.com/files/01-arhaic-romanesc-gri_5167.jpg

38 c.Alphabetum Illyricum: Detail: http://www.croatianhistory.net/gif/rocca.jpg

38 d. Glagolitic:
http://3.bp.blogspot.com/-ZYcXUk0Ush0/T_nkLCpXBgI/AAAAAAAACdg/zKSFuvcfE_0/s1600/glagolitic_all.jpg;
cf. http://thepolyglotexperience.blogspot nl/2012/07/glagolitic-alphabet-in-photos.html

38 e. Early Cyrillic: http://www.knowledgerush.com/wiki_image/8/88/Early_cyrillic_alphabet.png

38 f. Early Cyrillic: http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet

38 g. Modern Cyrillic: http://www.baylor.edu/content/imglib/52880.jpg

39 h-j. Letters Graph and Paragraph in Old Slavic: http://koldun4 mirtesen ru/blog/interesting

Chapter 2: Sanskrit Framework

40 -41. Sanskrit and Brahmi Alphabets

40 a. Vedic system of the Sounds of Language:

http://4.bp.blogspot.com/_TqVEWBx7H0U/SThH__P6UbI/AAAAAAAAANM/tixd9dMrH6M/s1600-h/s1-full.jpg

40b. Sanskrit Chart: http://blog.luke.org/blog/wp-content/uploads/2008/08/sanskritthaichart.jpg

40c. Sanskrit : http://www.indiadivine.org/attachment.php?attachmentid=402&stc=1&d=1036433220

40d. Sanskrit: Harvard-Kyoto (HK) convention: http://www.sanskrit-lexicon.uni-koeln.de/scans/MWScan/tamil/index.html

41 a. Sanskrit Vowels: http://veda.wdfiles.com/local--files/sanskrit/sanskrit_vwl.gif

41 b. Katapayadi Vowels: http://varahamihira.blogspot.com/2004/06/principles-of-naming.html

41 c. Aryabhatta System: Detail: c- d. Sanskrit consonants in Katapayada, Dead Sea Alphabet, e. Kalachakra Vowels and Elements

41 d. Brahmi syllabary: http://indoeuro.bizland.com/project/script/brahmive.gif

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Chapter 4: Movements and Matrices

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Cf. http://maps.google.com/maps?f=q&source=s_q&hl=en&geocode=&q=paris&aq=&sll=37.0625,-95.677068&sspn=32.527387,56.162109&ie=UTF8&hq=&hnear=Paris,+%C3%8Ele-de-France,+France&ll=48.853929,2.350388&spn=0.026374,0.054846&t=h&z=14

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143 c. Cucuteni A figure: http://arheologie.ulbsibiu.ro/publicatii/ats/ats5/2merlini.htm

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http://foto.mail.ru/community/slavonicallianc/207#photo=/community/slavonicallianc/207/214

143 f. Yarila symbols: http://arira.ru/mifologiya-v-ornamente-oberegi htm

143 g. Kon rune (Руна Кон): http://sverhomsk.ucoz.ru/forum/45-437-1

143 h. Swastika Sown Field: http://www.dazzle.ru/spec/svastika1.shtml

143 i. Seeded Field (Поле засеянное): http://arira ru/mifologiya-v-ornamente-oberegi.htm

143 j -k. Seeded Field (Знаки засеянного и незасеянного поля):
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http://admin.sun-gates.ru/uploads/Pole_peredelka_b.jpg

143 l. Slavic charm. Seyano field (Silver) (Славянский оберег. Сеяно поле (серебро)):
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143 m. Ritual Labyrinth Sand Tracing:
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143 n-r. Returning Sun Spirals: http://www.organizmica.org/archive/307/image056.jpg;
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145 b. Taurus and Pleiades at Lascaux: http://98.130.85.241/images/LascauxCave_auroch.jpg
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145 c. Theseus and Minotaur: http://festival.1september ru/articles/587054/presentation/2/3.JPG

145 d. Orion Constellation:
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http://farm3.static.flickr.com/2206/2220821310_38d7693f24.jpg;

145 f. Theseus and Centaur:
http://www.spagyricarts.com/page6/files/theseus_minotauros_psychedelia.jpg

145 g. 7 Circuit Labyrith: http://www.gothicimage.co.uk/labyrinths html

145 h. Theseus and Minotaur: http://farm3.static flickr.com/2206/2220821310_38d7693f24.jpg;

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146 b. Homme terrestre: http://energeticbreath narod ru/Page-10 html

146 c. Kapische: http://icrt ru/wp-content/gallery/kupala2007/kupala_07-092_rugevit-ru_.jpg

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146 f. Chakra spiral: http://www michellemyhre.com/2009/05/chakra-mantras.html

146 g. Amiens Cathedral Floor (colour): http://www.labyrinth-enterprises.com/Image100.jpg

Cf. 146 h. Amiens Cathedral Floor: http://1.bp.blogspot.com/_tS1TsPS6J2w/TL-kjopJ0VI/AAAAAAAABi8/5KVJbkDBDrE/s1600/LabyrinthatAmiensCathedral.jpg

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147 e. Selo (Old Slavic): http://st.free-lance ru/users/IceTeam/upload/f_4804c30e36ebe.gif

147f. So (i.e. sex, Coptic): http://whisperingwood homestead.com/Magicalalphabets.html

147g. Sigma: http://en.wikipedia.org/wiki/Sigma

147 h. Digamma: http://en.wikipedia.org/wiki/Digamma

147 i. Zeta (Greek): http://en.wikipedia.org/wiki/Zeta

147 j. Stigma: http://en.wikipedia.org/wiki/Stigma_(letter)

147 i. Xi: http://en.wikipedia.org/wiki/Xi_(letter)

Cf. Ksi (Old Slavic): http://st.free-lance ru/users/IceTeam/upload/f_4804c30e36ebe.gif

147 k-l. Selo –Dzelo (Old Church Slavonic):
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148. Snakes, Symbols, Letters

Figure 148. aTwo principles of Persia, b. Triple Hecate, c.-d, letter E and Ye, e.Sun line, f-g.Monogram of three emblems in the mysteries, Heathen monogram of the triune, h-j Cyrillic ksi, ksi (Decorative), Textile decoration (Smolensk),

148 a. Two Principles of Persia: http://prs.org/images/linart/mgoodevi.jpg
Cf..Sus (Dacia): http://www.dracones.ro/utile/sigla.jpg

148 b c.Triple Hecate:
http://4.bp.blogspot.com/_slalK5PhgaE/SuTFMJqRApI/AAAAAAAADI0/FZ_K3qI6tL4/s1600/art_hekate2.jpg ; Cf. Celtic pentacle (Gardnerian Copper Pentacle): http://www.abaxion.com/wp333 htm
Cf. http://1.bp.blogspot.com/-gxEIwCsESsw/Tq1xk2-WZfI/AAAAAAAAAgo/OHAOtDARAKg/s1600/wp333.jpg

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148 f. Sun line in Yi Diagram: http://www.i-ching hu/chp00/news/news_img/Sun-line.gif

148 g. Monogram of Three Emblems in the Mysteries: http://www.sacred-texts.com/sro/rrm/img/25700.jpg

148 h. Heathen Monogram of the triune: http://www.sacred-texts.com/sro/rrm/img/25700.jpg
Cf. ST (Serpent on a Tau Cross): http://quintessentialpublications.com/twyman/wp-content/uploads/serpenttaucross.jpg

148il. Ksi (Cyrillic): http://en.wikipedia.org/wiki/Ksi_(Cyrillic)

148 j. Ksi (Decorative Glagolitic): http://www hram-v-ohotino.ru/Lib/azbuka/images/ksi.gif

148 k. Textile decoration (Smolensk): Illustrations IMG 2652

149. Christogram (I H S and J H S)

149 a: Aoth Sigil: http://www.jwmt.org/v2n13/images/monas/FIGURE14.JPG

149 b. J H S (Jesus Homini Savior): http://farm4.static flickr.com/3108/3089118307_3da288c0ed_o.jpg

149 c. Monogram of the Saviour: http://www.sacred-texts.com/sro/rrm/img/25700.jpg

149 d. Knot of Solomon: . http://farm1.static flickr.com/28/40397906_84a3245c13.jpg?v=0

149 e. Christogram (HIS): http://1.bp.blogspot.com/_KXWZrEefy7I/SyrCH6vdUDI/AAAAAAAAAp4/ObnNK3B_b4Q/IHS_portal.jpg Cf.: http://www.theworldsprophecy.com/wp-content/uploads/2010/02/IHS_portal.jpg

149 f. Christogram: http://en.academic ru/pictures/enwiki/73/IHS-monogram-interwined.jpg

Cf. Intertwined IHS Monogram: http://en.wikipedia.org/wiki/Christogram ;
cf. http://images.ookaboo.com/photo/s/IHS_monogram_interwined_s.jpg

149 g. Ihesus Hominum Salvator: http://www flickr.com/photos/hauksven/6444525077/

149 h: J H S (Jesu Homini Savior): http://4.bp.blogspot.com/_RAS1Ld2L6-0/S_PztDKS4OI/AAAAAAAABKc/OyqUWZbGcSk/s1600/JHS_RoundWreath_b.gif

149 i. HIS, IOTA, ETA, SIGMA: http://www.ezartsncrafts.com/templates/his.gif
cf. http://www.ezartsncrafts.com/christiansymbols.html

149 j. HIS: http://images.encydia.com/thumb/1/1c/Ihs-logo.svg/200px-Ihs-logo.svg.png

149 k. Elementa, Principia Corporum: http://escaravelhos.blogspot nl/2007/03/alfabeto-escritas-e-lnguas-sagradas.html

149 l. Lanteri Center Logo: http://www.lantericenter.org/our_logo htm

150. Head and tail of Dragon (Rahu - Ketu)

150a. Rahu (north lunar node) and Ketu (south lunar mode): http://www.sanskrit.org/www/Astronomy/rahu.jpg

150 b. Serpens caput and serpens cauda in Planetary Wheel of Exaltation: http://www.astrologycom.com/images/exalt.gif

150 c. Rahu and Ketu with respect to earth and fire triangles in Agrippa: http://www.esotericarchives.com/agrippa/agripp2d.htm

150 d. Talismans of head and tail of dragon: http://lawica free fr/FR/14 htm

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151a-b. Dragon –Turtle Diagram: http://www.woxihuan.com/34209857/1323537067087019.shtml

151 c. Hetu: http://www.educa.fmf.uni-lj.si/izodel/sola/2002/ura/marjetka/kitajski%20diagram%20I%20Ching.gif

151d. Lo Shu: : http://www.educa.fmf.uni-lj.si/izodel/sola/2002/ura/marjetka/kitajski%20diagram%20I%20Ching.gif

151 e. Later Pa Kua (Bagua) Diagram: http://www kheper.net/topics/I_Ching/loshupakua.gif

151 f. Combined Early – Later Heaven Diagram (bagua): http://bialczynski files.wordpress.com/2012/10/bagua.jpg?w=300&h=257

151 g Early Heaven (8 Primal Trigrams): http://www fengshuinew.com/images/early_heaven_pa_kua.gif cf. http://www.fengshuinew.com/

151 h. Later Heaven (8 Temporal Trigrams): http://www fengshuinew.com/images/later_heaven_pa_kua.gif

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152a. Zodiac Square (South Indian astrology Chart): http://www.naveenmysore.com/astrology/chart-south.jpg Cf. SUMS image.

152b. Yuga Chart: http://www.binaryresearchinstitute.org/bri/images/prattdiagram.jpg. Chart by Laurie Pratt, published in East West Magazine in 1932. The zenith of the Golden Age last took place in 11,502BC. The pit of the last Dark Age was in 498AD. Cf. http://www.binaryresearchinstitute.org/bri/research/papers/history_and_time.shtml

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153bc. Narayana Creation: http://media.photobucket.com/image/Narayana%20%25252B%20Bhu%20Shakti/sarajitp/Jyotish/NarayanaCreation.jpg

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154 b. 24 Mountain Fengshui compass: http://patricialee.me/wp-content/blogs.dir/3/files/2012/08/24-mountain-fengshui-compass.jpg

154 c. Myr Tortoise symbolizing peace (Черепаха, олицетворяющая устройство мира):http://www.e-reading.org.ua/bookreader.php/128578/Sklyarova_-_Zolotye_runy html

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154 e Egyptian Planisphere of Zodiacal and Southern Signs: http://www masseiana.org/plates/kircher_zodiac_south.jpg

154 f Egyptian Planisphere of Zodiacal and Northern Signs: http://www masseiana.org/images/zodiac_kircher.jpg

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155 a. Model of Cosmos according to Oriental Philosophy in Manichaeism, Esoteric Buddhism and Oriental Theosophy, 2009, p. 34: via: http://homepage2 nifty.com/Mithra/english_index html

155 b. Heptagrammon Arcanorum Maiorum with Mundane Man and Celestial Man: http://web.eecs.utk.edu/~mclennan/BA/PT/HMAco.gif

155 c. Chaldean order of planets in heptagram: http://a3.ec-images.myspacecdn.com/images02/82/1156bfc0629646e8acf785996ecf6e23/l.gif

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156 b. Ibn Arabi. Arabic mansions of the moon: http://www.yeatsvision.com/mansions html

156 c. Sator Arepo: http://media.beta.photobucket.com/user/kachina2012/media/Garden%2520Photos/11258SatorSquareAlchemistsSeal-1.jpg.html?filters[term]=sator%20square&filters[primary]=images

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156 e. Sator Arepo Square: http://www.futilitycloset.com/wp-content/uploads/2006/04/2006-04-26-sator-square.jpg

156 f. Wheel of Fortune: Tarot Trump 10: http://upload.wikimedia.org/wikipedia/en/3/3c/RWS_Tarot_10_Wheel_of_Fortune.jpg

156 g. Wheel of Fortune (Levi): http://www.green-door narod.ru/levi-10.jpg

156 h. Cross of Knights of Malta and Sator Arepo: http://media.beta.photobucket.com/user/kachina2012/media/knightstemplarmagicsquareaeon.jpg html?filters[term]=maltese%20cross%20sator%20arepo&filters[primary]=images
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157 a. Nine Planets: Navagraha: http://lightinthedarknessoflife files.wordpress.com/2010/08/navagraha-yantra.gif

157 b. Mystic tablet (Tibet): http://en.wikipedia.org/wiki/File:Carus-p48-Mystic-table.jpg

157 c. Slavic version of 8 trigrams: http://www.ligis.ru/librari/2848.files/image046.jpg

157 d. 8 trigrams and mystic square (Lo Shu Диаграмма Ло Шу): http://www.art-eco.ru/fengshui/pict/1_11.gif; http://www.art-eco.ru/fengshui/1_11.htm

157 e. Bulgarian Zodiac and Mystic Square: Formerly available at: http://3.bp.blogspot.com/_Z8kKo6Pe3_I/SsJuXNHqG-I/AAAAAAAAC0c/F67hiCPKVqw/s1600-h/ĐšĐ°Ñ□Ñ‚Đ¸Đ½Đ°26.png

157 f. Bulgarian Calendar (Астрономическите основи на стария български календар): http://history rodenkrai.com/new/images/stories/prabulgarski_kalendar.jpg ; cf. http://art-visa-bulgaria.eu/language/bg/uploads/img_original/news__1/news__c59526f85c9eb1e9e4e26e456b4ca5d4.jpg

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http://esoweb.free.fr/magie/virgaaurea/image/virga4.jpg

158 b. The same in Context: Ibid.

Cosmic Architecture

159. Gods, Geometry, Groundplans

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Indian Temple and Vastu Purusha

159 b. Ground plan and standing god:
http://ic.pics.livejournal.com/yogaholic/11871317/75671/75671_original.jpg
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159 c. Vastu purusha: http://2.bp.blogspot.com/-87TzPsb6C0s/TzpA7M2_TlI/AAAAAAAAAmo/5hj_G7TlFsM/s1600/hinduarchitecture1.jpg

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159 e. Vastu purusha : http://indiainnings.in/images/vastu_purush.jpg

122 f. Vastu purusha (9 x 9 = 81 Squares):
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159 g. Vastu Purusha (tilted 45 degrees):
http://www.exoticindiaart.com/artimages/vastu_purusha_07.jpg

159 h. Meness zime:
http://2.bp.blogspot.com/_wUP5DoHgeU0/TQhx0cF0KoI/AAAAAAAAAA0/mIRoipApIXQ/s1600/image017.jpg
Squares of Dieva:

159 i. Up forms of Dieva (Dieva zime): http://valoda.ailab.lv/kultura/kultura/orn02 htm
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Cosmic Man and Temples

160. Vastu purusha, Cosmic man and Temples.

160 a. Vastu Purusha left: http://www.panchtatwa.com/images/vastu-shastr1.jpg
Cf. http://www.lokvani.com/lokvani/article.php?article_id=4149
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160 b. Vastu Purusha and Chakras: Detail: http://rivr.sulekha.com/temple-architecture-devalaya-vastu-part-three-3-of-7_335236_blog

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161- 164. Stupas and Elements

161 a. Buddhist Stupa as Bhuta:
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161 b. Boudhanath Stupa (Bodhnath, Kathmandu):
Cf. http://www.sacred-destinations.com/nepal/images/kathmandu/bodnath/panorama-cc-various-visual-stuff.jpg
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161 c. Nose as symbol of 1. Detail of Boudnath:
http://t2 ftcdn net/jpg/00/27/59/53/400_F_27595391_byPF1QdOx83eMpNKTbWTY8CKo5eoQser.jpg

162a. Principles of stupas

162 a. Principle of Stupa: http://japanesesymbolsofpresence.com/images/image166.jpg
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162 b. 5 elements stupa: http://www.onmarkproductions.com/assets/images/gorinto-illustration-TN.JPG

162 c. 5 elements pagoda: http://www.onmarkproductions.com/html/5-elements-pagoda-gravestone.html

162 d. 5 Elements Pagoda (Zhangye City):
http://www.chinabravo.com/newsimages/200951455945686.jpg

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163 a. Borobudur: http://www moreindonesia.com/wp-content/uploads/HLIC/3cca3efda742c651bb8fa34f995b5e1e.jpg

163 b. Borobudur Ground Plan: http://www.borobudur.tv/survey_1 htm

163c: Diamond Grid, Borobudur: http://www.borobudur.tv/survey_1 htm

164 a-f. Borobodur and Magic squares: http://www.borobudur.tv/survey_1.htm

165- 166. Ziggurats and Planets.

165 a Planetary Ziggurat:
http://4.bp.blogspot.com/_u3D7kCdnYZs/TRNNUqSZgZI/AAAAAAAAAWw/igf4khKvWWM/s1600/127721118-ziggurat-2-.gif ; Formerly: http://www.prs.org/gallery-diagrams-loap.htm
Formerly at: www.jamejamschid.com

165 b. Tower of Babel, The Temple of Etemenanki:
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166. Round ziggurat and descending planets

166 a. Round Planetary Ziggurat: http://www.uprs.edu/wp-content/gallery/philosophic-art-gallery/The-Planetary-Ziggurat.gif

166 b. Alcyone Spiral: http://www.feandft.com/sun_rotates_around_alcyone2_for_web.jpg

166 c. Malyiya minaret of Abu Duluf Mosque (Samarra) or Malwiya Minaret: http://shlonkombakazay.blogspot.com/samarra12.jpg

167. Temple of Jerusalem and Tree of Life

167 a-b. First Temple of Jerusalem Plan of the Tabernacle: http://truelovechurchofrefuge.org/blog/wp-content/uploads/2010/12/tabernacle.jpg

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Chapter 6: Earthly Reflections

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247 a. Autre Alphabet des Indiens, Duret 1613

247 b. Alphabet des Indiens, Duret 1613

247 c. Indicum: Virga 1616

247 c. Indian 1: (Fry 1799)

247 d. Esdras: Duret 1613

248 -250. Indicum, Ethiopicum, Solomonicum, Brachmanicum, Solomon 2, Hebrew 3

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248 b.Premier Alphabet de Salomon, Duret 1613.

248 c.Hebrew 2: (Fry 1799)

249 a. Brachmanicum: Virga 1616

249 b. Second Alphabet de Solomon: Duret 1613

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252 c. Premier Alphabet Hetrusque, Duret, 1613, 758.
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254 g. Chaldean 15: Fry 1799

254 h. Palaestinum: Virga 1616

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256 c. Alphabetum Saracenum: De Bry 1596.

256 e. Saracen 2: Fry 1799

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266 b. Brachmanicum: Virga 1616

266 c. Second Alphabet de Salomon: Duret 1613

266 d. Copticum e Greco: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-07/

266 e. Siriorum: De Bry 1596.

266 f. Gothic: Duret 1613

267. Phi Chi, Psi

267 a. Alphabet of Alexander the Great: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-04/ cf. Coptic:

267 ai. Cadmus Phoenicis Frater: De Bry 1596

267 b. Iacobitanum: De Bry 1596; cf. Gothicum: http://3.bp.blogspot.com/_E_o_0Bdm4GA/Sz7qX3cnGVI/AAAAAAAAAoOg/UdKtYI2RuGE/s400/800px-The_Alphabet_of_the_Geats.jpg

267 c. Huyri: y (Marcommanic): http://en.wikipedia.org/wiki/File:Marcomannic.PNG

267 d- f. Phi, Chi, Epsi (Cophtites, Jacobites, Georgianien); Duret 1613, 755

267 g. Slavitsa: http://chudinov.ru/wp-content/uploads/2007/09/slavitsa.jpg

268. FAI

268 a. FAI (Coptic): http://ekladious.info/CopticLanguage/coptic.jpg

268 b. Vey (Jacobite): Duret 1613, 753.

268 c. Vi (Siriorum): De Bry 1596

268 d. u (Armeniacum):: Manoury, p. 84: http://es.scribd.com/doc/3016626/Manoury-Pierre-Curso-De-Alta-Magia cf. Virga 1613

268 e. vav (Paleo-Hebrew): http://en.wikipedia.org/wiki/Paleo-Hebrew_alphabet

268 f. pa pha ba bha ma ya (Sanskrit): http://www.indiadivine.org/attachment.php?attachmentid=402&stc=1&d=1036433220

268 g. b zh vi sh (Georgian): http://www.proel.org/img/alfabetos/georgiano.gif

268 h. vi(e) (Iranian): http://www.proel.org/index.php?pagina=alfabetos/georgian

268 i. Digamma (Greek): http://en.wikipedia.org/wiki/Digamma

268 j. Vev (Armenian): http://www.omniglot.com/writing/armenian htm, cf. Duret 1613

268 k. ken (Armenian): http://www.omniglot.com/writing/armenian htm, cf. Duret 1613

268 l. vief (Autre Alphabet Armenien): Duret 1613 732

268 m. z (Hanscretanum): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-01/

268 n. Cherv (Slavitsa): http://chudinov.ru/wp-content/uploads/2007/09/slavitsa.jpg

268 o-q. Cherv (Glagolitic): http://www.hram-v-ohotino ru/Lib/azbuka/images/cherv.gif ; http://www ruspismo net/glagol/cherv.htm ; http://en.wikipedia.org/wiki/File:Glagolitic_cherv.svg

268 r. Letter q: Ulfilas: Formerly: http://www.alphabetandletter.com/gifs/runiccharacters.gif

268 s. Phifai: Siriorum : De Bry 1596.
Cf. Yat (Cyrillic), h-bar (Maltese), K and Cz (Kako, Cherv, Glagolitic).

269. KHAI

269 j. Saturn,

269 m-r. Khei, Ghe with middle hook, Dje, Tshe

269 a. KHAI (Coptic): http://ekladious.info/CopticLanguage/coptic.jpg

269 b. jha na (letters 9 10, Brahmi): http://www.ancientscripts.com/images/brahmi.gif

269 c. letters 6 33 (Asomtavruli): http://rustaveli.tripod.com/language.html

269 d. Letters 14 18 33 34 (Georgian): http://rustaveli.tripod.com/language.html; cf. http://rustaveli.tripod.com/images/anbanisaerto.jpg

269 e. Saturn and Saturn Symbol Rotated: http://greatmindsoftoday.com/2011/10/08/harvesting-quickly-with-saturns-signs/

269 f. Saturn Symbol: http://images4.wikia.nocookie.net/__cb20111121171950/future/images/b/b0/Saturns_symbol.png

269 g. Saturn: http://paulkiritsis net/web/wp-content/uploads/2011/12/lead_solo.jpg, cf. http://www.jewels-empire.com/planets/saturn_s.jpg

269 h. Lead in 7 Planetary Metals: http://30.media.tumblr.com/tumblr_lux3682nhL1qlxe6po1_500.jpg

269 i. Jupiter- Saturn: http://www.tumblr.com/tagged/alchemical-symbols?before=1344798204

269 j. h With Stroke (h-bar): http://en.wikipedia.org/wiki/H_with_stroke

269 k dz (Mjedruli): http://www.proel.org/img/alfabetos/georgiano.gif

269 l. ʤ

269 m. Khei: http://graphemica.com/%CF%A6/glyphs/dejavu-sans-book

269 n. Ghe with middle hook (Cyrillic):

269 o. Dje: http://en.wikipedia.org/wiki/%D0%82

269 p. Tshe: http://en.wikipedia.org/wiki/Tshe

269 q. Yat: http://en.wikipedia.org/wiki/Yat

269 r K (Glagolitic): http://www hram-v-ohotino.ru/Lib/azbuka/images/kako.gif

269 s. Cherv (Glagolitic): http://www hram-v-ohotino.ru/Lib/azbuka/images/cherv.gif

270. Old Nubian: http://www.thenubian net/lang.php ; Coptic: Kircher: http://www.egyptologica.be/section_egyptologie_egyptologica/pix/pix_lecture_hieros/kircher_2.jpg ; cf. http://www.stanford.edu/group/kircher/cgi-bin/site/?attachment_id=741 ;

271. Nubian and Arabic: http://shazlyasmail.tripod.com/new_page_98.htm

272 . Coptic and Slavic

272 a. Coptic: http://ekladious.info/CopticLanguage/coptic.jpg

272 b. Slavitsa: http://chudinov ru/wp-content/uploads/2007/09/slavitsa.jpg

272 c. Greek: http://www.barry.edu/includes/img/student-involvement/greekAlphabet.gif

273a. Copticum e Greco: http://www.fromoldbooks.org/Brown-ratioDominica/pages/morton-tabulum-07/

273 b. Detail: Aethiopisch und Amharish: http://archive.org/stream/alphabeteorient01ballgoog#page/n23/mode/2up

273 c. Detail: Ethiopien: http://portail.atilf.fr/encyclopedie/images/V19/plate_19_20_6.jpeg

Chapter 9: Western Alphabets

274 A Ka Tha

274 a. A Ka Tha triangle: Formerly: http://www.spiritsong.org/fig.7-9.gif. See SUMS

274 b. A Ka Tha: http://www.bhagavadgitausa.com/The_Si10.gif
Cf. TPS: http://www.bhagavadgitausa.com.cnchost.com/MAHAVI46.jpg
Silence, Sound Subjective, Sound Objective: http://www.worldteachertrust.org/bk/sound/sound3.jpg

275 a-d. Aryan/Old Persian alphabet.

275 a. Ancient Persian Alphabet: http://www.livius.org/arl-arz/aryans/alphabet html

275 b. Old Persian script: http://www.cais-soas.com/CAIS/Images2/Misc/oldpersian.gif

275 c. Old Persian: http://www.liveinternet ru/users/alecz/

275 d. Ugaritic: http://www.usu.edu/markdamen/1320Hist&Civ/slides/16tokens/ugariticsyllabary.jpg

275e. Peesian Alphabet: http://chestofbooks.com/reference/American-Cyclopaedia-2/C-Rawlinson html#.VDocv2ccQdU

276. Babylon, Hebrew, Samaritan

276 a. Babil Alfabesi: http://img.webme.com/pic/g/gizliilimler/bys7f6tmpiw81mf8.jpg

276 b. Old Hebrew: http://www.ancientscripts.com/images/old_hebrew.gif

276 c. Paleo Hebrew (Ugaritic): http://kheph777.tripod.com/art_alephbeth.html

276 d. Samaritan : http://www.ancientscripts.com/images/samaritan.gif

277 - Arabic

277. a. Arabic 2: Fry 1799

277b. 28 letters of Arabic: http://bama.ua.edu/~clc/lang/arabic/alphabet html

278 a –b. Numerical abjad value based on alphabet order and based on abjad value order: . http://numerical19.tripod.com/numerical_value.htm

279 a-b. Persian Shapes and Letters: http://www.texaspcc.org/PersianWritingSystem.htm
Cf. http://enel.ucalgary.ca/People/far/hobbies/iran/alphabet html

280. Transliterations of Persian and Arabic Letters: in : Isaac Taylor, The Alphabet, London, 1883, p.333: http://archive.org/stream/alphabetanaccou02taylgoog#page/n356/mode/2up/search/arabic

281. Old Yemeni:
http://4.bp.blogspot.com/_UZoLgwapuNg/TLs9jwPdLsI/AAAAAAAAAAw/t20NAO7NzY8/s1600/s_arabn.gif ; Cf. South Arabian: http://en.wikipedia.org/wiki/South_Arabian_alphabet

282 a. Musnad: http://sites.google.com/site/kaid2222/s29.jpg

282 b. Arabic Alphabet: http://bama.ua.edu/~clc/lang/arabic/alphabet.html

283- 284. Ethiopian, South Arabic Persian and Arabic Alphabets

283 a. Alphabetum Copticum e Graeco, Alphabetum Aethiopicum e Coptico:
http://www fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-07/

283 a. 22 Letters of Ethiopian: http://www.ethiopianreview.com/photos/ethiopian_alphabets023658.gif
cf. http://www.ethiopianreview.net/index/?m=200809
Formerly at: http://www.ethiopianreview.com/content/12966

283 b. Ethiopian Alphabet: http://www.ethiopianreview.us/12966

284 a. Ethiopian Feedel: http://www.ethiopianhistory.com/images/fidel.jpg

284 b. Arabic alphabet: http://bama.ua.edu/~clc/lang/arabic/alphabet html

285. Ethiopian in an alphabet wheel: http://www.ethiopic.com/gabriella.gif
cf. http://www.ethiopic.com/ethiopic_alphabet htm

286 a. Ethiopian (ge-ez Script): http://www.ethiopianreview.com/ethiopia/amharic-alphabets_files/ethiopic1.gif

286 b-c. 26 letters of Ethiopian and 9 vowels:
http://www mytripblog.org/mod/file/thumbnail.php?file_guid=15673&size=large
Cf. http://www mytripblog.org/pg/blog/ethiopia-social-manager/read/15680/ethiopian-geez-script

287 a. 33 Letters of Ethiopian: http://c413246.r46.cf1.rackcdn.com/0_120496_1343802504.215.jpg

287 b. Arabic. http://www.islam101.com/quran/aralph_ph.jpg

288. a. Ethiopian Script (Amharic Grid): http://ethiopia.limbo13.com/wp-content/uploads/2008/03/windowslivewriteramharicaletteraday-9ba2amharic-grid-thumb.gif

288 b. Ethiopian Feedel: http://www.oocities.org/amharic_online/lojs_ethiopian_feedel_chart.jpg

289. Bantu Alphabet: http://www.mondeberbere.com/langue/tifinagh/tableau2.htm

290 -291. Ogham Alphabets

290 a. Boibel Loth: http://druids.wen.ru/pic/alfabet.gif

290 b. Boibel Loth http://osara.wicca hu/images/boibeloth.jpg

290 c. Beith Luis Nuin: http://www masseiana.org/plates/ledwich328.JPG

291. B L F S N aligned with lowercase letters, uppercase letters and numbers: http://www.eaglefonts.com/beth-luis-fearn-ttf-150598.htm

292. Tree Alphabet: http://askaboutireland.ie/_internal/gxml!0/2ocqn930ubywvi8z0wl9dhefnm6z926$b1zj2ggi9nxncv20esrepxc6h3ntyao

293. Babel Lot Runes:

294 a. 18 Slavic runes: http://img0.liveinternet.ru/images/attach/b/0/14264/14264944_image028.gif

294 b. Armanen Runes: http://ragnar111 files.wordpress.com/2008/11/runechartpic.jpg

294c. 38 Western Futhork runes: http://www.american-buddha.com/runemagickummer.42.gif

295- 296. Futhark

295. 24 Letters of Futhark: http://www.ancientscripts.com/images/futhark.gif

296. 34 Letters of Futhark: http://en.wikipedia.org/wiki/File:Anglosaxonrunes.svg

cf. African Alphabets
Tamachek Alphabet: http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-hanoteau html
Tifinagh: http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-ircam html

297. Runic Circle Principles

297 a. Runic circle: http://www.e-reading.org.ua/bookreader.php/148041/Karlsson_-_Runy_i_nordicheskaya_magiya html

297 b. Runic postures: http://www.e-reading.org.ua/bookreader.php/148041/Karlsson_-_Runy_i_nordicheskaya_magiya html

297 c. Runic complementary contrasts (= chart, Author)

297 d. a- l in Rune Alphabet: http://www.ulfricleather.com/Finishing/runeabit.jpg
cf. http://www.ulfricleather.com/Finishing/index.html

297 e. Anglo Saxon letters 1,7 14, 28 (a, f, o/q, ae): http://media.beta.photobucket.com/user/RAR4/media/alphabet_seaxwica_runes.jpg.html?filters[term]=anglo%20saxon%20runes%20alphabet&filters[primary]=images#/user/RAR4/media/alphabet_seaxwica_runes.jpg.html?filters%5Bterm%5D=anglo%20saxon%20runes%20alphabet&filters%5Bprimary%5D=images&_suid=135359393816607866733135750192

297 f. 4 letters A in Runic Alphabet: http://etc.usf.edu/clipart/28100/28192/runealphabet_28192_lg.gif

297 g. Gyfu-Feo Bindrune:
http://www.tacomacc.edu/home/jkellermeier/EthnomathematicsText/Chapter8/8.6Runes_files/BindRune1.gif

Chapter 10: Classes of Alphabets

298- 303. Vowels in Front

298 a-b. Sumerian syllabic glyphs: http://www.omniglot.com/writing/sumerian htm

299 a. Brahmi: http://www.ancientscripts.com/brahmi.html;
http://www.ancientscripts.com/images/brahmi.gif

299 b. Kharosthi: http://www.ancientscripts.com/images/kharosthi.gif;
http://www.ancientscripts.com/kharosthi html

300 a Development of Orissan scripts:
http://upload.wikimedia.org/wikipedia/commons/4/4d/Development_of_Orissan_scripts.jpg

300 b.Oriya syllabary: http://upload.wikimedia.org/wikipedia/en/2/20/Oriya_VowelLig1.gif

301 a. History of Tamil: http://ctya.org/blog/wp-content/uploads/History-of-Tamil-Script1.jpg

301 b. Tamil Vetteluttu compared with Evolutionary forms of Sinhalese Script:
http://www.transcurrents.com/images/3_FI_0312.jpg

302.Vowels in Front: Tagalog , Alibata, Avestan

302 a. Tagalog , http://www.bibingka.com/dahon/tagalog/tagsamp.gif;
http://www.bibingka.com/dahon/tagalog/tagalog.htm

302 b. Alibata, http://www.mts net/~pmorrow/pictures/scot8460.gif;
http://tsujin79.blogspot.nl/2008/07/alibata-ancient-filipino-writing html

302 c. Avestan: http://titus.uni-frankfurt.de/personal/jg/unicode/table5 htm

303. Vowels in Front: a. Egyptian Hieroglyphs, b. Meroitic, c. Cyprotic, North Eastern Iberian.

303 a. Egyptian Hieroglyphs,
http://image3.examiner.com/images/blog/wysiwyg/image/EgHieroAlphA(1).jpg

303 b. Meroitic, http://nigerianwiki.com/images/5/55/Meroitic_script.GIF

303 c. Cyprotic, http://www.seansgallery.com/images/cypriot.gif

303 d. North Eastern Iberian http://www.ancientscripts.com/iberian.html

304. Vowels and Diphthongs behind:

304 a. Iudaique: Duret 1613 335

304 b. Chinese Bopomofo Alphabet : http://upload.wikimedia.org/wikipedia/en/b/b9/Bpmf.gif

304 c. Caracteres des Goths: Duret 1613 862

304 d. Ogham Runes:
http://www.astrologosastrologia.com.pt/bibliotecaonlinei/alfabetos_magicos_ficheiros/image031.jpg

305. Vowels in Between

305 a. Aethiopisch (detail of figure 243):
http://archive.org/stream/alphabeteorient01ballgoog#page/n23/mode/2up

305 b. Alphabetum Hebraicum antiquum, nunc Samaritanorum:
http://catalogue.bnf.fr/ark:/12148/cb37247134s

305 c. Syriaque cf. figure 215: (Duret, 1613, 365)

305 d-e. Details: Olaph - Hoin. (Duret, 1613, 365)

306 a-d. Sumerian Alphabet : Waddell, The Aryan Origin of the Alphabet:
http://docs.google.com/viewer?a=v&q=cache:rPz8F26vnwsJ:www.cumorah.com/etexts/waddellaryanoriginofalphabet.pdf+Plate+1.+sumer+aryan+evolution+of+Alphabet&hl=en&pid=bl&srcid=ADGEEShnEzGm2SIG3mGv5O71HumelaxX6zbel9MCv_zbCWfmSWzSdAZ5T3XYWSLG0yDrYXtpaWsNjVPIj8OBSqkIe4BqS5XjD6A3XfkkxPoklxwKY7Y9vd2sRkzbe7PGnSSH826LaUWV&sig=AHIEtbTi39s-O6u_IFgKnql1NoXsNIlYYw

307a. Accadian, Ugaritic, Phoenician: http://www.percepp.com/alphabet.htm

307 b. Ancient Arabian: http://www mnh.si.edu/epigraphy/figs-stones/x-large/color_xl_jpeg/fig02.jpg

307 c. Fenicio, Brahmi: http://www.esoterya.com/wp-content/uploads/2009/02/alfabeto-fenicio.jpg

307 d. Proto-Sami: http://s155239215.onlinehome.us/turkic/20Roots/ZakievGenesis/AlphabetTable.gif ;
Cf. http://s155239215.onlinehome.us/turkic/20Roots/ZakievGenesis/ZakievGenesis76-124En.htm

308 – 314. Latin Alphabets

308. Greek of Cadmus and Phoenicum: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-03/

309. Latin Alphabets from Dan Brown (1758) http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-05/;
cf http://www.fromoldbooks.org/oratiodominica/insert html

310. Frankish, Saxon, Gothic and Runic from Dan Brown (1758):
http://www fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-06/

311. The Most Ancient Forms of Alphabets. : http://www.wmcarey.edu/carey/bibles/ancientalpha2.jpg

312. Different Ancient Alphabets
http://www.wmcarey.edu/carey/bibles/ancientalpha1.jpg

313 a. Gallicum, Hibernicum, Germanicum, Scoticum in Virga Aurea (1616); Europa Polyglotta (1730).
Gallicum, Hibernicum, Germanicum, Scoticum in Virga Aurea (1616);
http://www.levity.com/alchemy/virga_aurea.html

313 b. Europa Polyglotta http://upload.wikimedia.org/wikipedia/commons/6/67/Europa_Polyglotta.jpg
This is part of series of 4 maps by Hensel linking continents and alphabets:
http://upload.wikimedia.org/wikipedia/commons/5/51/Hensel_1741_4maps.jpg
cf. America Polyglotta: http://history-maps ru/view-picture.php?id=808
Africa Polyglotta: http://history-maps.ru/view-picture.php?id=807
Asia Polyglotta: http://history-maps ru/view-picture.php?id=806

314. Old Slavic Letters and English Alphabet
http://programotu ru/index/bukovnik_quot_azbuka_quot/0-10

315 – 317. Letters A M S

Letter A

315. Letter Aleph in Russian Cabala Figure: http://al-signa.narod.ru/lib/orange/12.htm

Letter M

316. МІРЪ Myr Rune (Руна Мир), Ma, Myr Rune, Myr Tortoise (Tortoise that Personifies Myr), Kurma Chakra.

316 a. МІРЪ : http://www.detiperuna.ru/?p=5590

316 b. Myr Rune (Руна Мир) http://sverhomsk.ucoz.ru/forum/45-437-1

316 c. Ma: http://washbrain.narod ru/pralang.htm

316 d. Myr Rune, Руна Мир http://www.wedjat ru/forum/index.php?/topic/61-руны-славян/

316 e. Myr Tortoise (Tortoise that Personifies Myr), http://www.e-reading.org.ua/bookreader.php/128578/Sklyarova_-_Zolotye_runy.html

316 f. Kurma Chakra: http://www.futurepointindia.com/images/articles/mundane/Kurmachakra.gif

Letter S

317. S $ in pentacle, Tetragrammaton, S S (Spiritus Sanctus); 111 – 666, Regulus as Star Basilisco, Columns Plus Ultra, Dollar Sign

317 a. S $ in Oak pentacle, http://www.broomcloset.com/images2/oakpent.jpg

317 b. Tetragrammaton http://deephighlands.files.wordpress.com/2012/03/tetragrammaton.jpg

317 c. S S (Spiritus Sanctus): http://i98.photobucket.com/albums/l280/kachina2012/SSSanctusSpiritusTheHOLYSPIRIT.jpg
283 d. 111 – 666: http://www.moellerhaus.com/666SCH/666 htm

317 e. Regulus as Star Basilisco, http://www.moellerhaus.com/666SCH/666.htm

317 f. Columns Plus Ultra, http://4.bp.blogspot.com/_XBvFfrA1jjU/SSJJZSSqpZI/AAAAAAAACT4/LRBfqXd_xWY/s400/567px-Columnas_Plus_Ultra.png

317 g. Dollar Sign http://static1 media-match.com/uploads/site_5/blog/2011/06/dollar-sign.jpg

318. Bembine Table

318 a. Bembine Table (Isiac tablet) : http://upload.wikimedia.org/wikipedia/commons/7/73/Bembine_Table_of_Isis.png

318 b. Detail http://upload.wikimedia.org/wikipedia/commons/6/6e/Bembine_Westcott.png

319 – 323. Sample Alphabets

319 a. 33 Letters of Asoka Brahmi: http://j.poitou free fr/pro/img/scr/brahmi-cons.gif

319 b. Coptic: http://www.omniglot.com/writing/coptic.htm

320 . 33 Letters of Bulgarian, Dalmaticum and Illyricum.

320 a. Bulgarian: Formerly:
http://www.land.go kr/UNGEGN/boardfile/1981889916_fa9e3a03_ANNEX+to+II5.jpg

320 b-d: Dalmaticum, Chrawaticum, Illyricum: http://www.croatianhistory net/etf/et03 html

321a. 51 letters of Sindhi Devanagari (left to right):
http://www.sindhilanguage.com/images/sindhi_dev.gif

321 b. 53 letters of Sindhi Arabic (right to left):http://www.sindhilanguage.com/images/sindhi_alph.gif
Cf. http://www.sindhilanguage.com/script.html

322 a. 32 Letters of Dari Arabic: http://www multicsd.org/sites/default/files/dari.gif

322 b. 28 Letters of Arabic: http://www.swcs.com.au/arabicalphabet1.gif

323 – 324. Runes, Letters and Mirroring.

323. Amanjolov alphabet table:
http://s155239215.onlinehome.us/turkic/31Alphabet/Amanjolov/AmanjolovAlphabetTableEn.htm

324. Amanjolov alphabet table:
http://s155239215.onlinehome.us/turkic/31Alphabet/Amanjolov/AmanjolovAlphabetTableEn.htm

325 a. Armenian Letter Pyramid: http://hayeren hayastan.com/images/Image4.gif

325 b. Cree Syllabary: http://www.omniglot.com/writing/cree.htm

325 c. Inuktikut Syllabary:
http://upload.wikimedia.org/wikipedia/commons/thumb/e/ed/Inuktitut.svg/489px-Inuktitut.svg.png

cf. Old Chechen Alphabet:
http://samlib ru/img/h/hachukaew_e_m/chechenianalphabet/img3.gif ; cf.
http://samlib ru/img/h/hachukaew_e_m/chechenianalphabet/index.shtml

325ci. http://f-page.ru/lfp/i052.radikal ru/0910/f8/bb68ab39e9f3.jpg/htm

Cf. http://cs302706.vk.me/u83125390/-14/x_b348e215.jpg

325 cii. This principle of mirroring is found also in the Chechen treatment of vowels:
http://samlib.ru/img/h/hachukaew_e_m/chechenianalphabet/

325 d. Phrygian Alphabet: http://www.omniglot.com/writing/phrygian htm

325 e. Ancient Latin: http://www.omniglot.com/writing/olditalic htm

325 f. Phoenicum: Virga Aurea, 1616.

325 g. Doricum: Virga Aurea, 1616.

325 h. Letters d h (Coeleste): Virga Aurea, 1616.

325 f. Letters d h (Angelicum): Virga Aurea, 1616.

Cf. 325. Letters q r (Hebraicum): Virga Aurea.

Cf. 325. Letters r s (Moses: De Bry).

325 i. letters q r (Hebraicum): Virga Aurea

325 j. Ibid with letter Qoph in between

325 k. Rho (Greek): http://en.wikipedia.org/wiki/Rho

Chapter 11: Shapes and Numbers

Cosmology, Polygons and Letters

326 -327. Cube and Octagon

326 a. Ghana-maNDala: http://manasataramgini.wordpress.com/page/10/?pages-lis

326 b. Vajra-maNDala: http://manasataramgini.wordpress.com/page/10/?pages-lis

326 c. Womb World Mandala: http://www.onmarkproductions.com/assets/images/taizokai-heian-era-Toji-Temple-KNM-5b-TN.jpg

326 d. Diamond World Mandala: http://www.onmarkproductions.com/assets/images/kongokai-heian-era-Toji-Temple-KNM-4b-TN.jpg

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376 b. Saint Yves D'Alveydre, Vatan and Alphabet Astral:
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379 - 380. Maps

379 a Worldly Lotus: http://www.viewzone.com/gene.Meru2.jpg
Cf. 8 Petalled Lotus : Lotus http://www.bibliotecapleyades net/imagenes_ciencia/starga43.gif

379 b. Slavic Map of Asia (Асия): http://www.peshera.org/khrono/Fotos-04/foto-03.jpg
Cf. figure 100 g.

380 a. Turkic languages: http://en.wikipedia.org/wiki/Turkic_languages

380 b. Turkic Languages: http://upload.wikimedia.org/wikipedia/commons/c/c3/Turkic_languages.png

380 c. Turkic languages: http://www.umich.edu/~turkish/langres_turkic html

381 – 385. Petroglyphs and Proto-Alphabets

381 - 383. Proto-Alphabets.

381 a. Vinca script:
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382 a. Vinca Scipt as possible source of the alphabet: http://archive.worldhistoria.com/the-slavic-element-in-homers-epics_topic24650_page7 html

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383 a. Evolution of Armenian Alphabet:
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384 - 387. Runes and Basic Letters

384. Letters a b h p ph q sh th

384 a. Petroglyphs corresponding to letter ts (Armenian). Detail from figure 351 a.

384 b. letters c d (Petroglyphs):
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384 c. Letters B in kh'Ariyskaya Karuna. Detail of figure 124:
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384 d-e letters da dha, pa pha (Brahmi) Details from:
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Cf. Figure 30 f.

384 f-g. Letters a q (Indicum, Mercurius Thoyt): De Bry (1596).
Cf. figures 194 a, 194 c.

384 h. Letter b (Indicum): Virga Aurea (1616).

384 i. Letter q (Mercurianum): Virga Aurea (1616).

384 j-k. Letters r sh (Chaldaicum): Virga Aurea (1616).

384 l. Letter b (Ancient Hebrew): http://www.ancient-hebrew.org/files/4_english.jpg

384 m. Letter h (Egyptian Hieroglyphs): http://www.ancientscripts.com/images/egyptian_1c.gif

384 n. Letter Teth (Adami). Detail from: Alphabetum Adami: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-02/
Cf. figure 53.

385. Letters E, Є, Ɛ, Є

385 a-d. Petroglyphs corresponding to letter Su (Armenian). Detail from figure 351 a.

385 e. F (Tifinagh): http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-ircam.html

385 f. yad, yey, yaf (Tifinagh): http://wiki.verbix.com/uploads/Category/Tifinagh01.gif

385g. Letter e. (Glagolitic): http://en.wikipedia.org/wiki/Glagolitic_alphabet; cf. http://www.shutterstock.com/pic-59161270/stock-photo-glagolitic-alphabet html

385 h-i. jest je. (Croatian): http://www.croatianhistory.net/etf/et03.html ; cf. figure 286 b-d.

385 j-k. e, ye. (Old Slavonic): http://www.ancientscripts.com/images/gl_ocs.gif; cf. http://www.ancientscripts.com/glagolitic.html

385 l. Je. (Glagolitic): http://en.wikipedia.org/wiki/Glagolitic_alphabet

385 m. He (Adami): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-02/
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385 p. Ɛ (Cyrillic): http://en.wikipedia.org/wiki/Cyrillic_script

385 q. Libra Hieroglyph: Hammer 1806

385 r. Euro Sign/symbol: http://en.wikipedia.org/wiki/Euro_sign
Cf. http://www.etftrends.com/wp-content/uploads/2010/07/430px-Euro_symbol_black.svg_.png

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386 c. Vseyasvetnaya Charter: http://www.programotu.ru/file/Az.jpg

386d. Glagolitsa Alphabet: http://batfx.com/lofiversion/index.php/t520 html

387. Mara (Mary), Tengri, X Y Z

387 a. Mary symbol (символы Мары) in Zharkutanskie Runes:
http://content.foto.mail.ru/mail/kg56/_blogs/i-101.jpg
Cf. figures 1, 2a, 2c..

387 b. Folkfronten Flag (Peoples Front Party, Sweden: www.loeser.us/flags/hate.html

387 c. Z (Tifinagh). Detail from Tableau Libyan, Tifinagh, Twareg:
http://www mondeberbere.com/langue/tifinagh/img/tableau1.jpg

387 d. Polish Pastry. Detail of figure 571: http://www.freha.pl/lofiversion/index.php?t7297.html
Cf. 387di 4 Tengri Symbols as letter R of Turkish Tamganin: based on: :
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Cf. figures 88m, 352, 579.
387dii. 4 Дáкà Letters: based on : : http://f-
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387 f. Marcommanic): http://en.wikipedia.org/wiki/File:Marcomannic.PNG

387 g. Ye Fi Chi Ebsi (Iacobitaeum): De Bry (1596)

387 h. Sagittarius and Delphinus: Details from figure 348.

387 i. 7 Planets and Runes: Detail from 349 d.

387 j. Runes connected with Jupiter: Ibid.

387 k. УТЕХА (y, Karuna rune) : http://www.detiperuna ru/?p=5590

387 l. Sh (Old Turkic): http://upload.wikimedia.org/wikipedia/commons/2/24/Old_turkic_letter_SH.png

387 m-n. Chinese Yuan: http://en.wikipedia.org/wiki/File:Yen_Yuan_serif.svg

387 o. Japanese Yen: http://en.wikipedia.org/wiki/File:Yen_Yuan_serif.svg

387 p.Cyrillic Straight U:.

Cf. Ch Ja ẖ ẖ

387q. Letter 10 12 (West Indian scripts: Asoka Edicte, Griechische Münzen, Saka Inschriften, Kusana Inschriften): Quellenkunde: http://www.payer.de/quellenkunde/quellen0371.jpg

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387s. Cha Ja (Sharda) http://www.indianetzone.com/photos_gallery/37/Shardasript_24473.jpg

387t. Cha Ja (Kharosthi)): http://www.ancientscripts.com/images/kharosthi.gif3

387u. Ethiopian Script (Amharic Grid): http://ethiopia.limbo13.com/wp-content/uploads/2008/03/windowslivewriteramharicaletteraday-9ba2amharic-grid-thumb.gif
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387v. Te – Che (Ethiopian Feedel):
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Cf. 252 b.

387w. letters ḫ ḥ (or kh in Georgian): http://rustaveli.tripod.com/language html

387x. letters 33 -34 (Asomtavruli): http://rustaveli.tripod.com/images/asomtavruli.jpg

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388 b-c. Cha-Chha (Gondi): http:// www.omniglot.com/writing/gondi htm

388 d-e. Letters h and ha. Detail from table of English, Arabic, Hebrew, Sabaen, Lihyanite, Thamudic, Safaitic: http://www.mnh.si.edu/EPIGRAPHY/figs-stones/x-large/color_xl_jpeg/fig02.jpg
388 f-g. Letters h and ha (South Yemeni): http://en.wikipedia.org/wiki/South_Arabian_alphabet

388 h-i. Letters h and ha (Musnad): http://sites.google.com/site/kaid2222/s29.jpg
Cf. Figure 256

388 j. Detail from Europa Polyglotta (figure 313b): http://upload.wikimedia.org/wikipedia/commons/6/67/Europa_Polyglotta.jpg

388 k. Visarga (Devanagari): http://www.tititudorancea.org/z/devanagari_sanskrit_samskrit_alphabet_vowels.htm

388 l. I (Old Slavic, Грамота ВсеЯсветная и Русь): http://st free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif .

388 m. Letter th (Musnad): http://sites.google.com/site/kaid2222/s29.jpg

388 n. Iota (Graecum Cadmi): http://www fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-03/
388 o. Hain (Hebraicum Ante Esdram): De Bry (1596).

Cf. 388. Comparative Alphabets

388 o. Sabaean Alphabet: http://www runewebvitki.com/origin18.gif

388 p. Old Yemeni: http://en.wikipedia.org/wiki/South_Arabian_alphabet

388 q. Musnad: http://sites.google.com/site/kaid2222/s29.jpg

388 r. Hunnic, Slavonic, Glagolitic, Etruscan. Detail from Europa Polyglotta: http://www.afternight.com/runes/a-magi.gif cf. Figure 98.

389i. Armenian Letters

389ia. Armenian Letters: AR:

389i b. AR AST, REBORN, SPIRAL LIGHT: http://cs305605.vk.me/v305605779/5f11/S7-HlkHLHto.jpg

389ic. HAR (Resurrection Sun): in Armenian Alphabet:
http://vk.com/photo168278279_288005289

389id. d. Spiral Light: Detail from Armenian Alphabet: http://cs305605.vk.me/v305605779/5f11/S7-HlkHLHto.jpg

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389 a. Slavic runes (detail of figure 126): http://magiarunes.info/t5039-topic.html

389 b-c. Letters Eri, Glagol, Posolon, Swastika (Old Slavic: Всеясветная грамота): http://www.liveinternet ru/users/1575676/post72661347/

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389 f. Letter Yer (Cyrillic): http://en.wikipedia.org/wiki/Yer

389 g. Letter Be (Cyrillic): http://en.wikipedia.org/wiki/Be_(Cyrillic)

389 h. Letter 7 (Asomtavruli): http://rustaveli.tripod.com/images/asomtavruli.jpg

389 i. Letter 14 (Asomtavruli): http://rustaveli.tripod.com/images/asomtavruli.jpg

389 j. Asomtavruli Alphabet: http://rustaveli.tripod.com/images/asomtavruli.jpg

389 k. Letter Haya (Life, Ugarit-Old Arabic): http://www mokatel.com/openshare/Behoth/MElmiah12/logat/fig07.jpg; cf. Figure 2.

389 l. letter 12 (El-Yunani): formerly at: Bibliohteque Numerique sur la Mauritanie: http://www mr.refer.org/numweb/spip.php?article144&artpage=2-4

389 m. Letter Ha (Zhang Zhung Script: sMar-chen script): http://www.babelstone.co.uk/ZhangZhung/Table2.html
Cf. figure 404.

389 n. Glagol: http://www.programotu ru/file/Az.jpg

389 o. Gamma: http://en.wikipedia.org/wiki/Y

389 bis a. Oldest Armenian swastikas (18,000 – 10,000 B.C.): http://narinnamkn.files.wordpress.com/2013/10/945283_10151471441348043_1444361101_n.jpg

389 bis b. Armenian Glyphs: http://www.armenianhighland.com/images/nkarner/nkar_3540.jpg

389 bis c. Armenian Generative Force: http://www.armenianhighland.com/images/nkarner/nkar_1793.jpg

389 bis d. 36 Archetypal Characters: http://www.armenianhighland.com/images/nkarner/nkar_1865.jpg

389 bis e-f. Armenian Alphabet (Swastik Symbolograph Letters,(c. 6,500 B.C.): http://cs305605.vk.me/v305605779/5f11/S7-HlkHLHto.jpg; http://cs305605.vk.me/v305605779/5f03/6fE3B-7fkvg.jpg

389 bis g-h. Armenian Alphabet with Swastika grid for Letters (c. 6,500 B.C.):
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389 bis i-j. Evolution of Armenian Alphabet (15,000 B.C. – Present):
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389 bis k. Armenian Alphabet (405 A.D.). http://www.armenianbooksonline.com/about-the-armenian-language html

Cf. **389. Kolard, Solard, A, E, I, F.**

389 n. Kolard (КОЛАРД): http://istima-oro.ucoz.ru/index/prodolzhenie/0-46

389 o. Solard (СОЛАРД): http://istima-oro.ucoz.ru/index/prodolzhenie/0-46

389 p. Letter 73 (Scytho- Sarmatian): http://balgarite.interbgc.com/Image10.jpg
Cf. Figure 30.

389 q. Letter 73 (Bulgarian-Runes):
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389 r. Letter ty (Hungarian Runes): http://www.hunmagyar.org/tor/hunrune.jpg

389 s. Letters a b g d h u (Hebraicum): Virga Aurea.

389 t. Letters a b i th (Chaldean 3), Fry, Pantographia (1799).
Cf. Chaldean 5, 6, 7, 11: Ibid.

389 u-v. Aleph He Iod (Adami): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-02/ cf. Figure 53.

389 w-x. Aleph Iod (Graecum Cadmi): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-03/

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390b. Letter Beta in Greek:
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390 c. Letter Zemlya in Vseyasvetnaya Charter:
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390 d. Number 3 in Notae Numerales. Detail of figure 519b: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-01/574x908 html

390e. Letter 3 in Hendi:. Detail of figure 519 a: http://www mr refer.org/numweb/IMG/jpg/image3-13.jpg

391 a. Letters A- G in Old Russian Bukovi: http://dm80 ru/wp-content/uploads/2013/01/Plakat_bukovi1.jpg

391 b. Glagolitsa letters Az, Bog, Vede: http://batfx.com/lofiversion/index.php/t520.html

392. B (Buku, Beth)

392 a. Buku (Ornamental Glagolitic): http://www.ruspismo.net/glagol/bukji.htm

392 b. Buky (Glagolitic): http://en.wikipedia.org/wiki/File:Glagolitic_buky.svg

392 c. Letter b (Illyricum): Virga Aurea (1613).

392d. Letter b (Syrarmeniacum): Virga Aurea (1613).

392 e. Letter b (Osmanya/Cismaanya): http://en.wikipedia.org/wiki/Osmanya_alphabet

392 f. Letter Beth (Adami): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-02/

393. Letters L, M

393 a. Inverted Letter L (Hanscretanum), : http://www fromoldbooks.org/Brown-OratioDominica/big/morton-tabulum-01-574x908.png

393 b. Letter L (Hanscretanum): : http://www.fromoldbooks.org/Brown-OratioDominica/big/morton-tabulum-01-574x908.png

393 c. Letter L reversed (Hanscretanum): : http://www.fromoldbooks.org/Brown-OratioDominica/big/morton-tabulum-01-574x908.png

393 d. Letter L (Georgian): http://rustaveli.tripod.com/language.html
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393 e. Letter la (North indian Scripts) Detail from Payer, Quellenkunde: http://www.payer.de/quellenkunde/quellen03.htm

393 f. Letter M (Samaritanum): De Bry (1596)

393 g. Letter M (Samaritan): http://www.ancientscripts.com/images/samaritan.gif

393 h. Letter M (Chaldean 3): Fry, Pantographia, 1799.

293 i. Letter M (Chaldean 6): Fry, Pantographia, 1799.

393 j. Samaritanum: Virga Aurea (1616).

393 k. Letter M (Iudaeo-Samaritanum): Virga Aurea (1616).

393 l. Letter M (Hebraicum): Virga Aurea (1616).

393 m. Letter M. Moiria (Boibeloth): http://osara.wicca hu/images/boibeloth.jpg

393 n. Letter M (Adami): http://www fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-02/

393 o. Letter M (Copticum): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-07/ cf. Figure 247.

393 p. Letter M (Graecum Cadmi): http://www fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-03/

393q. Theban Alphabet: http://www.catb.org/esr/unicode/theban/theban.gif

393. S, Sh (Sin, Shin, Shei)

393 r. sh w (Cophitaeum): Virga Aurea (1616).

393 s. sh w (Iacobitaeum): Virga Aurea (1616).

393 s. (Sabaeum): Virga Aurea (1616).

393 t. sh sch (Servianum): Virga Aurea (1616).

393 u. Scin Sin (Alphabetum Arabicum): De Bry (1596)

393 v. Shei Capital and small (Coptic):
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http://www.fileformat.info/info/unicode/char/3e3/index htm

393 w-z. Letters sh, t (Coeleste, Hebraicum, Mosaicum, Shin):

393 aa. Letters xya xya (Avestan): http://titus.uni-frankfurt.de/personal/jg/unicode/table5 htm

393 bb. letter Pu,Pe (Armenian):
ttp://www.tacentral.com/manuscripts_miniatures/images/bigmap.jpg

393 cc. Letters kḷ, gḷ thḷ (Sanskrit):
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393 dd. Theban Alphabet: version of Petro da Abano:
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393 ee. Theban Alphabet: http://www.esoterikforum.net/forum/viewtopic.php?t=9588

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394. Runes and Astronomy

394 a. Fudork: http://desphaeris.com/4-images/articles/Runes001.jpg

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http://chantsdamour.canalblog.com/tag/Lore/p50-0.html
http://chantsdamour.canalblog.com/archives/5_6_sur_le_chemin_de_lore___de_lorre_aux_laures_/p50-0.html

394 c. Bulgarian letter 15:
http://upload.wikimedia.org/wikipedia/commons/3/35/Bulgar_runic_letters.png

394 d. Samech :Detail from Malachim Alphabet:
http://www.esotericarchives.com/agrippa/malachim.gif

395 a. Detail from Thirteen Constellations:Formerly at: http://members.cox net/veles/vk/RUNE02.pdf

395 b. Signpost Rune: http://www.nordicstore net/viking_jewelry_magic_runes_gold_1266_ctg htm
Cf. http://www nordicstore-vikings.com/magical_rune_signpost_gold_680_prd1.htm

395 c. Zodiac and Runes:
http://24.media.tumblr.com/8948d94b38080cea000c439eb72870d0/tumblr_mf07bxGGoe1s0tnrno1_500.jpg cf. http://educatorsoft.com/alexandracov/Files/Image/%D1%80%D1%83%D0%BD%D1%8B.jpg
Cf. http://www moi-talisman ru/talismanznakazodiaka htm

395 d. Hey (Paleo-Hebrew Pictogram):
http://www hebrew4christians.com/Grammar/Unit_One/Pictograms/hebrewpictographchart.gif

395 e. He (Hebrew 1): Fry (1799).

396- 398: Order, Cosmology and Geometry

396 a. Kolo: http://www.skibr.ru/content/ass_Dub/img/sem/govorov/Ra.JPG ;
cf. http://www.skibr.ru/ass_Dub.php?lang=en&page=seminar

396 b. Slovo, Vede, Est, Tverdi: http://www.skibr ru/content/ass_Dub/img/sem/govorov/sem4-18.JPG ;
cf. http://www.skibr ru/ass_Dub.php?lang=en&page=seminar

396 c. Glagolitsa letter X: http://batfx.com/lofiversion/index.php/t520.html

397. Vita

397a. ВИТА (в, ви, ф'ит) in Karuna: http://alexfl ru/vechnoe/vechnoe_ist2.html

397 b-e Slavic Letters Vede, Vita, Mo, Rekye in Vseyasvetnaya Charter:
http://i1.ytimg.com/vi/vRt_9vYIAa4/hqdefault.jpg

398. Ra, Yat, Xivete, Mo

398 a. Ra in: Vseyasvetnaya Charter: http://i1.ytimg.com/vi/vRt_9vYIAa4/hqdefault.jpg

398 b-c: Bukovas Ra and Yat: http://kovcheg.ucoz ru/forum/58-881-7

398 d: Page from Lukomorie: http://fotki.yandex.ru/users/vgramota/view/169437/?page=2#preview

398 e: Xivete and Mo from yrok 2: http://dm80.ru/

398 f: Self Embedded Fruit Tree: http://mikeplato myblog.it/media/02/00/1609761561.jpg

398 g: Tree of Abraham: http://www meru.org/Posters/TreeofAbraham3B15nov02.jpg

Figure 399. a. Muladhara chakra,b-c. Wall Decorations (Maastricht), d. Mother Earth (Мать-Земля, e.Zemlya, f. letter 7 (Galgoltiic), g. Ze (Glagolitic).

399-400. Root and Mother Earth Symbolism

399. a. Muladhara chakra: http://web.tiscalinet.it/carloedaniela/jpg/chakra1.jpg

399 b-c Wall Decorations (Maastricht): Photos (KHV).

399. b-cii. Other Wall Decorations (Maastricht): Photos (KHV).

399 d. Mother Earth (Мать-Земля):
http://img13.nnm ru/b/4/a/a/5/b4aa56f447a18ca73a4f080b169e863a_full.jpg

399di. Detail of Same: Fehu energy

399 e. Zemlya (**3**): http://washbrain.narod ru/pralang.htm

399 f. Letter Zemlya (Azbuka): http://www.hram-v-ohotino ru/Lib/azbuka/images/zemlya.gif

399 g. Letter Ze (cf. Zemlya) (Decorated Glagolitic): http://www ruspismo net/glagol/zemlja htm

399 h. Letters Dzelo, Zemlya (Early Cyrillic):
http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet

399 i. S and S reversed: Santa Catalina Star of Venus, Peruvian Monastery: http://media.photobucket.com/image/recent/kachina2012/SantaCatalinaStarofVenusSwastika.jpg
Cf. http://2012forum.com/forum/viewtopic.php?f=15&t=13121

399 j. Letter e (Aegyptiacum): De Bry (1596)

399 k-l: Letters Heda, Theda (Cophtite): Duret, 1613, p. 755.

399 m. Gate Decoration (Maastricht): Photo (KHV)

400. Mother Earth Symbolism.

400 a. Mother Earth as decoration in altar (Naples): Photo by KHV.

400 b. Letter a (Brachmanicum): Virga Aurea (1616)

400 c. Letter a (Solomon 2): Fry, Pantographia (1799)

400 d. Letter a (Hebrew 3): Fry, Pantographia (1799).

400 e. Letter k (Hebrew 1): Fry, Pantographia (1799).

400 f-h. Mother Earth on House decorations (Naples): Photo by KHV.

400 i. Ninhursag: Detail of Kudurru (boundary Stone), Louvre: http://www.clicage.com/ilyatoo/objets/oeuvres/zoom%20DIEU%20NANNA%20LA%20LUNE%20SUR%20STELE%20KUDURRU%20DE%20MELISHIPACK%20II%20(-1186%20AV%20JC).jpg

400 j. Mother Earth symbolism on fence (Talinn): Photo by KHV.

400 k. Ninhursag: http://www.arthistory.upenn.edu/spr03/422/January-March/21.JPG; cf. Kudurru: http://notasdecultura.blogspot.nl/2010/07/kudurru.html

Figure 401. a. b Yud, Ud, Yarilo .Yarilo as Sun and as symbol. A Ä (Rune Alphabet), Ud and Er Symbols, k – i (Syriorum), Ud inverted, Asomtavruli 33.

401. Yud and Yarilo:

401 a. Yud (Уд): http://www.anaslav.ru/forum/viewtopic.php?p=7005

401 b. Stuffed Yarilo: http://s39.radikal ru/i086/1006/42/d63d97cb536d.jpg

401 c. Уд: http://ugabuga.ru/files/monsters/slav_mif/ud.gif

401 d. Yarilo as Sun: http://drevnerus ru/wp-content/uploads/2010/07/yarilo.jpg

401 e. Yarilo as Symbol: http://s08.radikal.ru/i181/1103/f4/9395ca5aac45.jpg

401 f-g. РУНА ЕРЬ (ЕР): http://cosmoforum.ucoz ru/forum/37-346-2

401 h. Ud Rune: Detail from 18 Slavic Runes: http://img0.liveinternet ru/images/attach/b/0/14264/14264944_image028.gif
Cf. Figure 71 e.

401 i. Ud Rune: http://slavr ru/platov-taranov/ud htm
Cf. Руна Уд (Яровит): Рунический канал № 13): http://daarija ru/daarijskie_kanaly/page/2/

401 j. Ud Rune inverted

397 j-k. A Ä (Rune Table/Alphabet):
http://thalion.exotica.org.uk/games/amberstar/scans/runes.jpg cf. figure 360a

397. l-m. Letters k – i (Syriorum): De Bry (1596)

397 n. Ud inverted: http://www.daarija.ru/daarijskie_kanaly

397 o. Asomtavruli 33: http://rustaveli.tripod.com/images/asomtavruli.jpg

402 - 403. Yudzhizm - Ingleizm

402 a –d. Karuna 22 23 55 56 (x'Арийская Каруна): http://foto mail ru/community/slavonicallianc/207

402 e. Yudhzism (Юджизм):
http://lh4.ggpht.com/_PfbkODNt8co/TB-J09rBHaI/AAAAAAAACTA/M80096RqYvs/%D0%A0%D1%83%D0%BD%D1%8B%20%D1%8E%D0%B4%D0%B6%D0%B8%D0%B7%D0%BC.JPG ; Cf. figure 11p.
Formerly: http://koloroda ru/wp-content/uploads/2012/10/%D0%AE%D0%B4%D0%B6%D0%B8%D0%B7%D0%BC_1.jpg

402 f. Ingleizm (Инглиизмъ): http://rodonews.ru/i/full1288017636.jpg
Cf. figure 11o.

402 g-m. Karunas 20 52 44 9 50 57 54 (x'Арийская Каруна):
http://foto.mail.ru/community/slavonicallianc/207

402 n-o. Servitude Symbol (Кабала), Detail:
http://blogs.privet.ru/community/k_ra_s_noD_aR/tags/53111

402 p. Agni as Swastika (Ein Gedi, Israel): “Swastika -[Agni] - in the mosaic of the sex of the synagogue Of [eyn]-[Gedi: Yahoo Bablefish translation of : Свастика-Агни – в мозаике пола синагоги Эйн-Геди: http://blogs.mail.ru/mail/volklarson/6703913fe49ba07d html .

402 q. Gau (Chaldaicum Antiquum): De Bry (1596).

402 r. Rune 19 (Rasens Molvitsky, Расенские Молвицы: figuratively mirror writing):
http://samlib ru/img/z/zilxberman_m_i/zemljahanaanejskaja/zemljahanaanejskaja-16.jpg

402 s. G (Autre Alphabet Phoenicien): Duret, 1613, p. 306

403. a. Ger rune: http://upload.wikimedia.org/wikipedia/commons/9/92/Rune-Ger.png
Cf. figure 271 i.

403 b. Qoph (Phoenician):
http://upload.wikimedia.org/wikipedia/commons/thumb/9/9b/Phoenician_qoph.svg/120px-Phoenician_qoph.svg.png
Cf. figure 271 l.

403 c. Jara rune: http://www.uffes-smedja nu/j-runa.gif
Cf. figure 67 k.

403 d. Ziph, Yud, Iud (Chaldean): Duret 1613 , p. 344, 366

403 e. Letter Eliph (Indicum, Palatino): http://www.fromoldbooks.org/Ogg-Palatino/pages/227-Alphabetum-Indicum/

403f. Pavarga. Detail from Rasi chakra: http://shrifreedom.org/jyotish/sun-chakra-mantras.jpg

Cf. figure 41.

403 g. Saint Scholastica College Logo: http://www2.lv.psu.edu/ojj/images/miscellaneous/ssclogo.jpg

403 h. Alpha and Omega Monograms:
http://www.christiansymbols net/images_monograms/monogram_page1.png

404. Ga, Ganga, Ganges, Ganesha

404 a. Ga (Alfa Lariwan, Female Version) Detail:
http://www.omniglot.com/writing/alfalarawan2 htm#female

404 b. Ga (alfa Lariwan, Male Version) Detail:
http://www.omniglot.com/writing/alfalarawan htm#male
Cf. Figure 184.

404 c. Ga (Possible Patterns of Ancient Tagolog): Detail: http://fredsbaybayintopics.blogspot.nl/
Cf. Figure 183.

404 d-e. Letters a ā (Sanskrit Devanagari):
http://www.tititudorancea.org/z/devanagari_sanskrit_samskrit_alphabet_vowels htm

404 f. AUM: http://www.clker.com/clipart-maroon-aum.html
Cf. http://www.religionfacts.com/hinduism/images/symbols/aum-200.gif

404 g. Muladhara Chakra: http://web.tiscalinet.it/carloedaniela/jpg/chakra1.jpg

404 h. Ganesha and Aum: http://www.essenceofindia.net/catalog/images/ohmganesh.jpg

404 i. Ganesha and Aum: http://www.essenceofindia net/catalog/images/AumGaneshDiya.jpg

404 j. Elephant and Railed Swastika: http://sirimunasiha.files.wordpress.com/2011/05/no7.jpg

Cf. http://www.hinduwebsite.com/hinduism/images/omsymbolism03.jpg

404 k. Ganesh and Calligraphy:
http://www.indianspice.co.za/wp-content/gallery/ganesha/calligraphy_ganesh.jpg

404 l. Ganesha as Letters http://aumstar.com/wp-content/uploads/2010/07/gan02.gif

404 m-p. Letters Earth, Ga (Zhang Zhung): http://www.babelstone.co.uk/ZhangZhung/Table2 html

404 q. Ganga (Coptic Alphabet): http://ekladious.info/CopticLanguage/coptic.jpg
Cf. figure 177 b.

404qi. Headmark (Zhang-Zhung): http://www.babelstone.co.uk/ZhangZhung/Table2 html

404 qii. Nya (Zhang-Zhung): http://www.babelstone.co.uk/ZhangZhung/Table2 html

404 qiii. Ha. (Zhang-Zhung): http://www.babelstone.co.uk/ZhangZhung/Table2.html

404 qiv. Li (Zhang-Zhung): http://www.babelstone.co.uk/Seals/ZhangZhung/ZZSealTable.jpg

404 qv. Ga (sMar-Chen Script): http://www.babelstone.co.uk/ZhangZhung/Table2 html

404 qvi. Ga (Spungs-chen, sPungs-chung and Bru-sha Scripts):
http://www.babelstone.co.uk/ZhangZhung/Table1 html

404 qvii. Ga (sMar-Chung Script): http://www.babelstone.co.uk/ZhangZhung/Table3 html

404 qviii. Ga (Zhang Zhung):
http://www.babelstone.co.uk/Seals/ZhangZhung/ZZSealTable.jpg

404 qix: http://www.babelstone.co.uk/ZhangZhung/Table2.html

404qx. Ga Ge-Gi Go –Gu. Detail from Baybayn Syllabary (Lopez Chart): http://3.bp.blogspot.com/_y2eZ6YCZhTs/TIQyI4RFRiI/AAAAAAAABc4/6O6Csjp9nRo/S1600-R/bayblopez_chart.JPG

404 qxi Zhang-Zhung: http://gyalshen.org/wp-content/uploads/2012/03/404292_291482940906730_100001350802208_697468_590493374_nddd-e1331096753144.jpg
cf. http://gyalshen.org/images/#!prettyPhoto[fancy_img_group_443]/16/

404 qxii. Yung Drung written in Zhang Zhung Script: http://inkessential.blogspot.com/2011/02/unchanging-well-being.html

404 r. Letter Weda (Cophtite): Duret, 1613, p. 755.

404 s. Letter Veh (The Enochian Alphabet): http://4.bp.blogspot.com/_26QJBcCUFjg/SmZCXov509I/AAAAAAAAAbo/qec7YoCaFiI/s400/EnochianAlphabet.jpg

404 t. Letter Toth L: (Phoenicien): Duret, 1613, p. 366.

404 u. Letter Lamed (Hebraicum ante Esdras): De Bry (1596).

404 v. Sanskrit U: http://sanskrit farfromreal.com/images/skt_vowel1.gif

405- 406. Symbols and Letters of Force and Power

Figure 405 a-b. . Slavic Symbols c-e. Odolen Trava - Svetok Papor (Одолень трава – Папоротника), e-i. Perkons Thunder Cross, Odolen, Brahmi, F O (Anglo Saxon), Elifi (Georgian), j-o. Ta, Ta Reversed, Tha (Zhang – Zhung), letters 6, 33 (Asomtavruli), ök, ük,kö, kü (Central Asian Runes), letter Uk (Old Turkic), letters a m (Syriac 2)

405 a-b. Slavic Symbols and Detail: http://bialczynski files.wordpress.com/2010/12/sc582owiac584skie-znak-03786fefef_full.jpg?w=720

405 c. Одолень трава: http://luzina.0pk.ru/uploads/000f/21/38/844-1-f.jpg

405 d. Svetok Papor. Detail of figure 13h: http://www.booksite ru/fulltext/zhar/niko/va/zol/11.jpg

405 e. Цветок Папоротника: http://bialczynski.wordpress.com/tag/kwiat-paproci/

405 ei. Odolen Trava - Svetok Papor (Одолень трава – Папоротника): http://my.opera.com/pa-m-xa/blog/show.dml/12097942

405 eii. Perkons Thunder Cross: http://www.latvianstuff.com/Pagan_design_elements2.html

405 f. Letter F. Detail from: Anglo Saxon Futhark: http://en.goldenmap.com/Anglo-Saxon_runes#
Cf. figure 77c.

405 g. Letter O. Detail from Futhark Rune Serif: http://naeddyr.deviantart.com/art/Serif-Anglo-Saxon-Rune-font-111220894
Cf. figure 77 d.

405 h. Elifi (Georgian): http://www.bucharestlife net/wp-content/uploads/2010/04/georgian-alphabet.png

405i. ök, ük,kö, kü (Central Asian Runes): http://www.kyrgyz.ru/?page=148

405 j. letter Uk (Old Turkic): http://en.wikipedia.org/wiki/Old_Turkic_alphabet

405 k. Detail from New Brahmi Alphabet: http://www.cmi.ac.in/gift/Epigraphy/newbrahmi.jpg

405 l-m. letters 6, 33 (Asomtavruli): http://rustaveli.tripod.com/images/asomtavruli.jpg

405 n-o. letters a m (Syriac 2): Fry, Pantographia (1799)

405p- q. Ta, Ta Reversed, Tha (Zhang-Zhung):
http://www.babelstone.co.uk/ZhangZhung/Table2 html

406 a. Detail from Vinca Script:
http://www.lebtahor.com/StumblingBlocks/worthlessdeities_files/vinca%20symbols%204500.jpg
Cf. figure 350a.

406 b.Creative Force: http://www.floridafrontier.com/Spirit_1.html . Detailed image Formerly at:
http://www floridafrontier.com/Spirit%20folder/Spirit%20Pages%20folder/Spirit%20Page%202 html

406 c. Variations of the theme of Allah: Kufic Design: http://catnaps.org/graphics/studies.html
Cf. Kufic Medaillon: http://www kufic.info/architecture/yazd/medallion.png Cf..
http://thumbs.dreamstime.com/thumblarge_532/12823443211ObEAp.jpg

406ci. Variations on the Name of Muhammed:
http://cdnimg.visualizeus.com/thumbs/d7/ca/illustration,sayagata,swastika-d7cad660be30c1d17f6e0f475544b0dc_h.jpg

406cii. Vau, He (Hebraicum ante Esdram): De Bry (1596).

406 d. Hands of God: http://www.goldenline.pl/forum/1827346/poganska-dziara
Cf. Figure 7j.

406 di. Hands of God: http://cosmoforum.ucoz ru/_fr/0/0556618.jpg

406 e. Airbrush Africa Symbol 8 (Airbrush Schablone afrikanische Symbole 8):
http://ru.willyfogg.com/search/airbrush/ cf.
http://img1.willyfogg.com/thumb.php?pid=120365110&pref=t&it=3&mod=Sat,+27+Oct+2012+17:09:09+GMT&url=http://www.auto-aufkleber.eu/ media/385463022688.png

406 f. African Wisdom Symbol ("He who does not know can know from learning":
http://www.adinkra.org/images/neao_lg.gif cf. http://www.adinkra.org/htmls/adinkra/neao htm

406 g-h. Railed Swastikas from Dri Lankan coins:
http://sirimunasiha.files.wordpress.com/2011/05/no7.jpg

406 i. A-u (Hebraicum): Virga Aurea (1616).

406 j. Letters a i (Phoenician, Adami): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-02/ Cf. figure 224.

407: Variations on the Swastika Theme (Allah, Mahammed, Temple at Sarnath, Sayagata)

407 a. Sayagata pattern: http://3.bp.blogspot.com/_-69qt893LmU/TU3iMco9uBI/AAAAAAAAApg/lFnnN9XrpWI/s1600/sayagata-yellow.jpg
Cf. http://inkessential.blogspot.nl/2011/02/unchanging-well-being.html

407 b. Sayagata textile: http://painting.modernengine.org/wp-content/uploads/2010/11/sayagata_w600.jpg

407 c. Sayagata Kimono: http://www.tattoo-tokyo.com/wp-content/uploads/2009/06/img10591233526.jpeg

Cf. Sayagata Kimono: http://www.tattoo-tokyo.com/2009/06/common-japanese-images-sayagata/

407 d. Sarnath: http://www.asiaexplorers.com/india/sarnath/dhamekh/02.jpg
Cf. Dhamekh Stupa: http://www.asiaexplorers.com/india/dhamekh_stupa.htm

408. Sacred Symbols across Cultures

408 a. Ur Symbol: http://www.smoliy ru/lib/000/000/00000008/i_040.jpg ; cf. http://www.smoliy.ru/lib/000/000/00000008/sitchin_zahariya_lestnica_v_nebo_v_poiskah_bessmertiya 1.htm

408 ai. Fa (Baybayin Sining): http://24.media.tumblr.com/tumblr_mdjqwcrdU41qztaavo1_500.jpg

408 aii. Letter ie (Alphabeta Armenica): De Bry (1596).

408 aiii. Letters h d (Hebraicum Ante Esdram): De Bry (1596).

408 b. Dazhbogh (Даждьбог): http://fotki.yandex.ru/users/eugenio19/tags/%D0%B1%D0%BE%D0%B3%D0%B8/view/137292?page =0

408 c. Laimes vai Ugunskrusts: Formerly at: http://www.originali.lv/ cf. http://www.originali.lv/images/produkti/Latvju%20sen__%20z__me%20Laimes%20un%20uguns%20krusts%202.JPG

408 d. Sacred Roman Cross Inverted: http://clubs.ya.ru/4611686018427421793/replies.xml?item_no=74

408 e. Ground of Allah symbol: Illustration by Geert Bal.

408 f. Allah symbol (СВАСТИКА АЛЛАХА): http://www.liveinternet ru/users/2930900/post136149295/

408 g. Ground of Allah turned 9 degrees: Illustration by Geert Bal.

409 – 410. Runes, Letters and Decorations

409 a. Patterns : Tripolsykaya Culture: http://evolution2.com.ua/showthread.php?t=296

409 b. Detail from same.

409 c. Letter E. Detail from Alphabet des Indiens Abbysins; Duret, 1613, p.

409 d. Letter Io. Detail from Alphabet des Indiens Abbysins; Duret, 1613, p.

409 e. Baltic/Slavic Weaving: http://www.chernetskaya ru/blog/5599
Formerly: http://alnoor ru/uploads/posts/2010-05/1273685864_1kml2vchxujtfoe.jpeg

409 f-g. Detail from same, then tilted 90 degrees..

409 h. Decorative Letters: Letter A (De Bry): Nova effictio: http://marinni.livejournal.com/388461 html?thread=2870381

409 i. Latvian Weaving (Swastika Perkona Krusts): http://valoda.ailab.lv/kultura/kultura/orn41.gifLatvian,

409 j. Letter θ (ee, Cophitaeum): Virga aurea (1616)

409 k. Ta –Tha (Zhang – Zhung): http://www.babelstone.co.uk/ZhangZhung/Table2 html

410a-c. Variations on Mara rune. Detail of Baltic/Slavic Weaving (409d): :
http://www.chernetskaya.ru/blog/5599
Formerly: http://alnoor ru/uploads/posts/2010-05/1273685864_1kml2vchxujtfoe.jpeg

411d-g Slav Runes 27 and 106 and same in segment of 180 Alatyr Runes:
http://static.ozone.ru/multimedia/books_ill/1005844812.jpg

411. Ger Rune and Irminsul

411. a . Gar rune: Detail from Vinca Script:
http://www.lebtahor.com/StumblingBlocks/worthlessdeities_files/vinca%20symbols%204500.jpg

411 b. Gar Rune. Detail from Northumbrian Rune Row: Formerly: www.icon.co.za/~entrance/alchemy
cf. http://greatmindsoftoday.com/2011/06/23/guardian-of-the-garden/

411 c. Diamond Shaped Window in form of Ger: Maastricht: Photo (KHV).

411 d. Same in context. Maastricht: Photo (KHV).

411 e-f. Letters g h. Detail from: Thomas More, Utopian alphabet (Alfabeto utopiano) :
http://2.bp.blogspot.com/-
TDRYKLInetM/Tg0kBxSR5KI/AAAAAAAAABc/bnvpGNkXtSk/s320/letrados.gif
Cf. http://fc124.blogspot nl/

411 g. Detail from Letter Jus (Ornamental Glagolitic): http://www.ruspismo.net/glagol/jus.htm

411 h. Wall Decoration, Maastricht: Photo (KHV).

411 i. Fence Decoration, Maastricht: Photo (Nino Nien).

411 j. Letter I. Old Slavonic:
http://upload.wikimedia.org/wikipedia/commons/d/dc/Glagolitic_alphabet.png

411 k. Letter Izhe (Ornamental Glagolitic): http://www ruspismo net/glagol/izhe htm

411 l-m. Irminsul decorations in window above door (Wolfenbüttel, Workum): Photo (KHV).

411 n. Letter M. Old Slavonic:
http://upload.wikimedia.org/wikipedia/commons/d/dc/Glagolitic_alphabet.png

411 o: Letter Mislite (Ornamental Galgolitic): http://www.ruspismo.net/glagol/mjislite htm

411 p. Letter M as door decoration, Maastricht: Photo (KHV).

411 q. Mary of Wallingsford, decorations (Marian Monogram: Lady Cathedral of Southwark's Catholic Cathedral): http://www.flickr.com/photos/paullew/2881330231/

412 – 406. Symbols and Letters of Life

412 a. Letter Omega (Apollonianum): Virga Aurea (1616).

412 ai. Letter u (Samaritanum): Virga Aurea (1616)

378 aii. Letter m (Cananaeum): Virga Aurea (1616)

378 aiii. Letter m (Angelicum): Virga Aurea (1616)

378 aiv. Letter Ur (Pheonicien: Duret (1613): p. 366.

378 av. Letter Omega (Apollonius): Duret (1613), p. 157:

378 avi. Letter sh (Angelicum): Virga Aurea (1616).

378 avii. Letter t (Ionicum): Virga Aurea (1616).

412 b. Birth Symbol: http://www.openarmsps.org/image/branding/symbol.gif
Cf. http://www.ergelen.com/motihttp://www.openarmsps.org/image/branding/symbol.gif
f.htm

412 c. Turkmen carpet motif (cf. figure 370): http://www.persiancarpetguide.com/sw-asia/Rugs/Turkish/Guide_to_Anatolian_Gelveri_Rugs htm

412 d. Turkmen Carpet: http://bialczynski.files.wordpress.com/2010/07/gonur-nnnn-eaglekapunukdtl.jpg

413 a. Detail: Ornamental letter Uk (Glagolitic): http://www ruspismo net/glagol/uk.htm

413 b. Ornamental letter Uk (Glagolitic): http://www.ruspismo net/glagol/uk htm

413 c. Oy (Learning, Early Cyrillic): http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet

413 d. Gonur Tepe, Turkmenistan:
http://www.turkotek.com/misc_00040/tamgas_files/gomur_tepe1.jpg

414. Letters of Life

414 a. Letter O Old Slavic): http://st free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

414 b. AIDS Symbol:
http://upload.wikimedia.org/wikipedia/commons/e/e6/World_Aids_Day_Ribbon.png

414 b. International Day for the Elimination of Violence against Women:
http://st1.bgr.in/wp-content/uploads/2013/11/google-1.jpg

414c. Al pha vit (Old Slavic): http://st.free-lance ru/users/IceTeam/upload/f_4804c30e36ebe.gif

414 d. Letter uk (Cyrillic):
http://upload.wikimedia.org/wikipedia/commons/thumb/9/99/Cyrillic_letter_Uk.png/120px-Cyrillic_letter_Uk.png

414 e. je (Old Slavic): http://sozdaem4sezon mindmix.ru/

414 f. Letter θ (Chaldaicum): Virga Aurea (1616)

414 g. el –yunani: http://www mr.refer.org/numweb/IMG/jpg/image1-19.jpg

414 h. Letter la (Arabicum): Virga Aurea (1616)

414 i. Letter n (Mercurianum): Virga Aurea (1616)

414 j. Ayn (Cursive Hebrew): http://www.eng.hebrejski.org.rs/wp-content/uploads/2011/09/4.gif

414 k. Letter g (African font):
http://www.obib.de/Schriften/AlteSchriften/alte_schriften.php?Afrika/Bantu.html~Text

415. Sanskrit Alphabet Circle (Matrika-Mandala)

415 a. Varnamala: http://www.bhagavadgitausa.com/KALI.h51.jpg

415 b. Rudraksa Mala with 108 beads: http://officialtibetanjewelry.com/images/201110/source_img/Consecration_6MM_Redsandalwood_108_Beads_Mala_original_img_1318994813_517_.jpg
Cf. http://officialtibetanjewelry.com/Tibetan-Malas-category-5-

416. Slavic Letters Ksi and Ita

416. a. Slavic Letter Ksi turned 90 degrees: descent of energies of sun to earth (1) and ascent of powers from earth to star (2)

416 b. Letter ITA, last letter of the 256 Slavic karuna.[792] Cf. Ita missa est: ITA: [793]http://alexfl.ru/vechnoe/vechnoe_ist2 html

> ITA (ITA). Perpetual motion. To the knowledge of wisdom, entire new, unknown to this day, by the secret of wisdom. Canon of oecumenical motion as the basis of the universe. Constant tendency toward the perfection

417 a-b. Asia Polyglotta: http://history-maps.ru/view-picture.php?id=806

418 . Tree of Life

418 a. Tao Trigrams and Tree of Life: http://www.factsbehindfaith.com/heaven_on_earth/notes/note.aspx?intNoteID=167

418 b. Star tetrahedron: http://www.milogiya2007.ru/genkod2.htm

418 c. Kaballistic Tree of Life: http://www.aiwaz net/encyclopedia/tree-of-life-or-sephiroth/e78 cf. figure 335

418 d. Sacred Tree of Sephiroth: http://voiceofthemonkey.com/wp-content/uploads/2011/08/The-Sacred-Tree-Of-The-Sephiroth.jpg

418 e. The Ten Sephiroth (Lights) and 22 paths of the Tree of Life/Death : Gan – Jah. The Sacred Tree from the Zohar: http://yahshvah.com/glyphenlarged htm

418 f. Partzufim: http://www.digital-brilliance.com/themes/ToL-Partzufim.jpg; cf. http://www newkabbalah.com/images/partz.jpg

418 g. Magian Star as Matrix for Hebrew Letters: http://www.gatherthejews.com/2011/04/a-fun-fact-about-the-star-of-david/

Appendix 1. Signs

419-421. Harappan and Indus Valley Script

419. Harappan Script: http://www.shunya.net/Pictures/NorthIndia/Chandigarh/HarappanScript.jpg

420a. Programmers Decipher Indus Valley, 2009: http://www.codeweek.pk/2009/09/programmers-decipher-indus-valley/

420 b. Indus Valley Script: http://1.bp.blogspot.com/-M7EghvY7FZk/Tg4RuGHg6YI/AAAAAAAALTw/iq2wvJl0yos/s1600/induscript%255B1%255D.jpg; cf. Rajesh Rao, A Rosetta Stone for the Indus Valley: http://mmcelhaney.blogspot.nl/2011/07/rosetta-stone-for-indus-script-video.html

420 c. Indus Valley Script - Easter Island Script:
http://1.bp.blogspot.com/_NVIyqlcHzR4/SfjcLdr121I/AAAAAAAAAE3g/5PdBKzQjYbI/s400/Indus+Valley+-+Easter+Island-+rongorongo2.jpg

421 a. Development of Indus Script: http://www.designinindia.net/design-thoughts/writings/history/images-type/dev-letters-indus-script.jpg; cf. History of Letterform Design in India: http://www.designinindia net/design-thoughts/writings/history/india-history-type-design1.html

421 b.Harappa Signs 332-408:
http://harappa.drupalgardens.com/sites/harappa.drupalgardens.com/files/indus-probabilistic.jpg; cf. Probabilitic Analysis of an Ancient Undeciphered Script:
http://harappa.drupalgardens.com/content/probabilistic-analysis-ancient-undeciphered-script

421 c. Letters A to K (Indus Script): http://www.cmi.ac.in/gift/IndusScript/jar1.jpg ; cf. http://www.cmi.ac.in/gift/IndusScript.htm

421- 424. Evolution of Pictograms, Characters, Tamgas, Letters

421 d. Armenian Hieroglyphs:
http://www.armenianhighland.com/images/OTHER/hieroglyphs_smallest.jpg

421 e. Armenian Alphabet: Detail. http://graphicdesignerpasadena.com/wp-content/uploads/2012/04/Armenian-Alphabet.jpg

422 a. Bull's Horns, Tamgas and Chinese: formerly at
http://forums.taleworlds.com/index.php?topic=116821.2895

422 b. Evolution of Chinese Characters:
http://www.geniusland.ru/upload/blog/4021f11f0dcbde032673c374a8dcc355.jpeg

422 c. Evolution of Chinese Characters: http://www.organizmica.org/archive/307/pic-12.gif
Cf. Evolution of Chinese Ideograms: http://www.ocf.berkeley.edu/~wwu/chinese/bible.shtml

422 d. Evolution of Sumerian Cuneiform:
http://anunnakialiengodsandspirituality files.wordpress.com/2012/10/sumerian_glyphs.jpg

422 e. Tangut Tamgas: http://www.babelstone.co.uk/Tangut/Images/TangutTamgas.jpg

422 f. Sarmatian Tamgas: detail of tamgas 1 -120 (figure 23c):
http://fotki.yandex.ru/users/resurs3sergiy/view/328401/?page=1

423 a. Human Figures: Emergence figures: High Altai:[794]
http://www face-music.ch/highaltai/stoneslabs/5000.jpg; cf.
http://www face-music.ch/highaltai/stoneslabs/stoneslabs_en html

423.b. Human Figures and Armenian Alphabet: http://graphicdesignerpasadena.com/wp-content/uploads/2012/04/Armenian-Alphabet.jpg

423c. Detail of Mongolian tamgas (cf. figure 21a): http://richardewright.com/0905_tamga html

423 d. Yaz yaz (Tifinagh): http://wiki.verbix.com/Category/TifinaghScript

423 e. Letter O, Runic Alphabet: http://thalion.exotica.org.uk/games/amberstar/scans/runes.jpg

423 f. Letter E, Ancient Hebrew: http://3.bp.blogspot.com/_AAgI-IqquiA/TLUcLQVMp4I/AAAAAAAAAdg/EqQLUKqlv8s/s1600/4_english.jpg

423 g. Achmaenid Tamgas:
http://www.unilang.org/viewtopic.php?f=1&t=2545&start=195&a..

424. Yi Syllabary: http://www.ancientscripts.com/images/modern_yi_1.gif

425 – 426. Kabardian, Sarmatian, Polish Tamgas

425 a. Kabardian Tamgas: http://fotki.yandex.ru/users/resurs3sergiy/view/328389/?page=0

425 b. Polish Tamgas (To sa słowiańskie znaki garncarskie na podstawie: A. Buko "Archeologia Polski wczesnośredniowiecznej", Z. Vana "Świat dawnych Słowian", A. Żaki "Początki Krakowa"):
http://www freha.pl/lofiversion/index.php?t7297 html

425 c. Sarmatian Tamga: http://www.flickr.com/photos/tamgach/6347205879/in/photostream

425 d. Tamga of Sarmats ruler Pharzoy:
http://www flickr.com/photos/tamgach/6347217861/in/photostream

426 a. Polish Tamgas: http://www.freha.pl/lofiversion/index.php?t7297.html

426 b: Polish Tamgas: http://25.media.tumblr.com/tumblr_m6gz4ivBa91rxo06xo1_1280.jpg; cf.
http://praynightfall.tumblr.com/post/26263158429/the-sarmatian-theory-this-is-a-current-theory

426 c. Hutor Coat of Arms (Herb Hutor Tamga): http://en.wikipedia.org/wiki/File:HerbHutor.ws.png

427 - Chinese and Turkic Tribes and Tamgas

427 a. List of 37 Chinese Tribes and their tamgas:
http://s155239215.onlinehome.us/turkic/29Huns/Zuev/ZuevTamgasEn.htm

428 a. Chinese Hexagrams, Parents, Children: http://7buruk.blogspot nl/2010/04/origin-of-turkic-script_13.html

428 b. 24 Turkic Kyrgyz Tribes: http://7buruk.blogspot nl/2010/04/origin-of-turkic-script_13.html

428 c. Oguz Han: 2 Branches, 6 Clans, 24 Tribes: http://www.istecumra net/wp-content/uploads/2010/09/oguz_boyu.jpg;
cf. http://www.istecumra net/cumra/genel/anadolu-ya-yerlesmis-olan-24-oguz-boyu html
cf. http://www.iranicaonline.org/uploads/files/oguz_table_1.jpg

428 d. Oghuz Han: 24 Tribes, birds and tamgas:
http://wowturkey.com/t.php?p=/tr219/FatihBozkurt_ouz.jpg; cf.
http://wowturkey.com/forum/viewtopic.php?p=417825
Cf. http://onturk.files.wordpress.com/2011/04/oc49fuzlar.jpg; cf.
http://onturk.wordpress.com/2011/04/23/oguz-kagan-destani/; cf.

428 e. 24 Tribes and tamgas (Владетельские знаки огуз):
http://new.chronologia.org/polemics/im/posl-g-oguzi.jpg; cf.
http://fotki.yandex.ru/users/resurs3sergiy/view/328359/?page=0

429 a. Oghuz 22 Tribes: http://i49.tinypic.com/2z7r1x1.jpgb

429 b. Oguz 23 Tribes: http://richardewright.com/images/tamga5.jpg; cf.
http://richardewright.com/0905_tamga html

429 c. Oguz 14 tribes and Tamgas: http://richardewright.com/images/tamga6.jpg; cf. http://richardewright.com/0905_tamga html ; Cf. http://www.tcoletribalrugs.com/resources/WrightTamga/tamga6.jpg

430 a. 8 Trigrams and 8 Turkic Letters: 5 b. http://7buruk.blogspot.nl/2010/04/origin-of-turkic-script_13.html

430 b. Initial Elements: 5 b. http://7buruk.blogspot.nl/2010/04/origin-of-turkic-script_13 html

430 c. Turkic Ideograms: http://1.bp.blogspot.com/_tbYt1YP3Xf8/S8Rgj0l3zAI/AAAAAAAAEGk/58vkUSKO1ro/s640/r.png ; cf. 5 b. http://7buruk.blogspot nl/2010/04/origin-of-turkic-script_13 html

430 d. Parallel Consonants: 5 b. http://7buruk.blogspot nl/2010/04/origin-of-turkic-script_13.html

430 e. Chinese ideogram: Gate: http://www.oocities.org/tokyo/temple/9937/dg2.html
430 f. Letter 14, Hun – Chinese: http://images-mediawiki-sites.thefullwiki.org/08/1/1/7/7308152525989925.gif; cf. Figure 424 c.

430 g. Letters Tsi and Cherv (Slavic): http://chudinov ru/wp-content/uploads/2007/02/angl4.gif

431- 432. Chinese, Japanese and Korean Characters

431 a. 214 Chinese Radicals: http://blog.roodo.com/betterchinese/65afc4aa.gif

431 b . Katakana: http://upload.wikimedia.org/wikipedia/commons/thumb/0/0c/Katakana_origine.svg/220px-Katakana_origine.svg.png

431 c. Hiragana: Hiragana http://jstoredu.blogspot.nl/2010/05/hiragana html

432 a. Korean Hangul Scripts. http://www hapkidoselfdefense.com/hangul_table.gif

432 b. Hangul: http://www krmr.com/storage/post-images/hangulchart.jpg?__SQUARESPACE_CACHEVERSION=1334153238929

433 a. alive + dust + man = first: http://www.ocf.berkeley.edu/~wwu/images/chinese/genesis/crea_first.gif; cf. http://www.ocf.berkeley.edu/~wwu/chinese/bible.shtml

433 b. Chinese Phonetic Alphabet: http://www.zein.se/patrick/graph/chinphon.gif; cf. http://www.zein.se/patrick/chinen8p.html

433 c-d. Hun-Syanbi Alphabet: http://en.wikipedia.org/wiki/Noin-Ula_kurgans; http://upload.wikimedia.org/wikipedia/en/b/b2/Fig5Ishjamts_p166R2.gif

434- Mongolian, Bulgar, Tengri, Nogai, Kazak, Persian, Hungarian, Crimean Tamgas and Runes

434 a. Mongolian Tamgas: http://tashlar narod.ru/text/tamga/tamga-r014.gif; http://tashlar narod ru/text/tamga-romania htm

434 b. Bulgar Kuni: http://i626.photobucket.com/albums/tt347/lantonov/pismo.png; cf. Bulgarian Alphabet: http://lyudmilantonov.blogspot.nl/2011/04/bulgarian-alphabet html

434 c. 70 Bulgarian Runes: http://www.archive.gov.tatarstan.ru/magazine/res/fck/Image/zakoruchki.jpg ; cf. http://images.yandex.ru/#!/yandsearch?text=болгарский алфавит

runi&pos=6&rpt=simage&img_url=http%3A%2F%2Fwww.archive.gov.tatarstan.ru%2Fmagazine%2Fres%2Ffck%2FImage%2Fzakoruchki.jpg

435 a. Tamga of Oguz tribe Kai: http://www.flickr.com/photos/tamgach/6347962574/in/photostream

435 b. 31 forms of Tangra (Tengri) symbol:
http://www.za-balgarite.com/Egypt/1-Zn-Tangra-Small.jpg;
http://www.za-balgarite.com/3.5.99.%20Tunderbolt-2.html

435 c. 40 Nogai and Kazakh Tamgas: http://fotki.yandex.ru/users/resurs3sergiy/view/328392/?page=0

436 a. Mongolian Tamgas:
http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/YacenkoTamgas/YacenkoTamgasSect9En.htm

436 b. Persian Tamgas:
http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/YacenkoTamgas/YacenkoTamgasSect8En.htm

436c. Hungarian Tamgas: http://fotki.yandex.ru/users/resurs3sergiy/view/328391/?page=0

436 d. Antinomy Symbol: http://www.ancient-symbols.com/images/antimony-symbol.gif

437. Crimean and Nogai Tamgas:
http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/YacenkoTamgas/YatcenkoFig35.gif

438 Kushan, Turkic, Mongol, Khazar and Rurik Tamgas

438 a. Kushan ruler Soter megas: http://www flickr.com/photos/tamgach/6347963908/in/photostream

438 b. Kushan Tamga: http://www.flickr.com/photos/tamgach/6347962432/in/photostream

438 c -d. Tamgas of Kushan rulers: http://www.flickr.com/photos/tamgach/6347218551/in/photostream ; http://www flickr.com/photos/tamgach/6347217993/in/photostream ; cf.
http://www flickr.com/photos/tamgach/

438 e. Kushan Royal Tamgas :
http://upload.wikimedia.org/wikipedia/commons/5/53/KushanTamgas.gif, cf.
http://en.wikipedia.org/wiki/File:KushanTamgas.gif

438 f. Turkic Tamgas: (Знаки тюркских владетелей):
http://fotki.yandex.ru/users/resurs3sergiy/view/328360/?page=0

439 a. Mongol Tamgas: http://richardewright.com/0905_tamga html

439 b. Tamgas of Khazars and Ruriks:
http://www flickr.com/photos/tamgach/6347966334/in/photostream/

439 c. Crests of Rurik Dynasty http://forum.slavorum.com/index.php?topic=827.0 ; cf.
http://upload.wikimedia.org/wikipedia/commons/thumb/0/0a/Ruriks_crests1.png/250px-Ruriks_crests1.png

439 d. Symbol of the Ukraine: ibid: http://forum.slavorum.com/index.php?topic=827.0; cf. Ukraine Coat of Arms: Symbol of Ukraine:
http://www flagshag.com/smaller/europecoats/Ukraine_Coat_of_Arms.jpg

440 - 441. Ukrainian, Sarmatian Tamgas

440 a. 64 Vladetelskie Marks of Kiev Prince:
http://fotki.yandex.ru/users/resurs3sergiy/view/328357/?page=0

440 b. 23 Sarmatian (Ukrainian) Tamgas:
http://fotki.yandex.ru/users/resurs3sergiy/view/328394/?page=0

441 a. Sarmatian – Karachai Balkar tamgas: http://real-alania.narod.ru/alanialand/B1/1qar/Tamga.gif

441 b. Sarmatian Tamgas: http://upload.wikimedia.org/wikipedia/lv/d/d9/Sarmatian_tamgas.jpg; cf. http://4.bp.blogspot.com/-y6nYmRGZkNY/TcoInkyZBPI/AAAAAAAAAxk/wX6sGi3YnOY/s400/Sarmatian_tamgas.jpg; cf. http://anti-amazon.blogspot.nl/2011/05/sarmatians-tamgas html

441 c. Sarmatian Tamgas 1- 120 : http://www.kroraina.com/alan/olhov_7.jpg

441 d. Sarmatian Tamgas 121 – 240: http://www kroraina.com/alan/olhov_8.jpg

441 e. Sarmatian Tamga and Glagolitic number 1000: http://imageshack.us/photo/my-images/147/tamghavz2.jpg/

442. South Arabian and Mongol Tamgas

442 a. Ancient Turk Runic Inscriptions (Kirghistan): http://7buruk.blogspot nl/2010/04/origin-of-turks.html

442 b. Father Yi of NN [clan]:
http://www.chinaknowledge.de/Literature/Science/Images/script_481_Xfuyili.jpg

442 c: Tamgas of Ghengis Khan and his 4 Sons = Logo of the Mongolian Association of Numismatics:
http://en.wikipedia.org/wiki/File:Member_of_Mongolian_Association_of_Numismatics.png

442 d. E (Musnad): https://sites.google.com/site/kaid2222/s29.jpg

442 e. y (Old Yemeni): http://en.wikipedia.org/wiki/South_Arabian_alphabet

442 f. Himjar ja: http://en.wikipedia.org/wiki/File:Himjar_ja.PNG

442 g. SAD (Musnad): https://sites.google.com/site/kaid2222/s29.jpg

442 h. ṣ (Old Yemeni): http://en.wikipedia.org/wiki/South_Arabian_alphabet

442 i. Himjar Sad: http://en.wikipedia.org/wiki/File:Himjar_sad.PNG

442 j. Muslim Tamgas: http://richardewright.com/0905_tamga.html;
http://richardewright.com/0905_tamga html

442 k. Mongolian Tamgas: http://3.bp.blogspot.com/_orzcDqqmLsM/TT0-0eV6IdI/AAAAAAAAAe0/tKVkeZXIJM8/s1600/694px-Mongolian_tamgas_COA.jpg

442 l. Haut: Alphabetum Aethiopicum e Coptico, A.D. 800: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-07/morton-tabulum-07-568x788.gif

443. Royal Tamgas

443 a. An-mu-lu-chjen: http://s155239215.onlinehome.us/turkic/29Huns/Zuev/ZuevTamgasEn htm

443 b. Tamgas of the Alkhan:
http://pro.geo.univie.ac.at/projects/khm/showcases/showcase6?language=en

Cf. The Countenance of the Other:
http://pro.geo.univie.ac.at/projects/khm/showcases/showcase6?language=en

443 c. Tamga of the Kidarites:
http://pro.geo.univie.ac.at/projects/khm/sites/default/files/styles/adaptive_image/adaptive-image/public/images/showcase/symbol/tamga_1_2.png;
Cf. http://pro.geo.univie.ac.at/projects/khm/showcases/showcase3?language=en

443 d. Tamgas of Nosporus Tzars: Tiberius Iulius Europatoros, Sauromatos II, Rheskopurides III, Ininphimeos:
http://www kroraina.com/alan/olhov_9.jpg

443 e. Royal Emblems of the Bosporus, (Знаки-тамги боспорских царей):
http://ogeraldike.ru/books/item/f00/s00/z0000002/pic/000036.jpg 795; cf.
http://velizariy kiev.ua/avallon/gerald/ger8.htm

443 f. Tamga and Runes in Buckle: http://bialczynski.files.wordpress.com/2010/12/tamgi-i-runy-na-sprzc485czkach-sulimir.jpg?w=720; cf. http://bialczynski.wordpress.com/2010/

443 g. Sassanian tamga of King Savromat:
http://www flickr.com/photos/tamgach/6347952832/in/photostream

443 h. Tamga of Sarmatia: http://imageshack.us/photo/my-images/43/sarmatiabanners.jpg/sr=1

443 i. Letter Ş: Detail of Parallel consonants (cf. figure 26 d): http://7buruk.blogspot.nl/2010/04/origin-of-turkic-script_13 html

443 j. Pre-Islamic Turkic Tamga: http://www historum.com/middle-eastern-african-history/17548-crescent-moon-what-4.html

443 k. Sassanid Badges: http://www.zarrinkafsch-bahman.org/resources/_wsb_350x260_Sassanid+badges+$28tagma$29.jpg;
http://www.zarrinkafsch-bahman.org/12.html

444. Chinese, Golden Horde and Crimean Tamgas

444 a. Chinese gate Tamga:
http://www myslenedrevo.com.ua/uk/Sci/AuxHistSci/Znak/znak33/GoldenHordeTamgas.html
Cf. 422e

444 b. Golden Horde Tamgas (тамги золотоординських ханів):
http://fotki.yandex.ru/users/resurs3sergiy/view/328372/?page=0

444 c. Herb Brama Coat of Arms (Brama Tamga):
http://upload.wikimedia.org/wikipedia/commons/8/8e/140px-Herb_Brama.PNG

444 d. Crimean Tatar Tamgas:
http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/CrimeaTatarTamgas/CrimeaTatarTamgas.jpg; cf. A.-H. Sh. Janibekov,Tamgas of the Crimean Tatar People:
http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/CrimeaTatarTamgasEn.htm

445-447. Ossetian, Kabardian, Abkhaz Tamgas, Bulgarian , Kutrigur Runes

445 a-b. Ossetian, Kabardian tamgas:
http://www.unilang.org/viewtopic.php?f=1&t=2545&start=195&a..

445 c-d. Abkhaz Tamgas: http://fotki.yandex ru/users/resurs3sergiy/view/328368/?page=0

446 a. Bulgarian Runes and corresponding Kutrigur symbols used in Pliske Rosette: http://i626.photobucket.com/albums/tt347/lantonov/Bulgar_runic_letters-1.png

446 b. Chuvash Alphabet and corresponding runes of Pliske Rosette: http://alterling2.narod ru/Rus/Stinka html

446 c. letter I (Hanscretanum): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-01/

446 d: k (Chinese phonetic alphabet): http://www.zein.se/patrick/graph/chinphon.gif

447 a. Pliske Rosette and Reconstruction: http://en.wikipedia.org/wiki/Rosette_from_Plisk

447 b. Pliske Rosette Reconstruction: http://1.bp.blogspot.com/_FfAx0egUbXQ/S9SSpmasphI/AAAAAAAAIRc/klHCjk1RZxQ/s320/rosette_map_en.gif Huno-Bulgars or Kutrigurs

447 c. Pliske Rosette reconstruction: http://www math.bas.bg/~keleved/dplisros/FIG3.GIF

447 d. Pliske Symbols, Runes and Astronomy: http://www math.bas.bg/~keleved/dplisros/

447 e. 7 Planets, 7 paths and symbols: http://www kutriguri.com/about.html

447 f-g. Kutrigur Runes and associations: http://www kutriguri.com/about html

448. Karachai, Caucasian

448 a-b. Karachai Tamgas: http://www.salars.cn/bbs/viewthread.php?action=printable&tid=876&sid=RLd81X Cf. http://www.elbrusoid.org/forum/archive/forum122/topic12154/?PAGEN_1=4

448 c-d: Caucasian Tamgas : http://www.elbrusoid.org/forum/archive/forum122/topic12154/?PAGEN_1=4

449. Glagolitic, Alanic, Khutsuri, Merya, Neo-Lithic Script of the Balkans

449 a. Glagolitic and Geometry: http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-4 htm/

449 b. Glagolitic and Alanic. http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-4_files/image032.gif cf. http://www.old-church.ru/vspo/index.php?act=Print&client=printer&f=2&t=2332

449 c. Khutsuri (Georgian) – Glagolitic: http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-4_files/image008.gif

450 a. Ancient Slavic Runes: http://www runitsa.ru/publications/publication_194.php

450 b-c. Merya Rune Grid: http://samlib ru/img/m/mihajlow_aleksandr_anatolxewich/dniwoin/index.shtml

451 a. Merya Alphabet: http://samlib.ru/img/m/mihajlow_aleksandr_anatolxewich/dniwoin/index.shtml

451 b. Russian Bukvitsa: Formerly at: http://www.hnh ru/file/0002/000_3260.jpg

451 c. Slavic Alphabet Grid: http://amnesia.pavelbers.com/Bukviza%20all_big.png

452 a. Glagolitic and Scytho- Sarmatian: in Peter Serafimov: Origin of the Glagolitic Alphabet, p. 102: https://docs.google.com/viewer?a=v&q=cache:OzEjP06U2M4J:www.korenine.si/zborniki/zbornik08/glagolitic.pdf+glagolitic+alphabet+geometry&hl=en&pid=bl&srcid=ADGEEShhDc18YT6lMZ_4TQses66Cu-lxEZhnQ3BjpOVl75CL0f9yKKd89urqZrdxcO3qXF3nxI3ZK3iJQ4HYPxyur5Xem6yfCucRsrzbO4BK90M3Il56gN-KMNBIXaQP0lcTg-dALABr&sig=AHIEtbQxOZzoYt3R7k75hHamqOSeqBbH8w ; cf. Bulgarian Runes and Glagolitic: http://www.ateism ru/articles/mk01.gif

452 b. Neolithic Script of Balkans (NSB), Linear A, Linear B (Serafimov): Ibid, p. 105

453. Glagolitic, Greek, Linear A, Linear B, Hebrew, Coptic, Samaritan Alphabet: Ibid, p. 103

454 a. Hermes, b. Tamga of the Samarkand governors, c. S-2 Tamga, d. Sogd tamga

454 a. Hermes: http://www.symbols.com/encyclopedia/02/0221 html

454 b. Tamga of the Samarkand governors: http://www.sanat.orexca.com/eng/3-4-04/history_art3.shtml

454 c. S-2 Tamga: Ibid: http://www.sanat.orexca.com/eng/3-4-04/history_art3.shtml

454 d. Sogd tamga: http://www.flickr.com/photos/tamgach/

455. Tribes and Tamgas

455 a. Ade Tribe: http://s155239215.onlinehome.us/turkic/29Huns/Zuev/ZuevTamgasEn.htm

455 b. Turkic As Tribe:
http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/TamgasContentsEn.htm

455 c. Ediz Tribe:
http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/TamgasContentsEn htm

455 d. Bukhara Tamga: http://www.flickr.com/photos/tamgach/6347962672/in/photostream

455 e. Xalchen, Nawruz Tamga:
http://www.salars.cn/bbs/viewthread.php?action=printable&tid=876&sid=RLd81X

455 f. Final letters of Glagolitic: Letters e, q, je (Glagolitic):
http://4.bp.blogspot.com/-krFLCYI7i2Y/UPU28iW7l8I/AAAAAAAAA_o/BP8Gd2wMG2s/s1600/glagolitic+alphabet.gif
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455. Astronomy and Tamgas

455 g. Rod Runes: Detail from Thirteen Constellations:Formerly at:
http://members.cox net/veles/vk/RUNE02.pdf

455 h. Pisces: Detail from Egyptian Planisphere:
http://www masseiana.org/plates/kircher_zodiac_south.jpg

455 i. Symbol 11:7: http://www.symbols.com/encyclopedia/11/117.html

455 jk. Vesica Piscis: http://www.freeclipartnow.com/d/41896-4/pisces-symbol.jpg

456. Letter A

456 a. Letter A in Europa Polyglotta: http://strangemaps files.wordpress.com/2008/01/hensel_1741.jpg

456 b Detail from above: Sclavonic A and A reversed (A –Ya, cf. Arya): http://strangemaps files.wordpress.com/2008/01/hensel_1741.jpg

456c. Bulgarian Runes 58 (detail from 426 c.): : http://www.archive.gov.tatarstan.ru/magazine/res/fck/Image/zakoruchki.jpg ; cf. http://images.yandex ru/#!/yandsearch?text=болгарский алфавит runi&pos=6&rpt=simage&img_url=http%3A%2F%2Fwww.archive.gov.tatarstan ru%2Fmagazine%2Fres%2Ffck%2FImage%2Fzakoruchki.jpg

456 d. 37 Brutish marks from Volga: http://fotki.yandex.ru/users/resurs3sergiy/view/328361/?page=0

457. Mongolian, Russian, Alatyr Tamgas and Runes

457 a. Detail of Mongolian Tamgas in figure 428: http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/YacenkoTamgas/YacenkoTamgasSect9En.htm

457 b. Russian runes: http://img1.liveinternet ru/images/attach/c/8/101/874/101874385_x_666971d1.jpg

457 c. Alatyr Rune 69: http://www.veledar ru/images/categories/jiva/live-runa-ochishenie.jpg

457 d. Alatyr Runes: http://static.ozone ru/multimedia/books_ill/1005844812.jpg
cf. http://s1.uploads.ru/ORjHc.jpg

457 e. Alatyr Rune 3: Detail from above: http://static.ozone ru/multimedia/books_ill/1005844812.jpg

457 f. Alatyr Runes: http://static.ozone.ru/multimedia/books_ill/1005844812.jpg; cf. http://img0.liveinternet ru/images/attach/c/6/91/247/91247132_large_3809916_0_9e222_281dba47_orig.jpg

458. Lands of the Bible

458 a. Lands of the Bible: http://www.gods-word-first.org/Images/hly-land-map.gif

Cf.. Clash of Civilizations: http://homepage.smc.edu/buckley_alan/ps7/clash_civilizations.gif

Cf.. Clash of civilizations: http://www.net4you.com/jandlftp/clash-bild.jpg

Cf. World Coins: http://coinquest.com/cgi-bin/cq/coins?main_action=genres

Appendix 2. Stories of the Sky

459. Milky Way

459 a. The Milky Way in Nepal.: Formerly at: http://blogs.discovermagazine.com/badastronomy/2011/09/20/the-milky-way-from-the-top-of-the-world/

459.b. Silver Cup from Torontal County:Formerly: http://tudos.virtus hu/?id=detailed_article&aid=64043

460-461. India and Egypt

460 a. Churning of the Milky Ocean: http://upload.wikimedia.org/wikipedia/commons/0/03/Kurma_Avatar_of_Vishnu._ca_1870.jpg

460 b. Vishnu and Lakshmi on Shesha:
http://www.columbia.edu/itc/mealac/pritchett/00routesdata/1800_1899/hinduism/greatgods/greatgods2.jpg ; Cf.
http://www.columbia.edu/itc/mealac/pritchett/00routesdata/1800_1899/hinduism/greatgods/greatgods html
Vishnu reclining on the cosmic serpent Shesha, with Brahma emerging from his navel, early 1800's
Source: http://www.si.umich.edu/Art_History/demoarea/details/1985_1.132.html
(downloaded July 2001)
"Vishnu on Ananta, ca. early 19th century. Manuscript painting. The University of Michigan Museum of Art. Accession No.: 1985/1.132. Gift of Walter M. Spink."

461 a. Unification of Upper and Lower Egypt: http://www.flickr.com/photos/lattelaura/5169278997/

461b. 4 Sons of Horus on a Blue Water Lily before Horus:
http://www.ancientworlds.net/aw/Post/1202848
Detail from: The Weighing of the Heart,. An illustration from The Book of the Dead, the Funeral Papyrus of Hunefer, about 1375 BC. The British Museum (Papyrus 9901)
Cf. http://www.thekeep.org/~kunoichi/kunoichi/themestream/sonsofhorus html
Cf. http://www.talkingpyramids.com/four-sons-of-horus/

461c. 4 Sons of Horus and Constellation of Great Thigh:
http://www.essaysbyekowa.com/pole_star_sons_of_horus_w_osirs.jpg
Cf. http://www.thekeep.org/~kunoichi/kunoichi/themestream/sonsofhorus.html

462- 463. Son of God, Peacock Angel and Magical Birds

462 a. Murugan as Sanat Kumara and Peacock Angel : http://www.greatdreams.com/blog/dee-blog60.html
Cf. Sanat Kumara: http://www.pictureslists.biz/image/9aef8b40

462 b. Murugan and 2 wives and Peacock as Vedas:
http://en.wikipedia.org/wiki/File:Murugan_by_Raja_Ravi_Varma.jpg

462 c. Peacock Windows, Nepal:
http://i01.i.aliimg.com/photo/v0/106984989/Nepali_Peacock_window.jpg

462 d. Peacock Window, Bhaktapur Nepal: http://www.contemporarynomad.com/2008/02/bhaktapur/

462e. Vedas as Cock and Peacock and Mango tree: http://murugan.org/research/balambal-trees htm
Cf. Lord Senthil Andavar: http://murugan.org/kaliyuga.htm

463 a. Melek Taus:
http://1.bp.blogspot.com/_mtTL-vvEiWY/TNwzLFA0fwI/AAAAAAAAAfk/1uVNsqbV4Ks/s1600/Melek_taus.png
Cf. Malek Tawus (Yezidi Cult of Angels):
http://www.krg.org/grafik/uploaded/2008/Yezidi_peacock_angel__2008_07_22_h17m9s53.jpg

463 b. Uzbekistan Coat of Arms: http://flagspot net/flags/uz html

463 c. Simorgh: http://www.cais-soas.com/CAIS/Images2/General/Simorgh/simorgh_anahita_plate.gif

463 d. Simorgh on golden Plate: http://samoistina.com/2/similarities/simorgh.jpg
Cf. Simorgh in Manuscript: http://www.7junipers.com/images/west-asia/simurgh.jpg
Cf. Simorgh: http://www.cais-soas.com/CAIS/Mythology/simorgh_story htm

463 e. Simorgh and Child:
http://4.bp.blogspot.com/_rXfWtnbO8h4/SKNBjuI8iOI/AAAAAAAAAPE/VlxJMJxsh54/s400/SimorghEtZalXVIIe.jpg

463 g. Winged royal Figure (Ahara Mazda or Farafahar his symbolic representation) :
http://www.livius.org/a/1/iran/faravahar.jpg

464 a. Semargl as Descending: http://i014 radikal.ru/0901/bb/6331a3306a0f.jpg

464 b. Semargl as Rider on Horse: http://art.rodolad.ru/portfolio/bogy/semargl_t.jpg

464c. Firebird: http://www.monstrous.com/forum/index.php?topic=6839.15

464 d. Firebird: http://img1.liveinternet ru/images/foto/b/3/390/2571390/f_14642451.jpg

465 a. Dragon Chested Phoenix: http://www.dragoart.com/tuts/825/1/1/how-to-draw-a-diamond-chested-phoenix htm

465 b. Russian Folk Calendar Zodiac, Smolensk
cf.Slavic Calendar: http://www.dazzle ru/spec/sk.jpg

466. Diana

466a. Diana (Yazata): http://iranpoliticsclub net/culture-language/images/Diana4.jpg

466 b. Diana of Ephesus:
http://4.bp.blogspot.com/_LNVmkVvPyZ8/TU39PeFKLQI/AAAAAAAAASY/gUP7xPKZHms/s1600/Artemis_of_Ephesus%252C+1st+c.+CE+Roman+copy.jpg

466 c-d. Aquarius/Canopus (Egyptian Zodiac):
http://letanho.files.wordpress.com/2011/01/kircher_zodiac.jpeg;
http://www masseiana.org/images/zodiac_kircher.jpg

467-468. Avatars and Sons of God (Narsimha, Mithra, Veles)

467a. Narasimha: http://www.bronzecreative.com/images/narasimha-man-lion.jpg

467 b. Narasimha: http://balagokulamdallas.org/irving/BGIrving/images/narasimha.jpg

467 c-e Zurvan (Persian): http://iranpoliticsclub net/culture-language/images/Zurvan3.jpg
Cf. Zurvan: http://profile.ak fbcdn.net/hprofile-ak-snc4/41386_100001497515323_2271_n.jpg
Cf.Saturn (Zeul Eternitatii): http://www.intramuros.ro/?page_id=1267
Zurvan Akarana: Cf. http://www hermeticmagick.com/content/deities/aion.html

467 f. Serapis: http://etc.usf.edu/clipart/22100/22113/serapis_22113_lg.gif

468 a. Mithraic Aion Leontocephalic: http://www.intramuros ro/wp-content/uploads/2010/10/kronos-leontocephalic2.jpg

468 b. Mithra in form of leontocephalic Kronos: http://nazul0.blogspot.com/2011/01/mithra-in-form-of-leontocephalic-kronos html

468 c. Veles (The Vision of Hermes Trismegistus): http://mmsorge.com/arte/fig_trito.jpg ;
Cf. Hermes Trismegistus, The Emerald table: http://members.ziggo.nl/knowthyself/johfra.bmp

468 d. Phanes (Protogonos): http://vitruvio.imss.fi.it/foto/galileopalazzostrozzi/41032_450.jpg
Cf. Ahriman: http://www.askwhy.co.uk/christianity/0598Satan.php

Cf. http://secret-teachings.tripod.com/symbolic_prints_of_knapp htm
Cf. Leontosphere: http://www.well.com/user/davidu/leontosphere_jp70.jpg

469 – 470. God and the Other

469a. Faravahar (Ahura Mazda + Ahreeman): Upper human body = Ahura and the lower beast body = AhreemanAhreeman: http://iranpoliticsclub net/culture-language/mythology1/

469 b –e. Ahriman: http://iranpoliticsclub net/culture-language/mythology1/

470 a. Veles: http://img0.liveinternet ru/images/attach/c/1/48/616/48616977_RRRRS.jpg

470.b. Veles-Shiva-Set-Satan-Shaitan (ВЕЛЕС-ШИВА-СЕТ-САТАНА-ШАЙТАН: http://rajyogi255.files.wordpress.com/2010/08/shiv-bhola-chakravarti-tyache-pay-mazya-chitti.jpg?w=520&h=720

470 c. Veles: http://svitk ru/004_book_book/11b/2385_veleslav-veles.php

471 a. Harihara (Shiva - Vishnu)
http://www.columbia.edu/itc/mealac/pritchett/00routesdata/0400_0499/pantheon/harihara/harihara.html

471 b. Ardhanarisvara (Shiva as Male and Female) :
http://en.wikipedia.org/wiki/Shiva#Ardhanarishvara

471 c. Durga (siddhidatri mata): http://www.ganesh.us/durga1/pages/durgapuja-wallpapers51.htm

471 d. Isis: http://i114.photobucket.com/albums/n261/philipcarter/egypt/qadosh.jpg

471 e. Rahu http://datastore rediff.com/h5000-w5000/thumb/61585F5D4D5A4F615D5A655B6656365E655A63672A606D6C/qg7ne5drygrjh507.D.0.rahu3.jpg+ http://lightint hedarknessoflife.wordpress.com/2010/08/01/solutions-of-sani-raahu-ketu/

471 f. Teshub: http://ivandromagno.files.wordpress.com/2011/02/teshub1.jpg+
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471 g. Relief at Yzailikaya: http://upload.wikimedia.org/wikipedia/commons/b/be/YazilikayaTexier.jpg

472 a. Adanari, http://www.theosociety.org/pasadena/isis/iu2-09b.htm

472 b. Adonai, http://www.theosociety.org/pasadena/isis/iu2-09b htm

472 c. .Mithras, http://www.hermeticmagick.com/images/Deity%20Pix/Mithras/MithrasBaby300.jpg+ http://www hermeticmagick.com/content/deities/mithras.html

472 d. Mithras Petra genetrix: http://en.wikipedia.org/wiki/File:Mithras_petra_genetrix_Terme.jpg

472 e-f. Saints Paul and Peter, http://img183.imageshack.us/img183/9302/pauluspo4.jpg

http://www.wardom.org/dinler-tarihi-t128496p6.html?s=830f87f2b89a0a8031e2c5aa654dd33b&s=b0e949d77cd1a7b0650e3217f0f8e221&s=b65c28bc438b8e1a284b5dafe09a23da&s=696635232fc8cf4d7068aad04bcd5af7&s=d409b21bf993b946c9198dd05da6f1c0&s=fe36a95ab0f0e6e4b24c295c09dd1cf1&s=4dc9754e825eac58f11bfbd6f25c5ac8&s=8be5f3cd3f8dc7971db0df60118be260&s=ba9f493848b9f94b3008a14905853691&s=e2f441d9052d100a5aa6ba3b212abeb6&s=80b9f0e831bc5bb19dc4afae44d433a6&

cf. Sphinx:
http://cheminsdevie.be/homepage/3.%20%20Le%20Sphinx%20du%20plateau%20de%20Gizeh.jpg
Cf. http://cheminsdevie.be/consultation_tarot_complete_1h html

Cf. Map of Giza:
http://upload.wikimedia.org/wikipedia/commons/thumb/e/e7/Giza_pyramid_complex_(map).svg/500px-Giza_pyramid_complex_(map).svg.png

473 – 474. Avatars

473 a -b. Avatars of Vishnu:
http://upload.wikimedia.org/wikipedia/commons/thumb/a/a0/Avatars.jpg/250px-Avatars ;
http://www hinduismnet.com/images/dasavataram.jpg

473 c. Rahu-Ketu: http://lightinthedarknessoflife.files.wordpress.com/2010/08/rahudragonhead1bo2.jpg
Cf. http://lightinthedarknessoflife.wordpress.com/2010/08/09/effects-of-raahu-mahadasha-good-and-bad/

473 d. I ao (Iaw): http://www.shamballaschool.org/Aquarian/Leo2006/IO_files/image008.jpg

473 e. Typhon: Detail from Egyptian Zodiac (Kircher):
http://www masseiana.org/images/zodiac_kircher.jpg

473 f. Typhon: Detail from Egyptian Zodiac:
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474. a. Icthon: Detail Detail from Egyptian Zodiac (Kircher):
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474 b. Fu Xi – Ne Wa: http://en.wikipedia.org/wiki/File:Fuxi_et_N%C3%BCwa.jpg
Cf. Figure 42.

474 c. Olokun: http://claudio-zeiger.blogspot.nl/2010/12/blog-post html

474 d. Olókun: http://0.static.wix.com/media/9c2b1b_cd982b9c4b1ca96fc523ad7b747d5509.jpg_256

475 – 479. Serpents, Dragons, Demons

475 a. Cobra and Ketu: http://www.naturephoto-cz.com/photos/sevcik/indian-cobra--naja-naja-2.jpg
Cf. Snake, Rahu and Ketu: http://puraniccosmologyupdated.blogspot.com/2010/03/puranic-cosmology-updated-9.html

475 b. Mandaic letter 21, š:
http://upload.wikimedia.org/wikipedia/commons/e/ec/Mandaic_Alphabet.jpg

475 c. 7 Headed Snake: http://www.thfire.com/wp-content/uploads/2010/05/7head.png ; cf.
http://lh3.ggpht.com/_epe42OppFmE/TRlqhL3J1WI/AAAAAAAADS8/vISmdgFesfA/7%20headed%20Snake%5B4%5D.jpg

475 d. 10 Headed Snake: http://amazingnotes.com/wp-content/uploads/2012/01/ten-head-snake.jpg

475 e. Vishnu on Seshnag:
http://www.exoticindiaart.com/artimages/shri_vishnu_on_sheshnag_os09.jpg

475 f. 7 Headed Snake and Buddha (Nong Khai, Thailand):
http://patokallio.name/photo/travel/Thailand/NongKhai/Buddha_Naga2.JPG

476 a. Hercules and Lernaean Hydra, Getty Villa:
http://upload.wikimedia.org/wikipedia/commons/thumb/b/be/Lernaean_Hydra_Getty_Villa_83.AE.346.jpg/220px-Lernaean_Hydra_Getty_Villa_83.AE.346.jpg

476 b. Saint Michael and his angels fighting the 7 headed Dragon: : Detail from plate 18: chapter 12, verses 7-8: the war in heaven: http://special.lib.gla.ac.uk/exhibns/month/apr2005.html ; cf. http://special.lib.gla.ac.uk/images/exhibitions/month/ds23/ds23_ch12v7to8.jpg

477 a. Albrecht Dürer, Apocalypse: Dragon with 7 Heads :
http://upload.wikimedia.org/wikipedia/commons/9/98/Albrecht_D%C3%BCrer,_Apocalypse_of_St_John,_The_Dragon_with_the_Seven_Heads.JPG ; cf. http://www.apocalipsis.org/artwork/4Durer.jpg

477 b. Dragon Defeated: CervantesDesign.com:
http://www.cervantesdesign.com/revelations/images/New%20Folder/dragon-defeated.jpg

478 a. Christian and Apollyon http://www.myaudioschool.com/wp-content/uploads/2009/05/PP-Christian-and-Apollyon.jpg

478 b. Abaddon http://carpet-crawler.deviantart.com/art/Abaddon-the-Egg-Carrier-110721150
Cf. http://carpet-crawler.gfxartist.com/artworks/175209

479 a. Craft of Gods
http://images.yandex ru/yandsearch?p=20&text=Craft%20of%20Gods&img_url=media.curse.com%2FCommunityServer.Components.SiteFiles%2F127284%2FNews%2Fcog-front-big.jpg&rpt=simage
Cf. Жанр(ы)... Бесплатно. "Craft of Gods". Разработчик игры. Cf.
http://images.yandex ru/yandsearch?p=20&text=Craft%20of%20Gods&img_url=media.curse.com%2FCommunityServer.Components.SiteFiles%2F127284%2FNews%2Fcog-front-big.jpg&rpt=simage

479 b. Darksiders http://www.gamingnexus.com/Images/Article/htvium2788/1.jpg
Cf. http://files.list.co.uk/images/2010/01/13/Darksiders.jpg

480- 481. Chakras and Heavens

480 a. 32 Levels of Subtle Bodies of Nazirutha:
http://images.quebarato.cl/T440x/reiki+en+concepcion+a+domicilio+concepcion+biobio+chile__1926D9_1.jpg ; Cf. http://biobio.quebarato.cl/concepcion/reiki-en-concepcion-a-domicilio__1926D9.html ; Formerly at:
http://essenes net/index.php?option=com_fireboard&Itemid=27&func=view&id=1406&view=flat&catid=32

481 a. Adam Kadmon: http://people.tribe net/f7a3d649-1972-4af4-bc93-bd89e6c3c77a/blog/f1a05395-24aa-498c-82d8-024ebeba5fab cf. figure 422.

481 b.Adam Kadmon (Kabbalah): http://4.bp.blogspot.com/_JmOhe-3opIc/TTFj5uPi4XI/AAAAAAAABGI/6MJ78OrcwP8/s1600/Image24.gif

482 - 483. Models of Creation and Descent

482 a. 10 Sephiroth and 4 Letters: http://4.bp.blogspot.com/-FgxFSz4RF2A/Tr8TzKt-TGI/AAAAAAAAC8c/bP_7vNwu0YM/s1600/tree%2Bsephiroth%2B2x.jpg
Cf. http://pkdreligion.blogspot.com/2011/11/kabbalistic-pkd html

482 b. Sephiroth Paths:
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483 a. Simonian Aeonology:
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Cf. Pleroma Valentina: https://commons.wikimedia.org/wiki/File:Pleroma_valentina.png

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484. Orphic Theogony: http://reflow.scribd.com/2nkscoezpcujcyi/images/image-1.jpg

485a. Apollo, 9 Planetary Spheres, 9 Muses and Cosmic Snake:
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485 b. 3 Headed Snake:
http://media.beta.photobucket.com/user/gandaid2/media/3headsnake.jpg html?filters[term]=3+headed+snake+&filters[primary]=images

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486 c. Serapis Egypt: http://sortesastrampsychi.voila net/03101b.html

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488 b. Aquarius, Palazzo Farnese, Caprarola:
http://www.learnwhatsup.com/astro/constellations/charts/aquarius.jpg

488 c. Oxyrhyncus Fish: http://carlos.emory.edu/COLLECTION/EGYPT/IMAGES-EGYPT/egypt04L.jpg

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489 a. Rotating octahedron and Seed of life:

489 b. Magic Hexagon.of 19 Tao imbued permutations. Adds to 39 in every direction:
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21 Northern Constellations: http://members.westnet.com.au/gary-david-thompson/class-const-nth.jpg

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490 c. Boaz – Ikin: http://www.truth-revelations.com/?p=279

490 d-e. Ezekiel's Wheel: http://www.sacred-texts.com/the/iu/iu108 htm

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491 c. Anubis in River Eridanus. Detail of Egyptian Planisphere:
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491 d. Egyptian Planisphere of Zodiacal and Southern Signs:
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492 b. Chariot Shadai: http://www.workofthechariot.com/TextFiles/Trees-SeferYetzirah html

493 a-b. Covenant of Unity: http://www.workofthechariot.com/TextFiles/Trees-SeferYetzirah.html

494. Letters of Crossing

494 a. hh (Georgian), b-c, Jani-hae (Georgian, d-f. Aleph, aleph reversed, g- h. Chi – Upsilon, i –k. Chi Rho, l. Ger, m. Qoph, Quph, n. ph kh (p'iwr, k'eh).

494 a. hh (Georgian): http://www.agave.in/kartuli htm
Cf. http://www.proel.org/index.php?pagina=alfabetos/georgian
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494 b. Jani-hae (Georgian):
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494 c. Jani-hae (Georgian):http://rustaveli.tripod.com/language.html

494 d. Aleph: http://en.wikipedia.org/wiki/Aleph

494 e. Aleph, Hebraicum ante Esdras: De Bry, 1596.

494 f. Aleph reversed. Reverse of Aleph in Transitus Fluvii (Agrippa): http://www.esotericarchives.com/agrippa/river.gif cf. 486e

494 g. Chi (Greek): http://en.wikipedia.org/wiki/Chi_(letter)

494 h. Upsilon (Greek): http://en.wikipedia.org/wiki/Upsilon
494 i. Chi Rho:
http://causticfallout net/joomla15/images/stories/Caustic/DIY/stencils/Chi_Rho_simple/Chi_Rho_simple.png

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494 k. Chi Rho Ichthos: http://staff3.chat.ru/k26.gif ; cf. http://staff3.chat.ru/kresti.htm

494 l. Ger Rune: http://www.witchesgathering.com/runes/Ger.jpg

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486 k. Ph (Ancient Etruscan): http://www.sunnyway.com/runes/origins.html

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494 n. ph kh (p'iwr, k'eh). Detail of Armenian Alphabet:
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495 a. Yin: http://www.ichingwisdom.com/trigrams html

495 b. Isa (Isaz Rune, Ice):
http://upload.wikimedia.org/wikipedia/commons/b/bc/Runic_letter_isaz.png ; Cf. figure 4a

495c. Yang: http://www.ichingwisdom.com/trigrams.html

495 d. Ou (Mountain King): http://www.onmarkproductions.com/assets/images/ideogram-sannou-three-main-buddha-kami.gif ; Cf. figure 5b

495 e. Support (Опора). Detail from 243 a. 18 Slavic runes:
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Cf. 243 a.

495 f. U, W, - Ur (Heather): http://www.bibittybobittyboo.com/8 html

495 g. Djed Pillar: http://vincentbridges.com/djedPics/MoirasDiagram.jpg
Cf. figure 107 b.

495 h. ho (Sumer) and Ugaritic. Detail from:
http://upload.wikimedia.org/wikipedia/commons/archive/c/c5/20090419195803!Ugaritic_alphabet.png

495 i. Madder, Hall of Fox (Марена, Чертог Лисы, Священные древа - Граб, Смородина): http://igrybogov.com/index.php?option=com_content&view=article&id=76&Itemid=113

495 j. Shape 6, Sin, Shin (Arabic). Detail from Arabic Alphabet, Fry, Pantographia, 1799
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495 k. Samekh (Phoenician): http://en.wikipedia.org/wiki/File:Phoenician_samekh.png

495 l. Sin (Samehh) - Shin (Hebrew). Details from Ancient Hebrew: http://www.ancient-hebrew.org/4_english.html
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495 m. Jaichim. Detail from: http://druids.wen.ru/pic/alfabet.gif
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495 m. S (Tartessian) – O (Tartessian) Detail from: http://upload.wikimedia.org/wikipedia/commons/4/42/Un_signari_sudoccidental_%28Rodr%C3%ADgez_Ramos_2000%29.jpg

495 n. S (Ugaritic): Detail from Akkadian- Ugaritic: http://www.percepp.com/alphabet htm

495o. Sig, Sil, Sa. Detail from : Sumerian Alphabet : Waddell, The Aryan Origin of the Alphabet: http://docs.google.com/viewer?a=v&q=cache:rPz8F26vnwsJ:www.cumorah.com/etexts/waddellaryanoriginofalphabet.pdf+Plate+1.+sumer+aryan+evolution+of+Alphabet&hl=en&pid=bl&srcid=ADGEEShnEzGm2SIG3mGv5O71HumelaxX6zbel9MCv_zbCWfmSWzSdAZ5T3XYWSLG0yDrYXtpaWsNjVPIj8OBSqkIe4BqS5XjD6A3XfkkxPoklxwKY7Y9vd2sRkzbe7PGnSSH826LaUWV&sig=AHIEtbTi39s-O6u_IFgKnql1NoXsNIlYYw
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496 b. Haut (Aethiopicum): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-07/morton-tabulum-07-568x788.gif

496 c. Antimony: http://www.signmountain.com/Shop/c/242-magic-symbol-stencils/ ; cf. http://2.bp.blogspot.com/-htXD7I6tyns/T7iQBqTCB7I/AAAAAAAAAic/uv-C-jl1m7w/s1600/antimony_mp.jpg

496 d. Alum (Alchemy): http://www.signmountain.com/ProdImages/StencilGraphics/Alum.jpg ; cf. http://www.signmountain.com/Shop/c/242-magic-symbol-stencils/

496 e-f. Detail: The Church of the Transfiguration of Our Saviour, Veliky Novgorod: Photo ()

Cf. Three details from The Church of the Transfiguration of Our Saviour, Veliky Novgorod: Photo ().

497 – 501. Descent as Dance (Kanaga Symbol)

497a. Dogon Kanaga Dancers:
http://www.craigandstephsvacations.com/Africa/Mali/2009/P1040052.JPG

497 b. Dogon Kanaga Mask Ceremony:
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498 a. Dogun Toguna: http://atlantisonline.smfforfree2.com/index.php?topic=3503.30

498 b. Senufo Ark: http://www hamillgallery.com/SENUFO/SenufoArks/SenufoArk01.jpg
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498 c. Calebash with Lizards (resembling Kanaga Sign):
http://2.bp.blogspot.com/_dH3ZETZ8ZlM/SYUM1SNJ3ZI/AAAAAAAAAOE/J1_m7ywuWKM/s400/image001.jpg
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Cf. http://thehiddenrecords.com/images/orion-dogon-starmap-kanaga-cross.jpg

500 c.Tvimadur: http://upload.wikimedia.org/wikipedia/en/f/ff/Tvimadur.gif

500 d. Kanaga Sign, Indus Sign: http://murugan.org/research/valluvan htm

500 e. Mali Flag http://www.1uptravel.com/flag/images/m/ml-1959.gif

500 f. Kabyle Flag: http://www.crwflags.com/fotw/images/d/dz-kabyl.gif

501a-b . Armenian Alphabet: http://www.tacentral.com/manuscripts_miniatures/images/bigmap.jpg

501 c. Armenian cave drawings: http://www.theapricity.com/forum/showthread.php?t=38385&page=19

501 d. Bees as Stick Men © Marija Gimbutas: http://www.scribd.com/doc/27056656/The-BEE-by-Andrew-Gough

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502 a. Tuvan Dragon Carpet with Tengri symbol: http://en.tuva.asia/uploads/posts/2012-01/1327386019_tablica-2-drakoni-tamgi.jpg

502 b. Aegisjalmur: http://mrunar.narod.ru/pics/arts/agishjalmur1b.jpg

502 c. Tengri: Formerly at: http://www.tengri.hu/eng/images/stories/tengri.gif ; cf. figure 2 c.
Cf. http://tengri.gportal.hu/

502 d-e. Tengri: http://forum.nationstates net/viewtopic.php?t=137967&p=7029620

Appendix 3. Systems in the Sky

503. Nine Planets (Navagraha)

503 a. Navagraha yantra: http://lightinthedarknessoflife files.wordpress.com/2010/08/navagraha-yantra.gif

503 b. Central Sun and Planets: http://www.psyche.com/psyche/images/misc/rosicru_planets.gif

503 c. Central Sun in Candelabrum: Jewish Candelabrum from Babylon: http://logoblink.com/wp-content/uploads/2012/04/jewish-candlestick-symbol.jpg: cf. http://logoblink.com/jewish-candlestick-symbol/ ; Cf. Figure 136 b.

503 d. Adam Kadmon: http://people.tribe net/f7a3d649-1972-4af4-bc93-bd89e6c3c77a/blog/f1a05395-24aa-498c-82d8-024ebeba5fab

503 e. Symbol of Venus on Tree of Life: http://1.bp.blogspot.com/-UotCudreU9Q/T8rhVQz0AdI/AAAAAAAAD2U/V-Xf09J8_0E/s1600/tree3.jpg

504. Seven Planets

504 a. 7 Branches of Candelabrum: http://www.commendasangiovannibattista.it/?page=247-0

504 b. Seal of Prosperity of Solomon: http://www.amuletgifts.com/images/business_seal.jpg

504 c. Letter 9, Slavitsa: http://chudinov.ru/wp-content/uploads/2007/09/slavitsa.jpg

504 d. Seal of Saturn in 9 Magic Squares http://1.bp.blogspot.com/-HQi8bsYO0EY/TVqjcWHieGI/AAAAAAAAANE/dcCF0FuAby0/s1600/DANCE_YU.png

504 e. Seal of Saturn in 25 Squares: http://3.bp.blogspot.com/-Ev8pv8HlTDI/TyacMzdzI3I/AAAAAAAABRE/hOnOnAXhJjA/s1600/FiveFoldSquare_AhrensInnerPattern.jpg

504 f. Seal of Saturn in 49 Squares: http://1.bp.blogspot.com/-J4QbH39xVbU/Tycrc_G8DTI/AAAAAAAABSk/hoeXh53DgGw/s1600/SevenFoldSquare_AhrensInnerPattern.jpg

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505 a. Nakshatras: http://files.myopera.com/Merre/albums/223419/Fig.100%20Nakshatras%20Zodiac.jpg

505 b. Chaldean Wheel of Time:

505 c. Principium of Fire: http://www.crcsite.org/Images/Secret19.gif; cf. http://www.crcsite.org/SecretSymb3.htm

506-508. Gematria in Tarot and Alphabets

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506 d. Aiq Bekar: http://img1.esoblogs net/wp-content/uploads/2010/08/alphabet_maconnique_10.jpg

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508 a. Jacob's Wheel Mandala: http://members.dodo.com.au/~astroqab/pics/jw_cycle_series.gif

508 b. Mandala 1 of Jacob's Wheel: http://members.dodo.com.au/~astroqab/pics/jw_key_letters_eng.gif

508 c. Jacob's Wheel Master Mandela:
http://members.dodo.com.au/~astroqab/pics/jw_poster_astro_notext.gif

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510 a. Zoroaster's Oracles: The Great Mirror: http://es.scribd.com/doc/47608147/Zoroasters-Telescope-German

510 b. Zoroaster's Oracles: The Guide: http://es.scribd.com/doc/47608147/Zoroasters-Telescope-German

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512-513. Zodiac Mansions, Decans, Months and Associations

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512 b. Kircher Zodiac: http://www.masseiana.org/images/kircher_zodiac.jpg

513 a. 3 Mother Letters: Duret, 1613, p. 206.

513 b: 7 Double Letters and Correspondences: Duret, 1613, p. 208.

513 c. 12 Simple Letters, 12 zodiac signs, 12 intelligences, 12 months: Duret, 1613, p. 210

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http://2.bp.blogspot.com/_luoGm3pq0Bk/Sa7cUC4xfHI/AAAAAAAAAKI/4dCZD1ySEno/s400/four+fold+world.bmp

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517 b. Kircher's Egyptian zodiac: as in 409 b (inverted): http://www masseiana.org/images/kircher_zodiac.jpg

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522 d. he (Georgian): http://www.proel.org/index.php?pagina=alfabetos/georgian

522 e. ga gha gha (Brahmi): http://www.crystalinks.com/brahmi.html; cf. ja jha na (Brahmi): http://www.vidyavrikshah.org/literature/Miscellaneous/brahmi1.gif

522 f. Sanskrit 6 (c-), 8 (j-), 10 (ñ-):
http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration

522 g. kheh kh (Armenian): http://www.omniglot.com/writing/armenian.htm

522 h. H H (Premier alphabet Armenien): Duret, 1613, p. 725.

522 i. che.ch. (Autre Alphabet Armenien): Duret, 1613, p. 726.

522 j. eta-theta (Jacobitanum): De Bry, 1596.

522 k. heda-theda (Cophtite): Huret, 1613, p. 755

522 l. EI ITA (Coptic): http://ekladious.info/CopticLanguage/coptic.jpg

522 m. jerŭ, jery, jerĭ, jatĭ, ja, ja, je, ęsŭ, osŭ, jęsŭ, josŭ:
http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet

523 a. Ksi (Old Slavic): http://st.free-lance ru/users/IceTeam/upload/f_4804c30e36ebe.gif

523 b. Ingliya rune (Руна Инглия): http://www flura.net/more/index1 htm

523 c. Haut (Aethiopicum): http://www fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-07/morton-tabulum-07-568x788.gif

523 d. Boibel: http://osara.wicca.hu/images/boibeloth.jpg

523 e. Beth (Coelestam): De Bry, 1596.

523. Letter X

523 f. X: http://a248.e.akamai.net/origin-cdn.volusion.com/swkxh.awrcc/v/vspfiles/photos/ught-iron-house-letter-x-LET-X-2.jpg?1351156326

523 g. Ornamental X:
http://www.biblepicturegallery.com/thumbs/ca/editors/letters/Decorative%20letter%20X.jpg

523 h: Symbol 7:1: http://www.symbols.com/encyclopedia/07/071 html

523 i. Chalc symbol: http://www.signmountain.com/ProdImages/StencilGraphics/Chalc.jpg

523 j-k: Kei, Ganga (Coptic): http://ekladious.info/CopticLanguage/coptic.jpg

523 l. Janja (Coptic): http://www.omniglot.com/writing/coptic htm

524. Letters Xi and Ksi

524 a. Xi: http://en.wikipedia.org/wiki/Xi_(letter)

524.b Ksi (Coptic): http://ekladious.info/CopticLanguage/coptic.jpg

524 c. xi (alternative): http://en.wikipedia.org/wiki/Xi_(letter)

524 d. Copper Symbol: http://www.thewhitegoddess.co.uk/the_elements/images/metals_symbols.jpg

524 e-f. Heth Lamed (Magi): http://www.quadibloc.com/other/tarint htm

524 g. dha (kharosti): http://www.ancientscripts.com/images/kharosthi.gif

524 h. Purification Symbol: http://rudyrmx.com/store/images/dram.jpg

524 i. Tailed z (Blackletter z): http://en.wikipedia.org/wiki/Tailed_z#Blackletter_Z

524 j. Yogh: http://rudyrmx.com/store/images/dram.jpg

524 k. Cinnabar Symbol: http://commons.wikimedia.org/wiki/File:Cinnabar_Symbol.svg

524 l. Alchemical Symbol for Dram: http://rudyrmx.com/store/images/dram.jpg

524 m. Half Dram: http://www.fileformat.info/info/unicode/char/1f772/index.htm

524 n. Solution: http://www.quadibloc.com/other/tarint.htm

524 o. ABGD (Maronites): Duret, 1613, p. 346

Letter Jod, Jud

524 p. Jod (Theseus Ambrosius): Duret, 1613, p. 325

524 q. Jodo (Indiens): Duret, 1613, p. 383

524 r. Khi (Copte): Manoury, p. Duret, 1613, p. 98.

524 s. Ziph (Alphabet de Theodosius Ambrosius): Duret, 1613, p. 366

524 t. I (Chaldean 13): http://otherthings.com/uw/alphabet/pantographia.html

524 u. Jud (Alphabet Chaldee): Duret, 1613, p. 344

524 v. Iud (Maronites): Duret, 1613, p. 1613, p. 345.

524 w. Ampersand (&): http://en.wikipedia.org/wiki/Ampersand

525 a. Gamma (Greek): http://en.wikipedia.org/wiki/Gamma

525 b. Sin (Second Alphabet de Salomon): Duret, 1613 p. 131

525 c. Tzaddi: http://association.tarotstudies.org/images/HebrewLettersA/tsadde.gif

525 d. Chi, Xi, Stigma: http://www.ridingthebeast.com/articles/epi-charagma-chi-xi-stigma/

525 e Tzaddi (Magi): http://www.quadibloc.com/other/tarint.htm

525 f. Lamed (ante Esdram): De Bry, 1599.

525 g. Lamed (Celestial Writing): http://www.wiccacourse.co.uk/M19-MagickAlphabets.htm

525 h. Lamed (Passing the River): http://www.wiccacourse.co.uk/M19-MagickAlphabets htm

525 i. la (Brahmi): http://www.vidyavrikshah.org/literature/Miscellaneous/brahmi1.gif

525 j. Lamed (Malachim): http://www.wiccacourse.co.uk/M19-MagickAlphabets.htm

525 k. Nome 10: http://www.lexiline.com/images/nome10up.png

525 l. Letter J (Hieroglyph): http://www.chamois.k12.mo.us/JW%208th%20Grade/Dylan%20Minor/webpage%201/hieroglyphics-table.jpg

525 m. Lamed (Moshi Hebrew Typeface): http://www.moshik.net/admin/App_Upload/Moshik-Hebrew-Typeface-Lamed.jpg

525 n. Lamed (Hebrew STA"M): http://www.safrus.com/alephbet_images/lamedbig.gif

525 o. Letters w+w,o, ō (Iranian): http://www.proel.org/index.php?pagina=alfabetos/georgian

526 a. ga (Sanskrit): http://blog.practicalsanskrit.com/2011/10/dashahara-vijayadashami-and-happy html

526 b. ganga (Sanskrit): http://blog.practicalsanskrit.com/2011/10/dashahara-vijayadashami-and-happy html

526 c. Letter A (Sanskrit): http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration

526 d. Letters GA, GE-GI GO-GU, G (Baybayin): http://3.bp.blogspot.com/_y2eZ6YCZhTs/TIQyI4RFRiI/AAAAAAAABc4/6O6Csjp9nRo/S1600-R/bayblopez_chart.JPG

526 e. Letters a ka ga nga (Alibata): http://www home-owners-assoc.com/upld_files/hoa1479//f0198_ancient_alphabet.gif

526 f. Letters ggg (Runic): http://etc.usf.edu/clipart/28100/28192/runealphabet_28192 htm

526 g. Gyfu: https://yewgrove files.wordpress.com/2012/03/gyfu.jpg

526 h. Bind Rune for Good Luck: http://www.tacomacc.edu/home/jkellermeier/EthnomathematicsText/Chapter8/8.6Runes_files/BindRune1.gif

526 i. ts (Hunnorum) in Europa Polyglotta: http://en.wikipedia.org/wiki/File:Europa_Polyglotta.jpg

526 j. zan, hae (Georgian): http://rustaveli.tripod.com/images/alphabet.gif

526 k. Letter j (Georgian): http://iberiana.webs.com/images/alphabet.jpg

526 l. Letter y (Egyptian 2): http://www.fromoldbooks.org/Fry-Pantographia/pages/p054/

526 m. Letters Dj khh (Mkhedrouli) Ҳҕ: Formerly: http://www27.us.archive.org/stream/DeuxHistoriensArmeniens/Deux_historiens_arm__niens_Kiracos_de_Ga_djvu.txt

527. Letters and Geometry

527 a-b. A-KHA (Musnad): http://sites.google.com/site/kaid2222/s29.jpg

527 c. Sowilo (Sigel): Rune: http://en.wikipedia.org/wiki/Sowil%C5%8D

527 d. SA SH S (Musnad): http://sites.google.com/site/kaid2222/s29.jpg

527 e. Ain Waw Ghain i (Tifinagh): http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-ircam html

527 f. H HA (Musnad): http://sites.google.com/site/kaid2222/s29.jpg

527 g. Zhe (Slavitsa): http://chudinov.ru/wp-content/uploads/2007/09/slavitsa.jpg

527 h. Letters 1 34 (Asomtavruli): http://rustaveli.tripod.com/images/asomtavruli.jpg

527 i. Letters h ḥ ḫ (Old Yemeni): http://en.wikipedia.org/wiki/South_Arabian_alphabet

527 j. Musnad: http://sites.google.com/site/kaid2222/s29.jpg

527 k. South Arabian (Old Yemeni): http://en.wikipedia.org/wiki/South_Arabian_alphabet

527 l. Sat (Aethiopicum): http://www fromoldbooks.org/oratiodominica/insert.html

528 - 529. Alchemy, Symbols and Letters

528 a. Sameth Ain (Alphabet (Alphhabet Ethiopyque ou des Nubiens), Duret 1613, 584.

528 b Sulphur (Stone of the Wise, Cinnabar): Symbol 39:11:
http://www.symbols.com/encyclopedia/39/3911.html

528 c. Inverted Symbol of Sulpher and Pendu: http://media.photobucket.com/image/black sulphur alchemy/asawltydawg/pendu12point.jpg

528 d. Sulphur on Tree of Life:
http://www.osogd.org/library/study/knowledge/images/SulphurOnTree2.gif
Cf. Cf. Tarot Card XII: Hanged Man: http://www.learntarot.com/bigjpgs/maj12.jpg

528 e. Ain Ghain (Pharaonic) cf. figure 403b:
http://www muslimheritage.com/ImageLibrary/OkashaFigure5.jpg

528 f. H W Z (Alfabeto de Mercurio o Hermès, el mensajero de los dioses): Manoury (2002).

528 g. Essentia: http://escaravelhos.blogspot.nl/2007/03/alfabeto-escritas-e-lnguas-sagradas.html

528 h. Letter 34 (Asomtavruli): http://rustaveli.tripod.com/language html

528 i. Letter H (Khutsuri): http://www.proel.org/index.php?pagina=alfabetos/georgian

528 j. Dzhe (Cyrillic): http://en.wikipedia.org/wiki/Dzhe

528 k. Cha (Kharosti) : http://www.ancientscripts.com/kharosthi html

528 l. Lime : http://img.tfd.com/ggse/37/gsed_0001_0009_0_img1865.png; Cf. Quick-Lime
http://www fileformat.info/info/unicode/font/symbola/blockview htm?block=alchemical_symbols

528 m-n. Quicklime (calx viva): http://www.textcreationpartnership.org/docs/dox/alchem.html

528 o. Cinnabar: http://www.textcreationpartnership.org/docs/dox/alchem.html

528 p. Quicklime: http://www.textcreationpartnership.org/docs/dox/alchem html

528 q. Alum: http://www.textcreationpartnership.org/docs/dox/alchem.html

529 a. Prima Materia leading to Sulfur, Mercury, Salt: http://alchymie.ca/3princ4ele.htm

529 b: Prima Materia leading to Sulfur, Mercury Salt:
http://www.instructables.com/image/FD4WFORH1YOIT0B/Simple-Alchemy.jpg.
Cf. http://ishtarsgate files.wordpress.com/2011/10/alchemical-elements.jpg
http://www.quintessentialalchemy.com/sitebuildercontent/sitebuilderpictures/.pond/AllisOne.jpg.w300h374.jpg; cf. http://paulkiritsis net/web/wp-content/uploads/2012/02/alchemy.jpg

529 c. Reborn Universal Steam: http://imageshack.us/photo/my-images/23/goldencc3.jpg/sr=1

529 d: Symbol 53:26: http://www.symbols.com/encyclopedia/53/5326 html; cf. http://theeyelessowl.files.wordpress.com/2011/02/mercury-sulphur-salt.gif?w=500

530. Opus Magnum: http://cdn.labyrinthdesigners.org/wp-content/uploads/2010/07/archarion-opus-magnum-scheme.jpg

531 a. Annulus Platonicus: http://www.thescoleexperiment.com/images/plate_01.jpg

531 b. 5 Elements and Pentagram:

531 c. Vitriol: http://www.tumblr.com/tagged/vitriol

532 a-b. Perpetual Calendar and detail showing Father, Son Holy Spirit; Vav, Shin, Yod. http://www morgane.org/va3.htm

533 c-d. Calendarium Naturale Magicum Perpetuum: http://www.esoblogs.net/wp-content/gallery/calendarium-naturale-magicum/calendarium1.jpg

534 a. Brimstone Symbol as Sulfur and the Wolf Hook: http://luciferianapotheca myshopify.com/products/confuse-and-defeat-enemy

534 b. Brimstone Symbol: http://www religioustolerance.org/brimstone.jpg

534 c. Quinin, (Siriorum), De Bry, 1596.

534 d. Solve Symbol: http://www navel.com/members/alchemy/solve.gif

534 e. Silver Symbol: http://www.thewhitegoddess.co.uk/the_elements/images/metals_symbols.jpg

534 f. Rophi (Siriorum), De Bry, 1596.

534 g. Daleth (Alphabet Etyiopyque ou des Nubiens), Duret, 1613, p. 581

534 h. Chi Rho Emblem: http://kahalyahweh.net/Articles/celestialChiRho_files/image001.jpg

534 i. Eastern Roman Flag: http://forums.taleworlds.com/index.php?topic=35675.0

534 j. Celtic Wheel of year: 8 pointed Star and 8 Feasts: http://upload.wikimedia.org/wikipedia/en/7/7c/Wheel_of_the_Year.gif

534 ia-e. Armenian Letter More; d. Ruble Symbol.

534 ai .Armenian Letter Kh (More): http://cs305605.vk me/v305605779/5f11/S7-HlkHLHto.jpg

534 ib. http://cs5291.vk.me/u159973844/-14/x_db57ca16.jpg

534ic. http://k4500.com/history/780-armyanskij-alfavit.html

534id. Armenian Letter kh (genmatria 10,000): http://s2.uploads.ru/t/B4iD2.png

534ie. Ruble Symbol http://properm ru/bank/news/72250/

534if. Ruble Symbol: Ibid: http://properm ru/bank/news/72250/

534ig. Ruble Symbol: http://news.am/pic/news/185124.jpg
Cf. http://news.am/rus/news/185124.html

535. Tarot of the Bohemians: Theogony, Androgony, Cosmogony

535 a. Theogony: http://www.sacred-texts.com/tarot/tob/img/20900.jpg
Cf. http://www.sacred-texts.com/tarot/tob/tob42 htm

535 b. Androgony: http://www.sacred-texts.com/tarot/tob/img/21300.jpg

535 c. Cosmogony: http://www.sacred-texts.com/tarot/tob/img/21600.jpg

535 e-g. Emanations of God the Father, Son and Holy Spirit: http://www.sacred-texts.com/tarot/tob/tob42.htm

536. Rosicrucians

536. The Mystery: http://4.bp.blogspot.com/-fFMDf6jd8s8/T0vX2osDVlI/AAAAAAAAAB_c/opiee60WZyE/s1600/secret_symbols_book1_0027.jpg

537. The Trinity

537 a. Jeronimo Cosida, Trinity: From Cistercian Monastery of Tulebras, Navarra, Spain, c. 1570: http://upload.wikimedia.org/wikipedia/commons/1/13/Trinity_by_Jeronimo_Cosida.jpg

537 b. VITRIOL: http://www.greekmedicine net/images/vitriol.jpg

537 c. Shield of Trinity: PetrusPictaviensis CottonFaustinaBVII-folio42v ScutumFidei early13thc.jpg

537 d. Characters of Caput Draconis: http://lawica.free.fr/FR/14.htm

537 e. Unity Shield (Shema): http://www.biblewheel.com/GR/GR_Unity_Shield.php

537 f. Trinity Shield: Our Savior's Lutheran Church, Port Orange, Florida: http://ctkpalmcoast files.wordpress.com/2009/12/img_1910.jpg

538a. Borromean Rings in Christian Iconography: Vita, Verbum, Lux: http://www.liv.ac.uk/~spmr02/rings/trinity html

538 b-c.The earliest and most recent major variations of the "Shield of the Trinity" diagram: http://en.wikipedia.org/wiki/Shield_of_the_Trinity

538d: Petrus Alfonsi, Tetragrammaton Trinity Diagram: http://en.wikipedia.org/wiki/File:Tetragrammaton-Trinity-diagram-12thC.jpg

539. Symbols and Letters of Life

539 a-b: Law of Free Action - Law of Restricted Action: http://www.bronnikovmethod.com/theory.php
Cf. Figure 86.

539 c. Letter ha or haya (Ugarit/Old Arabic): http://www mokatel.com/openshare/Behoth/MElmiah12/logat/fig07.jpg; cf. Figure 2.
457 d- e: Yang – Yin: http://en.wikipedia.org/wiki/Yin_and_yang

539 f-g. ЕСТЬ (е) - Э (э) (Karuna 57 50): http://alexfl ru/vechnoe/vechnoe_ist2.html
Cf. Figure 101.

539 h-i. Est – Berengiya(Есть – Берегиня): Details from 18 Slavic Runes: http://img0.liveinternet ru/images/attach/b/0/14264/14264944_image028.gif
Cf. Figure 71. See also: Runic Canal 3: http://daarija ru/daarijskie_kanaly/130-runicheskiy-kanl-2.html ; Runic Canal 9: http://daarija ru/daarijskie_kanaly/137-runicheskiy-kanal-9.html

539 j-k. Letters ha – waw (Ugarit/Old Arabic):
http://www mokatel.com/openshare/Behoth/MElmiah12/logat/fig07.jpg; cf.

539 l-m. Letters h b (Tifinagh): http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-ircam.html

539 n-o: Letters h, v, f,ph (Alphabet of the Magi): http://www.quadibloc.com/other/tarint.htm

539 p. Ampersand: http://netdna.webdesignerdepot.com/uploads/ampersand//georgia.jpg
Cf. http://www.webdesignerdepot.com/2010/01/the-history-of-the-ampersand-and-showcase/

539 q. Letter F (Armenian): http://2.bp.blogspot.com/-7JpUwn3A4e8/UGIn-QvEzEI/AAAAAAAAD1c/MnYR5G50WaM/s1600/Glowing_Armenian_Alphabet.gif
Cf. Figure 416 c. Letter Feh (Armenian):

539 r-s: ae aim et estiaul (Nennian): http://www.maryjones.us/pics/nennius.gif

540. Tarot and 4 Worlds: http://www.sacred-texts.com/tarot/tob/img/04800.jpg

Appendix 4. Weaving

541 - 544: Magical Alphabets, Runes and Decoration

541. Alfabeto della Luna, del Sol: Manoury (2008): http://es.scribd.com/orbespiral/d/63444342-ALTA-MAGIA

542 a. Hunno-Scythian Alphabet**:** Matyas Bel's Hun-Scythian sign collection (1718):
http://tudos.virtus hu/?id=detailed_article&aid=64043

542 b. Alphabetum Siculicum: http://tudos.virtus.hu/?id=detailed_article&aid=64043

543 a. Brahmi: http://www.cmi.ac.in/gift/Epigraphy/epig_invention htm

543 b. Hunno-Scythicum (detail): http://tudos.virtus.hu/?id=detailed_article&aid=64043

543 c. Thelegdi Ligatures: http://tudos.virtus hu/?id=detailed_article&aid=62340

543 d. Hungarian ligatures: http://tudos.virtus hu/?id=detailed_article&aid=62340

543 e. Hungarian Runes: http://jameskinghyperpolyglot.blogspot.com/p/taste-of-hungary.html

544a. Decorated House, Mondschau (Montjoie), Belgium (Photo: Martin Lee).

544 b. Letter e (Hunno-Scythicum): http://tudos.virtus.hu/?id=detailed_article&aid=64043

544 c. Detail of house: as above.

544 d. Union of two began: http://www.ataman-kudeiar narod.ru/simbols html

545 - 546. Vowels, Runes and Decorations

545 a. Vesica Piscis:
http://upload.wikimedia.org/wikipedia/commons/thumb/b/bd/Vesica_Piscis.svg/346px-Vesica_Piscis.svg.png

545 b. Gabriel Symbol: http://z8.invisionfree.com/Megadriel/ar/t186 htm

545 c. Letter h (Hunno-Scythicum): http://tudos.virtus.hu/?id=detailed_article&aid=64043

545 d. Letter h (Czikszentmiklosi):
http://tudos.virtus hu/user_gfx/20081012/tn_aid3486_20081012084617_618.jpeg

545 e. Letter h (Hunnorum): http://languagelog.ldc.upenn.edu/myl/llog/Hensel1741.jpg

545 f. Letter e (Yenisey): http://www.hungarianruneproject.com/RuneABCs_RovasJelek html

545 g. Letter b2 (Old Turkic): http://www.hungarianruneproject.com/RuneABCs_RovasJelek html

545 h. Letter i (Turkic runes):
http://s155239215.onlinehome.us/turkic/31Alphabet/Amanjolov/AmanjolovGenesisEn htm

545 i. Sumerian, Szekely, Turkish:
http://tudos.virtus hu/user_gfx/20080127/tn_aid3486_20080127165416_976.jpeg

545 j-k. Letter h unk (Hungarian Runes): http://www.ancientscripts.com/images/old_hungarian.gif

545 l. Union of two began: http://www.ataman-kudeiar.narod ru/simbols.html

545 m. Jumis Charm Earrings: http://www.balticshop.com/cgi-bin/item.cgi?item=5195&cat=131&title=Search_Result

545 n. Moon: http://www.aworld.ru/mc/325 html

545 o-p. Fleur de Lys, Wall Decoration, Maastricht (photo: Author).

546 a. Letters O Q Ö Ü (Rune Table): http://thalion.exotica.org.uk/games/amberstar/scans/runes.jpg

546 b. Letters u o u (Hungarian Runes):
http://faqsmedia.ign.com/faqs/image/article/770/770293/large_picture_2.jpg

546 c. Letter u (Ungarische Runen): http://orwell ru/info/img/Ungarische_Runen.png

546 d. Triple Goddess: http://www.occultblogger.com/wp-content/uploads/2010/06/triple-goddess-symbol.jpg

546 e. Anglo Saxon Runes (details): http://naeddyr.deviantart.com/art/Serif-Anglo-Saxon-Rune-font-111220894

546 f. Letters d, f, (Sk): http://www.hacnm.org/Newsletter/2005%20March/page%203 htm

546 g. (Hungarian Runes) :
http://4.bp.blogspot.com/_R1gX7YZoUH8/TEBb44Oy7DI/AAAAAAAAADc/fQzjRR0OmRE/s1600/Ungarische_Runen.jpg

546 h. Capita Lectionum: http://en.wikipedia.org/wiki/Old_Hungarian_alphabet

547 – 548. Latvian Runes, Decorations and Textiles

547. Latvian Wheel of the Year Symbols

547 a. Latvian Wheel of year: http://www.amulets.lv/imgs/1160/tekstam-2011/saules-gads.jpg

547 b-d. Oak (Ozolins): http://www.amulets.lv/aktualitates?b=1&lbu=18086

547 e. Jumis: http://balticdesign files.wordpress.com/2008/12/latv_raksti_jostas_a.jpg

548 a. Latvian textile: http://tradition.lf.lv/Tautasdziesma.htm

548 b. Ersari rug : http://www.jozan.net/JBOC/Ersari/dddr201.jpg
cf. http://www.jozan net/JBOC/ersari_rugs.htm
cf. Parta Excavation: http://www.prehistory.it/ftp/winn5 htm

548 c. Chajli rug: http://www.spongobongo.com/em/nm/nm9883.jpg

548 d. Ersari Detail: http://www.spongobongo.com/dddr54 htm

548 e. Chajli detail: http://www.spongobongo.com/em/nm/nm9883.jpg

549. Latvian Sun Symbols

549 a: Tree of Dawn: http://www.balticshop.com/shopping/pics/5628.l.jpg

549 b. Saules Zime: http://www.liis.lv/muzika/folklora/debesis.php
Cf. Saules zime: http://valoda.ailab.lv/kultura/kultura/orn09 htm

549 c. Saules zime: http://www.suntree.lv/produkti/koka-zimes

549 d. Tree of the sun: http://baltic-crossroads.com/symbols.php

549 e. Saules zime: http://www.suntree.lv/produkti/koka-zimes

549 f: Saules koks: http://www.liis.lv/muzika/folklora/debesis.php

549 g. Saules koks raksi: http://www.liis.lv/muzika/folklora/debesis.php

549 h. Saulas koks:
http://www.uzdevumi.lv/ExerciseRun/RunExercise?exerciseId=36ac56c7-2ce0-4ac4-b857-8b1aa5676fde&parentType=VirtualSchool&parentId=751

549 i. Austras Koks: http://www.laikraksts.com/raksti/logos/Austrin136.gif

549 j. Austras koks: http://www.amulets.lv/aktualitates?b=1&lbu=18086

549 k. Saules koks: http://fc07.deviantart net/fs70/i/2010/297/b/2/saules_koks_by_japhywhite-d31fe71.jpg; cf. http://japhywhite.deviantart.com/art/Saules-koks-183796381

550. Sun Symbols

550 a-b.Sun symbols: http://www.freha.pl/lofiversion/index.php?t7297.html

550c. Rosetta Fractal Mandala:
http://2012forum.com/forum/viewtopic.php?f=18&t=21587&hilit=mandala

551. Moon Symbols, Elements

551 a. Latvian moon symbol (Meness) reversed and regular:
http://www.utoronto.ca/estonian/baltic/latv.html

551 b. Latvian salamander symbol: http://arts.state.wi.us/static/Folkdir/mednis2 htm

551 c. Latvian Mara's toad: http://arts.state.wi.us/static/Folkdir/mednis2.htm

551 d. Kyrgyz symbol 1: http://www karakalpak.com/yurt/yesikqas28.jpg

551 e. Krupīša zīme: http://www.liis.lv/majtur-psk/raksti/aizsaules-z htm

551 f. Russian Embroidery detail:
http://digitalgallery.nypl.org/nypldigital/dgkeysearchdetail.cfm?strucID=290431&imageID=55476olensk15_sm.JPG

551 g. Saimes Jumis: http://www.suntree.lv/produkti/koka-zimes

551 h. Ram Horns: http://www.kilim.com/images/about/motifs/ramshorn2.gif

551 g. Moon-Cross: http://www.utoronto.ca/estonian/baltic/latv html

551 h. Latvian moon symbol textile: http://www.niceplace.lv/en/lietas/pastkartes/ligatnes_papira

551 i. Latvian moon symbol (Meness): http://www.autodekor.lv/stickers/150_color_244.png

551 j. Meness embroidery: http://valoda.ailab.lv/kultura/kultura/orn08.htm

551 k. Adana Kilim: http://www.marlamallett.com/w-9114 htm

551 l. Meness embroidery: http://valoda.ailab.lv/kultura/kultura/orn08 htm

551 n. Qasq'ai carpet: http://www.catnaps.org/islamic/geometry html

551o. Kazak Kilim: http://www.marlamallett.com/runners-2.htm
Cf. Kazak Kilim: http://www marlamallett.com/w-1667 htm

551p. Russian Folk Embroidery: http://laurakathleenstitches.blogspot.com/2009/07/pattern-more-russian-folk-embroidery-17 html

552. Runes and Embroidery

552 a-b. Inguz, Othel: http://cosmoforum.ucoz ru/forum/37-346-1
Cf. http://whitefire.sanskrit ru/index.php?page=magic/text/runic/att3.htm

552 c-e. Union of Two began symbols: http://www.ataman-kudeiar.narod ru/simbols.html

552 d. Union of two began Pendant:
http://radikal ru/F/s13 radikal ru/i186/1003/0c/596b6e05fd35.jpg html

552 f-h. Union of Two began:
Cf. Detail of Symbol of union: http://radikal ru/F/i082 radikal ru/1003/3c/bc9467876f8e.jpg.html
Union of two began in Grid: http://www.liveinternet ru/users/tais-ks/post209200264/
Cf. Protection of Relative: http://forum.sevastopol.info/viewtopic.php?f=14&t=183813

552 i-k. Fire and Flower of Fern (firebloom, Цветок Папоротника (Огнецвет): http://www.ataman-kudeiar.narod.ru/simbols.html

553 -554. Rakst Embroidery

553a. Raksta Embroidery:Saule, Swastika: http://pearl.dreamwidth.org/198614 html

553 b. Kolovrat Swastika (свастика-коловрат):
http://sueverija.narod.ru/Kollekcii/Rushnik/Rushnik105.jpg

554 a-d. Raksts Embroidery: Jumis, Zalkša, Swastika. Odolen Trava- Cvetok Papor:
http://pearl.dreamwidth.org/198614 html

555 . Gods and Geometry

555 a-b. Alatyr АЛАТЫРЬ-КАМЕНЬ: http://www.aworld.ru/mc/325 html

555 c. Jumis: http://www.aworld ru/mc/325.html

555 d. Kupala: http://www.aworld ru/mc/325.html

555 e. World Tree: http://www.aworld.ru/mc/325.html

555 f. Lada: http://www.aworld.ru/mc/325 html

555 g. Dazhbogh: ДАЖЬБОГ ЛЕТНИЙ http://www.aworld ru/mc/325.html

555 h. Winter: ЗИМА (НЕМИЗА) http://www.aworld.ru/mc/325 html

555 i. Dazhbogh, Winter: ДАЖЬБОГ ЗИМНИЙ http://www.aworld ru/mc/325.html

555 j: Kasu Krusts:
http://reiki.ucoz.lv/publ/dziednieciba/seno_baltu_un_latvju_zimes/latviesu_rakstu_zimes/51-1-0-153

555 k. Binderune: Schutz für das Heim: http://www.die-dunkle-dimension.de/run/runebrsh.gif

555 l. Ward Health and Longevity (Rune ligature),*Оберег Здоровья и долголетия (Руническая вязь):*
http://cosmoforum.ucoz ru/forum/31-264-1

556. Gods, Elk and Deer Symbols

556 a. Horned Elk (РОГАТАЯ, ЛОСИХА): http://www.liveinternet ru/users/2488697/post136151402/

556 b. Water (ВОДЯНОЙ символ водяного):
http://www.liveinternet ru/users/2488697/post136151402/

556 c. Myr. МИР (ПЯТИРИЧНАЯ СИСТЕМА): http://www.aworld.ru/mc/325 html

556 d-e. Mokosh (МОКОШЬ): http://www.aworld.ru/mc/325.html
Cf. http://arsmagica.org/runs/runicheskie-praktiki/nemnogo-o-svasticheskix-simvolax

556 f. Symbol of Union (Символ союза): http://s50 radikal ru/i127/1103/02/136c0720f840t.jpg

556 g. Belobog: http://www.crimea-woman net/forum/index.php?/topic/283-%d0%b2%d1%8b%d1%88%d0%b8%d1%82%d1%8b%d0%b5-%d0%be%d0%b1%d0%b5%d1%80%d0%b5%d0%b3%d0%b8-%d0%bd%d0%b0-%d0%b7%d0%b0%d0%ba%d0%b0%d0%b7/

556 f. Reindeer Decorations: http://radikal ru/F/i065 radikal ru/1003/5f/3fd1b63030a6.jpg.html

556 g. Scythian Golden Reindeer:
http://www.serebniti ru/forum/viewtopic.php?f=14&t=19&start=2235&sid=9a4104cb7755e794c841928ff1b92a29&view=print

557 - 560. Rozhanitsa

557 a: Rozhanitsa: http://sinsam kirsoft.com ru/images/000233-000192S.gif

557 b. Rozhanitsa: http://traditio.ru/images/e/ef/Rozhanicy1.jpg

558 a. Rozhanitsa: http://sinsam.kirsoft.com ru/KSNews_30 htm

558 b. Rozhanitsa and Child: http://www.crimea-woman.net/forum/index.php?/topic/283-%d0%b2%d1%8b%d1%88%d0%b8%d1%82%d1%8b%d0%b5-%d0%be%d0%b1%d0%b5%d1%80%d0%b5%d0%b3%d0%b8-%d0%bd%d0%b0-%d0%b7%d0%b0%d0%ba%d0%b0%d0%b7/

558 c. Rozhanitsa and Child: http://sinsam.kirsoft.com.ru/images/000030-000012S.gif

558 d. Rozhanitsa and Child: http://velesslava narod.ru/rojanica html

558 e. Rozhanitza symbol (РОЖЕНИЦА символ):
http://www.liveinternet ru/users/2930900/post136149295/

559. Rozhanitza: http://www.peshera.org/khrono/Fotos-15/foto-376.jpg

560 a. Rozhanitsa Decorations: http://www.gnozis.info/?q=node/6435

560 b. Rozhanitza Decorations : http://artnow ru/ru/gallery/202/21751/picture/0/519323 html

560 c. Rozhanitza Decorations: http://foto rambler.ru/preview/r/640x480/4b97ed68-37f6-9513-ffe2-ee6fc8933c89 369c

560 d. Rozhanitza Decorations:
http://wap fictionbook.ru/static/bookimages/00/97/82/00978265.bin.dir/h/i_021.jpg

561. Makosh

561 a. Mokosh Goddess Altar: http://www.slavorum.com/index.php?topic=610.0

561 b. Slavic World Tree: http://epika.org/epika/slavic/world_tree/slavic-world-tree.jpg

561 c. Makosh Textile Pattern:
http://www myspace.com/paraskevna/photos/2747322#%7B%22ImageId%22%3A2747322%7D

562 a. Valdnieka Zime: http://i.zurbu net/bba79fb9b6964b2d8fadeb9a395f793cddf59eb7/mid;
http://valmiera.zurbu.net/-/feed/page:3

562 b. Valdnieka Zime: http://i.zurbu net/5d914db635cd09925656163df47a653aa5ec4de0/mid

562 c. Liela Diena: http://www marasloks.lv/public/?id=4&ln=lv

562 d. Liela Diena: http://www.ibook.lv/uimg/8e1d8a31-f9d8-4a0d-b43b-bf910f8bb41d.jpg

562 e. Hungarian Bukovina Folk Textile http://www.ebay.com/itm/Hungarian-Bukovina-Folk-Textile-ethnic-weaving-patterns-/150616440289

563- 566. Saint John's Knot (Hanannvaakuna)

563 a. Bowen Knot: http://coblaith.net/Heraldry/Crosses/SCA html
cf. Знак Макоши (Makosh Talisman, Symbol):
http://vedmast.narod ru/talisman_slav/talisman_slav07 html

563 b. Saint John's Knot:
http://www kalevalakoru fi/instancedata/kalevalakoru/productimages/display/1280.jpg

563 c. Bowen Knot: http://coblaith.net/Heraldry/Crosses/SCA.html

563 d. Alphabet boulé ou à lunettes: From Ibn Washiyah: http://www.esoblogs.net/6946/ibn-wahshiyya-et-la-magie-2/

563 e. Colphotorios Alphabet: http://asterionsoccultart.blogspot.com/2011/07/magical-alphabet-ancient-hermetic-and html

563 f. Hhoi (Georgian): Formerly: http://astralunion.goahost.co.cc/shavlego/images/dictionary-alf1.gif
Cf. Georgian: http://astralunion.goahost.co.cc/shavlego/images/dictionary-alf1.gif

563 g. kse (Meithei): http://www.ancientscripts.com/images/meithei.gif

563 h. Saint John's Knot (Hannunvaakuna): http://www.tuhattori.com/ui/p_1146_b.jpg

563 i. Saint Hannes Cross: http://www.linna.com/pictures/hannunvaakuna.png

563 j. Saint Hannes Cross: http://nord.blogit fi/files/2010/01/hannunvaakuna.jpg
Formerly http://www.cloudberrymarket.com/servlet/the-135/saint-john's-arms,-Hannunvaakuna,/Detail

563 k. Saint John's Shield: http://www.linna.com/pictures/hannunvaakuna.png

563 i. Saint John's Arms. Formerly: http://www.ppo fi/alltypes.asp?menu_id=780

564a-b. Hannunvaakuna Decorations: http://textile-cultural-dialogue.wikispaces.com/file/view/Copy__2__of_jj.png/334039004/265x463/Copy__2__of_jj.png: http://textile-cultural-dialogue.wikispaces.com/file/view/Copy__2__of_jj.png/334039004/265x463/Copy__2__of_jj.png
Cf. H. Patterns: https://textile-cultural-dialogue.wikispaces.com/file/view/transparent1.jpg/334305700/480x480/transparent1.jpg

565 a. Hannunvaakuna Textile: http://pinterest.com/pin/73816881362793604/

565 b. Hannunvaakuna Sweater: http://3.bp.blogspot.com/-th5PqHa-eqc/Tq2SPt1jCKI/AAAAAAAAAPI/02L3pY6qt4U/s1600/Aarni2.JPG

565 c. Hannunvakuna Knitting: http://static flickr.com/116/301512163_fdf805867d_m.jpg, cf. http://tuulia.blogspot nl/2006_10_01_archive.html

566. Hannunvaakuna and Pretzel

566 a. As road sign: http://www.nordicdesignblog.com/wordpress/wp-content/716.jpg

566 b. As Cultural heritage sign: http://en.wikipedia.org/wiki/File:NationalmonumentEstonia.jpg
Cf. http://www.flickr.com/photos/cogdog/3016774326/

566 c. As Apple command key:
http://upload.wikimedia.org/wikipedia/commons/thumb/4/40/Apple_key.jpg/220px-Apple_key.jpg

566 d. As a Pretzel: http://www flickr.com/photos/oskay/412424566/

566 e. As shop sign:
http://lh6.ggpht.com/_PxftgMOcmm4/ScO34B0uRcI/AAAAAAAA0lI/G4iol_G4rF0/DSC_0079-20090314-6159.JPG

566 f. As letter M (Mislite): Alphabet des Georgianiens:
http://www.whatyoulove net/images/manayunk8.JPG

566 g. As sculpture: http://www.whatyoulove net/images/manayunk8.JPG

567- 569. Pastry, Symbols and Letters.

567 a. Detail from Patterns: http://www freha.pl/lofiversion/index.php?t7297.html

567 b. Prehistoric Witch Woman: http://image.shutterstock.com/display_pic_with_logo/667972/667972,1328497140,2/stock-vector-ethnic-tribal-native-prehistoric-witch-woman-deer-spiral-symbol-94437061.jpg

567 c. Bashkir Swastika: http://upload.wikimedia.org/wikipedia/commons/thumb/e/eb/Bashkir_swastika.jpg/170px-Bashkir_swastika.jpg;

567 d. Swastika Avarian Dagh: http://en.wikipedia.org/wiki/File:Swastika_avarian_Dagh.JPG

567 e. Cross Gurgity: http://www.seiyaku.com/images/cross/gurgity.png

567 f. Double Sun Spiral: http://ancient-arts.ca/shop/wp-content/uploads/2012/06/CS09.jpg

567 g. Armenian Letters B G D: http://vk.com/wall-51624261_295293?z=photo-51624261_310228584%2Fwall-51624261_295293

568-569. Saint Lucy (Saint Lucia Buns: Lussekater, Luziabrötchen, Булочки святой Люсии**)**

567 e. Belarus pastry decoration Булочки святой Люсии. Photo:

568 a – b. Belarus pastry decoration. Photo:

569 a. Lussekater: http://www.potrawyregionalne.pl/media/Image/obyczaje/lucja_lussekater.jpg

569 b-c. Luziabrötchen (Lucia Katzen): http://www.thea.at/forum/attachment.php?attachmentid=1121&stc=1&d=1165411967; Lucia Katzen: http://www.thea.at/forum/showthread.php?t=3643

570 a. Saint Lucia Buns: http://alternativeeating.files.wordpress.com/2011/12/img_1660.jpg

570 b. Saint Lucia Buns as S: http://1.bp.blogspot.com/_q47KcA1q2ik/R11S77BWUdI/AAAAAAAAA7E/SvgDYwO4fzQ/s320/st-lucia-buns.jpg

570 c. Advent Buns Pastry: http://www.potrawyregionalne.pl/media/Image/pieczywoobrzedowe/buleczkiadwentowe_1.jpg

571 a. Saffransbröd: http://www.e-city.se/_project/_media/_gfx/upload/julkort/saffran.jpg

571 b. Cake Patterns: http://www freha.pl/lofiversion/index.php?t7297 html

572 a –b. Saint Lucy Buns: http://magdalenalarsson.wordpress.com/2011/11/08/julbak-i-skolan/

573 - 574. Slavic and Russian Embroidery Patterns.

573 a. Slavic Embroidery Patterns: http://www freha.pl/lofiversion/index.php?t7297.html

573 b,d. 7 Day Ring: http://krikisjewelry.com/KrikisJewelryBellInfo html

573 c., 7 Day Ring: http://krikisjewelry.com/images/16G_Sterling_Silver_7_Day_Ring_Three_Rows_Seven_Bells.jpg cf. http://krikisjewelry.com/KrikisJewelryRings.html

574 a: Slavic Embroidery: Image ID: 55476: Kontsy ot polotenets i prostynei v vystrochku. Iz Staritskago uezda Tverskoi gubernii. [Towel end and sheet in hemstitch. Staritsa district of Tver ...] (1893-1894): http://digitalgallery.nypl.org/nypldigital/dgkeysearchdetail.cfm?strucID=290431&imageID=55476olensk15_sm.JPG

574 b. Russian Folk Embroidery: http://laurakathleenstitches.blogspot.com/2009/01/another-pattern-from-russian-folk html

574 c. RussianFolk Embroidery: http://laurakathleenstitches.blogspot.com/2008/12/new-pattern-from-russian-folk html

574 d-e.Russian Folk Embroidery: http://laurakathleenstitches.blogspot.com/2009_05_01_archive.html

574 f: Russian Folk Embroidery http://laurakathleenstitches.blogspot.com/ http://4.bp.blogspot.com/_oE74gL2uWF4/S6EbONXcOxI/AAAAAAAAAJE/jR6oULd0QiQ/s320/Sm

574 g. Russian Folk Embroidery http://laurakathleenstitches.blogspot.com/2009/02/pattern-more-russian-folk-embroidery_25.html

574 h –k. Russian Folk Embroidery Laura Kathleen: http://laurakathleenstitches.blogspot.com/2009_03_01_archive html

575. Turkic Patterns (Ram's Horns)

575 a. Rams Horns (koc-boynozu): http://www.arastiralim.com/wp-content/uploads/2009/06/koc-boynozu.jpg

575 b. Horned god as Aries: Kircher, Egyptian Zodiac: http://www masseiana.org/images/kircher_zodiac.jpg; cf. http://www.masseiana.org/bbbk16 htm

575 c. Michelangelo, Horned Moses: http://upload.wikimedia.org/wikipedia/commons/thumb/c/c1/Moses_San_Pietro_in_Vincoli.jpg/200px-Moses_San_Pietro_in_Vincoli.jpg

575 d. Rams Horn Motif: http://www.sultankoy.info/rams_horn.html

575 e-f. Gotschak and rotated 90 degrees: http://www.mohammady.de/teppichkunde/index.htm

575 g. Kilim Symbols, Scorpion: http://www kilim.com/about_kilims/lang_of_kilims.asp

575 h. Anatolian Kilim (fragment): http://www.nomadrugs.com/page/NR/PROD/3804

575 i. Turkish Konja Jajim Kilim: http://www.ebay.com/itm/ws/eBayISAPI.dll?ViewItem&_trksid=p4340.l2557&item=250706955253&nma=true&rt=nc&si=vbGjmuddqS0IE%252F0wKfzKRzeqf74%253D&orig_cvip=true&rt=nc

575 j. Qashqai Kilim: http://www.afarstar.com/2s/5/index.htm :

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576 a. Caucasian Rug: http://www.jozan.net/2006/Images/Caucasian_Carpets/Borchalu_Kazak.jpg

576 b. Ganja Rug: http://www.spongobongo.com/Oriental_Rugs/Caucasian_Rugs/Ganja_Rugs_the_OConnell_Guide htm

576 c. Afghan Ersari Rug: http://d-vers.com/images/HaykoRugs/ErsariAfghan13/List400.jpg

576 d. Afghan Red Suzani Rug: http://gundara.com/SHOP/catalog/interior-furnishings-rugs/afghan-suzani ; Cf. http://81.169.173.67/SHOP/catalog/afghan-suzani/afghan-red-suzani-rug-takhmina-handwoven-and-hand-embroidered-rug

577. Anatolian

577 a -b. Anatolian patterns: Rams horn, Eye: http://www naturelkilim.com/ing/index.php?pg=kilimdil

577 c. Ram's Horn: http://www.siskoosman.com/motifs.html

577 d. Rams Horn Carpet: http://revelationimports.com/motif%20photo.jpg;
Cf.: http://revelationimports.com/rug-motifs.html

577 e. Kilim Motif: Birth Symbol: http://www rugreview.com/au/birth.htm

578-579. Kyrgyz

578 a Kyrgyz: Ak-Way (Exterior Oguz-Arrow Stamp):
http://uqusturk files.wordpress.com/2011/08/kadirparlak_9915582537.jpg?w=464&h=278

Cf. formerly: http://www.okurgah.com/forum2/sanat-tarihi/ok-og-ve-oguz-damgalari/

578 b. Şïrdaq: http://7buruk.blogspot.nl/2010_04_01_archive html

578 c-d Geometric 11, Nine squared pattern: http://7buruk.blogspot.nl/2010_04_01_archive html

579 a. Kyrgyz horned diamond motifs: http://www.karakalpak.com/yurt/yesikqas28.jpg

579 b. *kuchkorak kashta* pattern (literally "strong patchwork embroidery pattern") from Moshkova's Plate IX.. http://www.karakalpak.com/yesikqas html

579 c. Irminsul: http://derkristall files.wordpress.com/2011/04/irminsul-zusammensetzung.png;cf. http://derkristall.wordpress.com/2011/04/07/deutsche-symbole-teil-3-die-irminsul/

579 d. Tengri: http://upload.wikimedia.org/wikipedia/commons/4/42/Orkhon.png
Cf. Kyrgystan Carpet: http://www.travel-images.com/pht/kyrgyzstan53.jpg

580. Kaikalak Patterns

480. Kaikalak figures: http://www.kilimtours.com/kilim.php

480 a. Subject –Ground of Kaikalak: http://www.turkotek.com/misc_00039/uzbek_ensi htm

480 b. Ram's Horn to Kaikalak: http://www.turkotek.com/misc_00039/uzbek_ensi htm

480 c. Kaikalak Figures: http://www.turkotek.com/misc_00039/uzbek_ensi htm

581 Lotus Patterns

581 a. Lotus patterns: Kamal : www.craftrevival.org/Monograph/003399.htm

581 b. Crease pattern for the Fujimoto "Lotus":
http://farm1.staticflickr.com/5/6187579_0d7705b459.jpg

581 c. Lotus patterns: http://quiltrecipes.com/patterns/ME1001_Lotus1_MegaPack.gif

581 d. Sahasrara Kolam: http://mykolam.blogspot.com/2009_10_27_archive html

582 – 585. Carpets and Motifs.

582 a. Ancient Carpet: http://www.tappeti-tappeti.it/farah/en/list-all-products html?keyword=solitamente

582 b. Hands on hips: http://www.erugsdirect.com/images/Motif1.jpg, cf. http://www.erugsdirect.com/rug-design html;

582 c. Kilim Motifs: Hands on Hips: http://www.kilim.com/about_kilims/motifs/hands_on_hips.asp Cf. http://www kilimtours.com/hands-on-hips-motif.gif

582 d. Bird Goddess: http://img0.etsystatic.com/il_fullxfull.65557888.jpg

583 a. Azerbaijani Carpet: http://www.jozan net/artikelbilleder/AzerbaijaniCarpets/Bahmanli_cypress_tree_rug.jpg

583 b. Persian and Afghan rugs. The James D. Manning Afghan Kazak http://gundara.com/SHOP/catalog/afghan-suzani/afghan-red-suzani-rug-handwoven-and-hand-embroidered-rug

584. Ardabil Carpet, Victoria and Albert Museum: http://en.wikipedia.org/wiki/File:Ardabil_Carpet.jpg

585 a. Map of Eden: http://tudos.virtus hu/?id=detailed_article&aid=39475

585 b. Painted Egg of Gyimesbükk: http://tudos.virtus hu/user_gfx/20080120/tn_aid3486_20080120190542_694.jpeg

585 c. Batik Eggs: http://magyarmarketing.com/holidays/easter/batik-easter-egg

585 d. Kyrgyz Carpet: http://tudos.virtus hu/?id=detailed_article&aid=36993

585 e: Paradise: http://radikal.ru/F/i053 radikal.ru/1003/41/4468daa57ef5.jpg.html

Appendix 5. Figure-Ground

586. Slavic Symbols

586 a. Slavic Symbols: www freha.pl/lofiversion/index.php?t7297 html

586 b-c. Budding Oak (Ozolins) Earrings: http://www.balticshop.com/cgi-bin/item.cgi?item=3553&cat=0131&title=Earrings_2

586 d. Lielvardes Earrings: http://www.balticshop.com/cgi-bin/item.cgi?item=5189&cat=0131&title=Earrings_2

586 e-f. Bracelet pattern Svastichny (Браслет Свастичный узор): http://www.ladal ru/braslet-svastichnyy-uzor/; http://tvoyhram ru/master_znaki/Z04/04_braslet/Z04z.008 html

586 g. Hinged Lielvarde Bracelet: http://www.balticshop.com/shopping/pics/5002.l.jpg

587. Crosses and Symbols

587. a. Fu (symbol 10:29): http://www.symbols.com/encyclopedia/10/1029.html

587 b. Gamma Cross Crux gammata (symbol 10:25): http://www.symbols.com/encyclopedia/10/1025.html

587 c. Gamma Cross: http://symbolist ru/en/images/cross/gamma.jpg

587 d. Gamma Cross: http://www.seiyaku.com/images/cross/gamma.png

587 e. White Greek Cross: http://mathworld.wolfram.com/GreekCross.html

587 f. Greek Cross Tiling: http://mathworld.wolfram.com/images/eps-gif/GreekCrossTiling_700.gif

587 g. Black Greek Cross: http://en.wikipedia.org/wiki/File:Cross2.svg

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589 d. Fylfot: http://www.collectiblejewels.com/SwastikaInfo html

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591 f. Stopped Meander:
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Cf. http://www flickr.com/photos/twiga_swala/5861544514/

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596 c. Ancient Indian Coin (Swastika): http://t-holina.livejournal.com/61609 html

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http://www.liveinternet ru/users/3203688/post107132790/

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599 b. Reichenau Fresco, Detail:
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599 c. Reichenau Fresco: http://commons.wikimedia.org/wiki/File:Reichenau_Oberzell_Fresko1.jpeg

600-601. Slavic and Islamic Symbols

600 a-b. Two Ugunskrusts (Swastika from Baltic) rotated 45 degrees:
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600 b. Decoration in four directions from Mausoleum of Sufi Hodja Ahmed Yassaui, Turkestan, Southern Kazakhzstan: http://www.peshera.org/khrono/Fotos-09/foto-423.jpg

600 c. Mausoleum of Sufi Hodja Ahmed Yassaui, Turkestan, Southern Kazakhzstan:
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601 a. Ismail Mausoleum and Isaiah Mosque, Isfahan:
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601 b-c.: Sher Dor Madrasah, Registan Square, Samarkand:
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602 a. Lunar Force ("Ужи", вода, лунная сила): http://arira ru/mifologiya-v-ornamente-oberegi htm

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602 c. Small Wall Banner with Zalktis pattern:
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602 d. Detail of Ugunskrusts:
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602 e. Swastika Allaha (СВАСТИКА АЛЛАХА) :
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602 f. Swastika on Clothing of Clergy: http://bagdasarovr.narod ru/80.jpg

602 g-h: Allah in Kufic Script:xxx

602 i. Marichka (Маричка): http://radosvet net/uploads/posts/2010-04/1270742051_i-1531.jpg

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604 c. Raksti Patterns:
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604 d. Textile Decoration, Museum of traditional manual Weaving of Poozerye,Polotsk. Photograph (Svetlana xxx).

605. Letters U, He, Fe, Yod

605 a. Vowels u ū (Brahmi):
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605 b. Letter ie (Alphabeta Armenica):De Bry, 1596.

605 c: Daleth He (Alphabetum Hebraicum ante Esdram): De Bry, 1596.

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605 e-f. He – Yodh (Paleo-Hebrew): http://en.wikipedia.org/wiki/Paleo-Hebrew_alphabet

605 g. Detail of Façade of Sher Dor Madrasah, Rgistan Square, Samarkand: http://russ-veda.blogspot nl/2012/06/blog-post_966 html

605 h. Sher Dor Madrasah:
http://upload.wikimedia.org/wikipedia/commons/0/01/Sher-Dor_Madrasah%2C_Registan_Sq%2C_Samarkand.jpg

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606 b. Letters in shape of H and Y in Arabic script:

606 c-d. Letter 34 (Asomtavruli) and reversed:

606 e. Vav (Paleo-Hebrew): http://en.wikipedia.org/wiki/Paleo-Hebrew_alphabet

606 f. Flower of Fern: http://i027.radikal.ru/1003/e3/7b16d32b90c2.jpg

606 g-h. Odolen Trava –Svetok Papor: http://www.ladal.ru/tovar/oberegi/odolen_trava.jpg; http://www.ladal ru/tovar/oberegi/cvetok_papor.jpg

606 i. Nimavard Madrasa, Isfahan: http://www.kufic.info/design htm

606 j. Swastika of the prophet Mohammed (СВАСТИКА пророка МУХАММЕДА): http://www.liveinternet ru/users/2930900/post136149295/; http://www.cosmobaza ru/node/579

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606 l. Salawaat using letters in Muhammad and Ahmad: http://almiskeenah.blogsome.com/images/Muhammadcube.jpg

606 m. Detail of Ugunskrusts variants: http://lv.wikipedia.org/wiki/Att%C4%93ls:Swastika_from_Baltic.jpg

606 n. Kalima AllahuAhad: http://4.bp.blogspot.com/-EkNjWgRXxJw/TVTPJxViM2I/AAAAAAAAAI4/mqr2k5Ovigs/s320/AllahuAhad3.JPG

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607 c. Palais de la Justice, Brussels: Photograph: Jonathan Collins.

607 d. Jodo-Ji Onomichi: http://www flickr.com/photos/gabigreve2000/641718264/in/set-72157600520236447

607 e-f. The Altar, Meerssen, Limburg: Photograph: Author.

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609 b.Allax (АЛЛАХ): Formerly accessible via: http://koldun4 mirtesen ru/blog/interesting

609 c. Sign system of paradise squared (Знаковая Система Рая в квадрате): http://gramota.org/fr-trad html

609 d. Talashkino. Photo: Svetlana xxx.

610 a –b. Detail of Wall and view of Bibi Khanum, Samarkand: http://3.bp.blogspot.com/_bLH3wXpvEws/TTSleBTE67I/AAAAAAAAADM/Hiql2COQyU4/s1600/335.JPG

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611 a. Life – Death (Alchemy): http://th09.deviantart.net/fs71/PRE/i/2009/353/4/5/Basic_Alchemy_Symbols_by_Notshurly.jpg

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611 c. Law of Harmony: http://www milogiya narod.ru/zolot_propor1.htm

612. Birth Symbol, Epsilon, Flags, Coats of Arms

612a. Birth Symbol: http://www.openarmsps.org/image/branding/symbol.gif

612 b. Letter Epsilon (Alphabetum Copticum e Graeco): http://ekladious.info/CopticLanguage/coptic.jpg

612 c. Letter Epsilon (Coptic): http://ekladious.info/CopticLanguage/coptic.jpg

612 d. Byzantine Imperial Flag: http://upload.wikimedia.org/wikipedia/commons/thumb/f/f2/Byzantine_imperial_flag,_14th_century.svg/503px-Byzantine_imperial_flag,_14th_century.svg.png

612 e. Serbian Cross: http://upload.wikimedia.org/wikipedia/commons/thumb/7/7b/Serbian_Cross.svg/451px-Serbian_Cross.svg.png

612 f-g. Detail of Serbia Flag and Serbia Flag: http://media.web.qa.britannica.com/eb-media/39/94839-004-90459D9F.gif; http://flags-and-anthems.com/flag-serbia.html;

612 h. Yugoslavia then Serbia and Montenegro Flag: http://images.vector-images.com/108/g845_yugoslavia.gif

612 i Alt Flag - Bosnian Serb People: http://aliensquid.deviantart.com/art/Alt-Flag-Bosnian-Serb-People-297531239

612 j Byzantine Flag: http://images.wikia.com/cybernations/images/e/e0/Byzantine_Flag.jpg

612 k. Byzantine Empire Flag: http://images.wikia.com/cybernations/images/9/9a/360px-Byzantine_Empire_Flag_(1350_AD).svg.png

612 l. First Byzantine Empire Flag: http://www nioras.com/images/flags/4b_300.jpg

612 m. Flag of Salonica: http://www.crwflags.com/fotw/images/g/gr_14f.gif

612 n. Constantine Flag: http://www.fahnenversand.de/fotw/images/g/gr_byzc.gif

612 o. New Serbian Coat of Arms: http://croatian-history101.blogspot nl/2012_02_01_archive html

612 p: New Serbian Coat of Arms: http://news.bbc.co.uk/2/hi/europe/3573958.stm;

612 q: Great Seal of Servia: http://etc.usf.edu/clipart/45900/45951/45951_seal_servia.htm

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613 b.Ibid: detail

613 c. Coat of Arms of the Holy See and of the State of Vatican City: http://www.vatican.va/news_services/press/documentazione/documents/sp_ss_scv/insigne/sp_ss_scv_stemma-bandiera-sigillo_en.html; http://images.wikia.com/althistory/images/9/9b/Coat_of_arms_of_the_Vatican_City.png

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613 e. Inverted Cross, Keys of Saint Peter, Rooster: http://www.saintpeterorthodox.org/images/Keys-Cock--Cross-Transparent-BGND-7x12.jpg

613 f. Saint Peter's Primary Pupil Council: http://www.st-peters-pri.s-lanark.sch.uk/keys1.jpg

613 g. Crossed Keys of Saint Peter: Regenburg:

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614 b: Sri Yantra: http://www.astromandir.com/shri.gif

614 c: Jerusalem Cross: http://en.wikipedia.org/wiki/File:Jerusalem_Cross.svg

614 d . Jerusalem Cross: http://www.clker.com/clipart-12407.html; http://en.wikipedia.org/wiki/Jerusalem_cross

614 e. Flag of Georgia: http://en.wikipedia.org/wiki/Jerusalem_cross

614 f. Baltic Cross of Crosses: http://baltic-crossroads.com/symbols.php

614 g. Baltic Tree of the Dawn: http://www.balticshop.com/shopping/pics/5628.l.jpg

614 h.Kilim Cross: http://www kilim-warehouse.com/msd.htm

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614 j. Arms of Bremen: http://en.wikipedia.org/wiki/Coat_of_arms_of_Bremen; http://www.bullworks.net/daily/bremencoat.jpg

615 a. Keys of Saint Peter, Inverted Cross: http://www.latransfiguracion.com/5.1.JPG

615 b: Arms of Schaffhouse-zur-Zorn: http://www.ngw.nl/heraldrywiki/index.php?title=Schaffhouse-sur-Zorn

615 c. Arms of Biecz:
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615 d. Arms of Steinbourg: http://www ngw nl/heraldrywiki/index.php?title=Steinbourg

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615 g. Carlo Crivelli: Saints Peter and Paul: http://www nationalgallery.org.uk/upload/img/crivelli-saints-peter-paul-NG3923-fm.jpg

615 h. Saint Peter Monogram: http://bibleprobe.com/stpetermonogram.jpg

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616a. Ruevit: http://slaviy.ru/wp-content/uploads/2011/05/ruevit-320x594.gif

616 b. 7 spears: http://www flosetleo.org/flosduellatorum html

616 c. 7 Swords (spade) and 7 Batons:
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617 c-d. Man – Yr: http://www.ratatoesk.de/Seiten/ratatoesk/Seiten/Bilder/man.jpg;
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617 g-h. Man – Yr Armanen: http://www runes-for-health-wealth-love-now.com/images/runechartpic.jpg

617 i. Furca Cross: http://nkox homestead.com/files/y_cross__crux_furca.jpg

617 j: Inverted Y Cross of Saint Peter:
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617 k: Martyrdom of Saint Andrew:
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618a (182). Cross of Christ: http://gocek.org/christiansymbols/images/latincrs.gif

618 b. Cross of Saint Peter: http://mytattooink.com/images/saint-peters-cross.gif

618 c. Cross of Saint Andrew: http://www.gocek.org/christiansymbols/images/standcrs.gif

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618 e. Saint George's Cross: http://en.wikipedia.org/wiki/St_George%27s_Cross

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618 g. Combination in Union Jack. 457g :Union Jack: http://www.fanpop.com/spots/great-britain/images/564280/title/union-jack-photo?ir=true

Appendix 6. Evolution

619 – 622. Comparative Alphabets

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686 a. Khan Tengri: http://images.summitpost.org/medium/141651.jpg

686 b. Bogda Feng:
http://humanandnatural.com/data/media/37/bogda_feng_tien_shan____xinjiang__china.jpg

Appendix 8: Abjads

687. Abjads

687 a. Four alphabets' descent from Phoenician abjad according to Wiki.: English, Greek, Phoenician, Hebrew, Arabic:
http://en.wikipedia.org/wiki/History_of_the_alphabet#Descendants_of_the_Semitic_abjad

687 b. Alphabetum Adami: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-02/

688-689. Abjads and Runes

688 a. El-Mushaggar: http://4.bp.blogspot.com/-B_ulCQRRB-4/TxwLmpIieSI/AAAAAAAAAoE/Zq2L8Bk9p-E/s1600/ElMushajjarTreeRunes+2012-01-22+05-24-01.jpg

688 b. Runic Abjad: http://s019.radikal.ru/i616/1305/65/528d68bac738.jpg

689: Runic Abjad: Hahalruna: http://s018 radikal.ru/i513/1305/79/5d38e3fa116d.png

690- 691. Abjads and Astronomy

690. Alphabet of Cancer, Saint Yves D'Alveydre: http://www.sacredscience.com/archive/GodwinArcheometer.htm

691 a- b: Futhark, Hebrew, Runes and Zodiac: http://www.fegla.org/beth.htm

Cf. 676. Alphabet of Cancer:

692 Abjad Associations

692a – d:Abjad Associations

a. http://www.world-religion.org/images/73a.gif
b. http://www.world-religion.org/images/74a.gif
c. http://www.world-religion.org/images/75a.gif
d. http://www.world-religion.org/images/76a.gif

693 – 697. Abjad and Early Alphabets

693a-b. Nabatean: http://nabataea net/Photos/writing2a.jpg

694 a-b. Table of Alphabets: Gesenius, Hebrew Grammar, 1974: http://www.jhu.edu/ice/ancientnorthwestsemitic/gesenius.gif

695 a. Alphabets of the Near East: http://pedroiy free.fr/alphabets/index.php?pg=http://pedroiy.free.fr/alphabets/minimoy htm

696. Official Aramaic : http://www.shiachat.com/forum/index.php?/topic/234986105-ishmael-or-isaac-sacrifice/page__st__200

697 a –b. Numerical abjad value based on alphabet order and based on abjad value order: http://numerical19.tripod.com/numerical_value.htm cf. figure 278.

Appendix 9: Chaldean, Phoenician, Hebrew, Etruscan

698- 699. ChaldeanAlphabets from: Fry Pantographia (1799) with parallels from Virga Aurea, (1616), Duret, 1613) and related alphabets

698. Chaldean 1

698 a Chaldean Alphabet 1: Fry, 1799

698 b. Alphabetum Supercoeleste: Virga Aurea, 1616

698 c. Caracteres Celestes, Duret, 1613, 119

698 d. Hanc Cornelius appellat Scripturam Coelestem: De Bry, 1599.

698 e. The Characters of Celestiall Writing: http://www.wiccacourse.co.uk/Graphics/celest.jpg

698 f. Celestial Hebrew: http://digitalambler.files.wordpress.com/2011/06/celestial-hebrew4.png?w=630 ; Cf. figure 134c

699. Chaldean 2-3

699 a. Chaldean Alphabet 2: Fry

699 b. Adamaeum: Virga Aurea

699 c. Caracteres de l'Ange Raphael: Duret, 1613, 117

699 d. Alphabet of Magi: http://www.afternight.com/runes/a-magi.gif

699 e. Chaldean Alphabet 3 : Fry

699 f. Alphabet Phenicien: http://www.archive.org/stream/nouvellesrecher00sivrgoog#page/n205/mode/2up

700 - 701. Chaldean 4

700 a. Chaldean 4: Fry

700 b. Portrait des Caracters d'Enoch: Duret, 1613

700 c. Antiquiores autem hic & concessi Enoch: Enoch and Transitus Fluvii in : http://www.esoblogs.net/7002/alphabet-magique-du-transitus-fluvii/

700 d. Enoch Alphabet (Dee): http://4.bp.blogspot.com/-F18Ry0mUKzQ/Twfb6jns8GI/AAAAAAAAAsM/H1Kk_g6KB4g/s320/dee.jpg

701 a. Enochian Alphabet: http://676-lelivre.com/images/enoch5.jpg

701 b. The Enochian Alphabet: http://1.bp.blogspot.com/_YT5lMzCouRo/SMx_cZhtD4I/AAAAAAAACzg/ch3aGeuffXg/s400/EnochianAlphabet.jpg

702 - 705. Chaldean 5

702 a. Chaldean 5: Fry

702 b. Alphabetum Hebraicum antiquum, nunc Samaritanorum, in Postel 1538: http://catalogue.bnf.fr/ark:/12148/cb37247134s

702 c. Samaritanum: Virga Aurea.

703 a. Samaritan 1: Fry, 1799.

703 b. Autre Alphabet Samaritain: Duret, 1613, 324

703 c. Idumaeum: Virga Aurea, 1616.

703 d. Samaritan 2: Fry, 1799.

703 e. Alphabet Samaritain: Duret, 1613, 324

704 a. Babil Alfabesi: http://img.webme.com/pic/g/gizliilimler/bys7f6tmpiw81mf8.jpg
cf. Figure

704 b. Old Hebrew: http://www.ancientscripts.com/images/old_hebrew.gif

704 c. Samaritan : http://www.ancientscripts.com/images/samaritan.gif

704 d. Paleo Hebrew (Ugaritic): http://kheph777.tripod.com/art_alephbeth html

704 e. Cursive Samaritan: (Alphabet Samaritain Cursif): http://es.scribd.com/doc/117269099/Alta-magia

704 f. Ornamental Samaritan (Samaritano Ornamenta): http://es.scribd.com/doc/117269099/Alta-magia

705a. Imperial Aramaic: http://www.crystalinks.com/aramaic.jpg

705b. Assyrian Neo-Aramaic: http://awl-demo.com/aramaic

705 c. Assyrian Alphabet: http://learnassyrian.com/songs/allap.jpg

705d. Assyrian Aramaic (Square) Script. http://kheph777.tripod.com/art_alephbeth/Hebrew2.jpg

706. Chaldean 6-8

706 a. Chaldean 6: Fry, 1799.

706 b. Samaritan 4: Fry, 1799.

706c. Chaldean 7: Fry, 1799.

706 d. Alphabetum Cadmi: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-03/morton-tabulum-03-568x904.gif

706 e: Chaldean 8: Fry, 1799.

706f: Alphabet Hebraique: Duret, 1613, 126

707. Chaldean 9

707 a. Chaldean 9: Fry, 1799

707 b.. Seraphicum: Virga, 1616.

707 c. Characteres des Anges: Duret, 1613, 124.

707 d. Malachim a: http://www.esotericarchives.com/agrippa/malachim.gif

707 e. Malachim b: http://www.earthchildpendants.co.uk/malachim.gif

707 f. Malachim c: http://www.wiccacourse.co.uk/Graphics/malacham.jpg. Cf. Figures 2, 20, 209, 220

707 g. Malachim d: http://sciencesoccultes.1fr1.net/t205-alphabet-malachim

707 h. Malachim e: http://es.scribd.com/doc/117269099/Alta-magia

708 -709. Chaldean 10

708 a. Chaldean 10: Fry, 1799.

708 b. Alphabet paasge de la Riviere: Duret, 1613, 124.

708 c. Angelicum: Virga Aurea, 1616.

708 d. Coeleste: Virga Aurea, 1616.

708 e.Hebraicum ante Esdram: De Bry, 1596.

e.Hebraicum ante Esdram (Transitus Fluvii)
Cf. Transitus Fluvii- Hebrew (Alvin Meredith):
http://51.img.v4.skyrock net/518/blairwitch57/pics/449970609_small.jpg

708 f. Celestial Alphabet: http://members.tripod.com/pagan_path-ivil/id82.html

708 g. Transitus Fluvii (Agrippa):
http://www.esotericarchives.com/agrippa/balmis006_transitus_fluvii_.jpg
Cf. Scriptura Transitus Fluvii: http://www marpl.com/img/fluvii.gif

709 a. Transitus Fluvii (Postel, 1538): http://www.esoblogs net/wp-content/uploads/2011/02/postel.jpg;
Cf. http://www.esoblogs.net/7002/alphabet-magique-du-transitus-fluvii/

709 b . Transitus fluvii http://51.img.v4.skyrock.net/518/blairwitch57/pics/449970609_small.jpg

710. Chaldean 11 - 12

710 a. Chaldean 11: Fry, 1799

710 b. Hebraicum: Virga Aurea, 1616.

710 c. Moyses antiquas hebraicas literas invenit: de Bry, 1596

710 d. Iudaeosamaritanum: Virga Aurea, 1616.

710 e. Chaldean 12, Fry, 1799

710 f. Hebrew 9: Fry, 1799

711. Chaldean 13- 14

711 a. Chaldean 13: Fry, 1799

711 b. Cananaeum: Virga Aurea, 1616.

711 c. Autre Alphabet Chaldee: Duret. 1613, p. 344.

711 d. Chaldean 14: Fry, 1799

711 e. Iudaique: Duret, 1613, 335

711 f. Chaldaicum: Virga Aurea, 1616

712. Chaldean 15-16

712 a. Chaldean 15: Fry, 1799

712b. Palaestinum: Virga Aurea, 1616

712 c. Autre Alphabet Chaldee, Duret, 1613, p. 345.

712 d. Chaldean 16: Fry, 1799.

712 e. Alphabetum Babilonicum: Virga Aurea, 1616

712 f. Alphabet Chaldee au rebours des autres ou l'Alphabet des Maronites: Duret, 1613, 346

713. Chaldean 17

713 a. Chaldean 17: Fry

713 b. Alphabet Chaldée Antique: Duret, 1613, 345

713 c. Alphabetum Chaldaicum Antiquum: De Bry, 1596

714-720: Nubian, Coptic, Jacobite, Armenian, Georgian, Iranian

714 a. Old Nubian: http://www.thenubian.net/lang.php

714 b. Linguae coptae:
http://www.egyptologica.be/section_egyptologie_egyptologica/pix/pix_lecture_hieros/kircher_2.jpg

714 c. Nubian and Arabic: http://shazlyasmail.tripod.com/new_page_98 htm
Cf. figure 271

715. Alfabeto Copte T: http://es.scribd.com/doc/117269099/Alta-magia

716a. Coptis alphabet: http://copticliterature files.wordpress.com/2012/07/coptic-alphabet.png

716 b. Coptic Alphabet: http://ekladious.info/CopticLanguage/coptic.jpg

716 c. Alphabetum Duplex Iacobitanum: De Bry, 1596

717 a. Alphabet des Cophtites: Duret, 1613, 755

717 b. Alphabet des Iacobites: Duret, 1613, 753

717 c. Cophitaeum: Virga Aurea, 1616

717 d. Alphabetum, quo magis Cophtitae speciatim utuntur: Postel, 1538

717 e. Iacobitaeum: Virga Aurea, 1616

717 f. Alphabetum Iacobitarum.: Postel, 1538

718 a. Alphabetum Giorgianorum & Iacobitarum: http://coptist files.wordpress.com/2012/06/postel-linguarum-duodecim-characteribus.jpg

718 b. Alphabet des Georgianiens: Duret, 1613, 751

718 c. Armenian Alphabet :Detail: http://www.tacentral.com/history/images/bigmap.jpg

718 d-e. Premier and Autre Alphabet Armenien: Duret, 1613, 725, 726

719 a-b Syriacum, Maroniticum: http://www.morgane.org/va2.htm

720. Armenian Alphabet: http://www.tacentral.com/history/images/bigmap.jpg

721. Iranian, Armenian, Georgian: http://www.proel.org/index.php?pagina=alfabetos/georgian

722-726. Phoenician

722 a. Phenician 1: Fry, 1799.

722 b. Assyrium: Virga Aurea, 1616

722 c. Premier alphabet Phoenicien: Duret, 1613, 366

722 d. Alphabetum Siriorum: De Bry, 1596

722e. Phenician 2: Fry, 1799

722f. Samaritan 3: Fry: 1799.

723a. Saracen 1: Fry, 1799.

723 b. Autre alphabet Phoenicien: Duret, 1613, 366

723 c. Saracenum: Virga Aurea, 1613

723 d. Alphabetum Saracenorum: De Bry, 1596

723 e. Sarrasins: Duret, 1613, 475

724 a-d. Phenician 3-6: Fry, 1799

724 e. Phoenicum: Virga Aurea, 1616

724 f. Alphabet Francique: Duret, 1613, 857

724 g. Phoenix litteris Phoenicibus tradidit: De Bry, 1596.

725. Phenician 7: Fry, 1799.

726. Punic, Pelasgian, Phoenician, Ancient Hebrew or Samaritan: http://pinterest.com/pin/76561262386653031/

727- 730. Hebrew

727 a. Hebrew 1: Fry, 1596

727 b. Celestial Hebrew: http://digitalambler.files.wordpress.com/2011/06/celestial-hebrew4.png?w=630

727 c. Characteres inventees par Esdras: De Bry, 1596

727 d. Hebrew 2: Fry, 1596

727 e. Solomonicum: Virga Aurea, 1616.

727 f. Premier Alphabet de Salomon, Duret, 1613, 131

727 g. Hebrew 3: Fry, 1799.

727 h. Brachmanicum: Virga Aurea, 1616

727 i. Second Alphabet de Salomon: Duret, 1613, 131

728 a. Hebrew 4: Fry, 1799

728 b. Characteres des lettres courantes des Iuifs d'Allemagne: Duret, 1613, 133

728 c. GermanoRabbinicum: Virga Aurea, 1616

728 d. Hebrew 5: Fry 1799.

728 e. Characteres des lettres courantes des Iuifs d'Éspagne: Duret, 1613, 133

728 f. HispanoRabbinicum: Virga Aurea, 1616

728 g. Hebrew 6: Fry, 1799

728 h. Malachim: Michael, 1st Version: http://www.tarot.org.il/Images/Malachim%20-%20Michael%201.png

729a-b. Hebrew 7 (Modern Portuguese Synagogue), 9 : Fry, 1799

729 c. Chaldean 12: Fry, 1799

729 d. Rabbinicum: Virga Aurea, 1616

729 e. Italo-Rabbinicum: Virga Aurea, 1616

729 f. Syrohebraicum: Virga Aurea, 1616

730 a. Hebrew: Hammer 1806, 1

730 b. Hebraicum: Virga Aurea

730 c. Alphabet Iudaique: Duret, 1613, 335

731-732. Etruscan, Noachicum

731 a-b. Etruscan 1 -2: Fry 1799.

731 c. Hetruscum: Virga Aurea, 1616.

731 d. Demaratus Corinth Hetruscorum litteras auctor: De Bry, 1596:

731 e. Autre alphabet Hetrusque: Duret, 1613, 758

732a. Etruscan 3: Fry, 1799

732 b. Noachicum: Virga Aurea, 1616

732 c. Alphabetum Hetruscum: De Bry, 1596

732 d.Alphabetum ex septem tabulis aeneis Eugubii (Gubbio): http://dfg-viewer.de/v2/?set%5Bimage%5D=59&set%5Bzoom%5D=default&set%5Bdebug%5D=0&set%5Bdouble%5D=0&set%5Bmets%5D=http%3A%2F%2Fwww.zvdd.de%2Fdms%2Fmetsresolver%2F%3FPPN%3DPPN572072716

733-734. Saracen, Phoenician

733a. Saracen 1: Fry, 1799

733 b. Autre alphabet Phoenicien: Duret, 1613, 366

733 c. Saracen 2: Fry, 1799

733 d. Alphabetum Saracenorum: De Bry, 1596

733 e. Sarassin: Duret, 1613, 476

734a. Saracen 3: Fry, 1799

734 b Sarraceni lingua: http://www.granada-design.com/images/muqla-peregrinatio.jpg

734 c. Sarrasin: Duret, 1613, 476.

734 d. Saracen 4: Fry, 1799.

735-740. Syriac, Arabic

735 a. Syriac 1: Fry, 1799.

735 b. Premier alphabet Syriaque: Duret, 1613, 364

735 c. Alphabetum Siriorum: De Bry, 1596.

736a-b.. Old Syrian: Hammer, 1806, 117, 118

737 a. Abraham Syras & Chaldaicas litteras invenit: De Bry, 1596.

737 b. Assyrian: http://bet-davvid.com/files/Assyrian_alphabet3.gif

737 c. The Syriac: http://www.churchoftheeastflint.org/sitebuildercontent/sitebuilderpictures/.pond/Alphabet.jpg.w300h523.jpg

737 d. Assyrian Alphabet: http://learnassyrian.com/songs/allap.jpg

738 a-c. Syriac 2 3 4: Fry, 1799.

738 d. Old Syrian: Hammer,1806,9.

739 a. Syriac 5: Fry, 1799.

739 b. Serta Script: http://www.omniglot.com/writing/syriac htm

739 c. Syrian: Hammer, 1806, 9

739 d. Old Nabatean: Hammer, 1806, p.28, 10

739 e. Syriac 6: Fry, 1799

739 f. Syriaque: Duret, 1613, 365.

739 g. Syriac 7: Fry, 1799.

740a. Madnhaya Syriac: http://upload.wikimedia.org/wikipedia/commons/thumb/a/a1/Syriac_alphabet_madnhaya.svg/500px-Syriac_alphabet_madnhaya.svg.png

740 b. Cufic Arabic: Hammer, 1806

740 c. Magharabin Arabic: Hammer, 1806

Appendix 10: Indian, Ethiopian, Egyptian.

741. Indian, Ethiopian, Abyssinian

740 a-b. Indian 1-2: Fry, 1799.

740 c. Alphabet des Indiens: Duret, 1613, 383

740 d. Alphabet Ethyiopique: Duret 1613,583

740 e. Autre Alphabet des Indiens Abbysiniens: Duret, 1613, 383

741. Indian 1, Indian 2, Alphabet des Indiens, Alphabet Ethyiopique: a- hh
742. “ ” : th - aa
743. “ ” : p-t

744. Alphabet Ethyiopique, Aethiopian, Amharic : Letters 1 - 8
745. “ ”: Letters 9 – 17
746.” ”: Letters 18 – 24

747a-c. Alphabet des Indiens, Alphabet Ethyiopique ou des Nubiens, Autre alphabet des Indiens Abyssins.

747 a. Alphabet des Indiens, Duret, 1613, 383
747 b. Alphabet Ethyiopique ou des Nubiens, Duret, 1613, 583
747 c. Autre alphabet des Indiens Abyssins, Duret 1613, 383
748. Autre Alphabet des Indiens Abyssiniens: Aleph - Kaph.
749. Autre Alphabet des Indiens Abyssiniens: Lamed - Tau

750. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: A – GaMeLie
751. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Dah - MufZaIu
752. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Ha- Kaphu
753. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: La – Sach
754. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Thu- Co
755. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Ffu – Yuvo

756 a-c. Alphabetum Indicum, Mercurius Thoyt, Mercurianum

756 a. Alphabetum Indicum: De Bry, 1596,

756 b. Alphabetum Indicum: Palatino, 1561: http://www.fromoldbooks.org/Ogg-Palatino/pages/227-Alphabetum-Indicum/227-Alphabetum-Indicum-q90-501x702.jpg
Cf. 1550: https://archive.org/stream/librodimgiovamba00pala#page/n107/mode/2up

756 c. Mercurius Thoyt: De Bry, 1596

756 d. Mercurianum : Virga Aurea, 1616

757. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 1- 5
758 “ ”: Letters 6 – 10
759 “ ”: Letters 11- 15
760 “ ”: Letters 16 – 20
761 “ ”: Letters 21 – 24

762. A L P Ph B

762 a. Brahmi: http://brahmi.sourceforge.net/assets/images/brahmi.gif

762 b. Indicum: Detail from 742b: http://www fromoldbooks.org/Ogg-Palatino/pages/227-Alphabetum-Indicum/227-Alphabetum-Indicum-q90-501x702.jpg

762 c. Detail from 742 c. Mercurius Thoyt: De Bry, 1596

762 d. Detail from 698 c. Alphabetum Chaldaicum Antiquum: De Bry, 1596

762 e. Detail from 698 a. Chaldean 17: Fry

763. Q R S T

763 a.Detail from 64 c. Brachmanicum: Virga Aurea, 1616

763 b. Detail from 712 f. Premier Alphabet de Salomon, Duret, 1613, 131

763 c. Detail from Hieroglyphs (Colphoto rios): http://asterionsoccultart.blogspot.nl/2011/07/magical-alphabet-ancient-hermetic-and.html

763 d. Detail from 249 c. Hebrew 3: (Fry 1799)

763 e. Detail from 693 c. Angelicum: Virga Aurea, 1616.

763 f. Detail from 136 c. Passage de la riviere (Passing of River): Duret 1613 124

763 g. Detail from 693 d. Coeleste: Virga Aurea, 1616.

763 h. Detail from 683 a Chaldean Alphabet 1: Fry, 1799

763 i. Detail from 136 a: Characteres Celestes: Duret, 1613, 119

764. p ts q r s t

764 a. Detail from 726 a-b. Indian 1-2: Fry, 1799.

764 b. Detail from 733 a. Alphabet des Indiens, Duret, 1613, 383

764 c. Detail from 712 f. Premier Alphabet de Salomon, Duret, 1613, 131

764d. Detail from 712 e. Solomonicum: Virga Aurea, 1616.

764 e. Detail from 712 d. Hebrew 2: Fry, 1596

764 f. Detail from 713 a. Hebrew 4: Fry, 1799

764 g. Detail from 714a-b. Hebrew 7 (Modern Portuguese Synagogue) : Fry, 1799

765. Letters 16 – 21

765 a. Detail from 742 a. Alphabetum Indicum: De Bry, 1596
Cf. 63a. Alphabet Indicum Unum et Alterum (De Bry, 1596).

765 b. Detail from 733 b. Alphabet Ethyiopique ou des Nubiens, Duret, 1613, 583

765 c. Detail from 692 f. Chaldaicum: Virga Aurea, 1616

765 d. Detail from 712 a. Hebrew 1: Fry, 1596

766. Egyptian 1 - 3

766 a. Egyptian 1: Fry, 1799

766 b. Cussaeum: Virga Aurea, 1616

766 c. Premier Alphabet Egyptien: Duret, 1613

766 d. Egyptian 2: Fry, 1799

766 e. Autre Alphabet Egyptien: Duret, 1613

766 f: Aegyptiacum: De Bry, 1596

766 g. Egyptian 3: Fry, 1799

766 h. Isiacum: Virga Aurea, 1616

767. Egyptian 3-4.

767 a. Isis Regina Aegyptiarum literarum inventrix: De Bry, 1596

767 b. Alfabeto secreto Isiaco: http://www.daltramontoallalba.it/speciali/alfabetisegreti.htm

767 c. Egyptian 4: Fry, 1799

767 d. Mercurianum: Virga Aurea, 1616

767 e. Alfabeto Mercuriano: http://es.scribd.com/doc/63444342/ALTA-MAGIA

768. Egyptian 5-7.

768 b. Egyptian 5: Fry, 1799

768 bi: Hieroglyphicum: Virga Aurea, 1616

768 c. Egyptian 6: Fry, 1799

768 d. Egyptian 7: Fry, 1799

768 di. Alphabetum Aegyptiorum: De Bry (1596)

769. Egyptian Hieroglyphs

769a. Egyptian Hieroglyphs (6 x 6 grid) and English alphabet:
http://www mobilefish.com/images/services/hieroglyphs_alphabet.png

769 b. Egyptian Hieroglyphs (5 x 5 grid) and English Alphabet: http://www.ehabweb net/static-images/hiero_trans.gif

770 -794. Egyptian Hieroglyphs and Comparisons with Egyptian 1-7

770 . A.

771 . B

772. C

773. D

774. E

775. F

776. G

777. H

778. I

779. K

780. L

781. M

782. N

783. O

784. P

785. Q

786 . R

787 . S

788 . T

789. U V W

790. X

791. Y

792. Z

793. Th

794. KH, SH, CH, MS, NH HPR [House], [Man], [Woman], [God]

795- 799. Related Egyptian Alphabets

795. Phonograms of Kemet:
http://www.egyptsearch.com/forums/ultimatebb.cgi?ubb=get_topic;f=8;t=007158

796. 23 Letters of Meroitic:
http://www.egyptsearch.com/forums/ultimatebb.cgi?ubb=get_topic;f=8;t=007158

797 a. Egyptian Alphabet: http://www.shiachat.com/forum/uploads/monthly_09_2009/post-25505-12522660164244.gif

797 b. Egyptian http://www.ancientscripts.com/images/egyptian_1c.gif

798 a. Egyptian, Protosinaitic, Phoenician, Early Greek, Greek, Latin:
http://www.perceptions.couk.com/westward html

798 b. Meroitic: http://upload.wikimedia.org/wikipedia/commons/b/b6/Meroitic.png

799a -b. Egyptian, Proto-Sinaitic, Phoenician: Egyptian:
http://members.peak.org/~jeremy/dictionary/chapters/pix/alphabet.gif

Appendix 11: Numbers

800-. Scales of the Numbers 1- 12

800. Scale of Unity: Agrippa: http://www.esotericarchives.com/agrippa/agrippa2 htm#chap11

801. Scale of the number of two: Ibid.

. 802. Scale of the Number 3: Ibid

803. The Scale of the Number four, answering the four Elements: Ibid.

804. The Scale of the Number of five: Ibid

805a. Scale of the Number six: Ibid.

805b. 7 Avatars (Baba) of Universal Spirit: http://www.kurdistanica.com/?q=book/export/html/95

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866 b.Aleph: Duret, 1613, 117

866 c. Lamed: Duret, 113, 117

866 d. Phu: Duret, 1613, 117

866 e. Alpha: http://en.wikipedia.org/wiki/Alpha

866 f. Mu: http://en.wikipedia.org/wiki/Mu_(letter)

866 g. Rho: http://en.wikipedia.org/wiki/Rho

867 a. 27 Nakshatras:
http://th00.deviantart net/fs22/PRE/i/2007/344/b/b/27_Lunar_Mansions___Nakshatras_by_Merre.jpg

867 b. Aleph: http://en.wikipedia.org/wiki/Hebrew_alphabet

867 c. Jod: http://en.wikipedia.org/wiki/Hebrew_alphabet

867 d. Coph: http://en.wikipedia.org/wiki/Hebrew_alphabet

867 e. Alpha: http://en.wikipedia.org/wiki/Alpha

867 f. Iota: http://en.wikipedia.org/wiki/Iota

867 g. Tau: http://en.wikipedia.org/wiki/Tau

868 a. 27 Nakshatras:
http://th00.deviantart net/fs22/PRE/i/2007/344/b/b/27_Lunar_Mansions___Nakshatras_by_Merre.jpg

868 b. Digamma: http://en.wikipedia.org/wiki/Digamma

868 c. Xi: http://en.wikipedia.org/wiki/Xi_(letter)

868 d. Chi: http://en.wikipedia.org/wiki/Chi_(letter)

868 e. Dselo: http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet

868 f. Ksi: http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet

868 g. Kha: http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet

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870 c. Letter 24 (Armenian, Asomtavruli): http://rustaveli.tripod.com/language html

870 d. Letter 8 Arabic (Ha, Hayat): http://www moqatel.com/openshare/Behoth/MElmiah12/logat/fig07.jpg

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871 b. 25 letter grid and Swastika: http://navyserge.livejournal.com/15242.html

871 c. 25 Letter Grid and small cross: http://navyserge.livejournal.com/15242 html

871 d. 25 letter grid and diagonal cross: http://navyserge.livejournal.com/15242 html

872 a. 25 letter grid and swastika: http://navyserge.livejournal.com/15242.html

872 b-c. 25 letter grid and swastikas: http://navyserge.livejournal.com/14820.html

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873 b. Bogovnik (Боговник) swastika in Russia:
http://www.neformarket ru/published/publicdata/NEFORM91WA/attachments/SC/products_pictures/bogovnik.jpg

873 c. Bogovnik and Mediaeval Psalter: http://www.dazzle.ru/spec/svastika/sv-48.jpg

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874 b. 25 letter grid and Rodovik:
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874 c. 25 number grid: http://slavnovosti ru/i/full1393221760.jpg

874 d. 25 Number grid: http://alexfl.ru/vechnoe/vechnoe_ist1-a.html

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878 d-e. Diagonal letter connections: http://alexfl ru/vechnoe/vechnoe_ist1-a.html

879 a. 49 letter Sanskrit Grid: http://via-midgard.info//uploads/posts/2013-07/drevnerusckij-yazyk-runicheskaya-matrica-bukvicy_5.jpg

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880 c. Sarvatobhadra Chakra: http://www.futurepointindia.com/images/articles/mundane/sarvatobhadra.gif
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882 c. Hagalaz Matrix: http://www ravensdottirrunes.com/wp-content/uploads/2014/04/HAGALAZ_matrix.jpg

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883 c. Hypercube with Live (гиперкуб с Живой):
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Cf. http://vk.com/wall-51682933?offset=100&q=%D0%93%D0%9B%D0%A3%D0%91%D0%98%D0%9D%D0%9D%D0%AB%D0%95%20%D0%9E%D0%91%D0%A0%D0%90%D0%97%D0%AB%20%D0%91%D0%A3%D0%9A%D0%92%D0%98%D0%A6%D0%AB&z=photo-51682933_305216507%2Falbum-51682933_00%2Frev

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https://www.kukkiwon.or.kr/english/images/information/04_03_16_ex1.jpg

887 c. Poomse hansu: http://o.b5z net/i/u/10035989/i/04_03_16_ex1.jpg
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888 c. Digamma Reversed: http://en.wikipedia.org/wiki/Digamma

888 d. Digamma x 4: http://en.wikipedia.org/wiki/Digamma

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889 e. Armenian letter E. Duret, 1613

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890 b. Letter 7 (Armenian): https://georgiasomethingyouknowwhatever files.wordpress.com/2014/08/armenian-alphabet-swastika-2.jpg; https://georgiasomethingyouknowwhatever.wordpress.com/2014/08/12/the-armenian-alphabet-pictures-and-miscellanea/

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891 b. Essence (Armyanskij Alfavit): http://k4500.com/history/780-armyanskij-alfavit html

891 c-d. Armenian Alphabet: http://cs301714.vk.me/v301714279/4231/0PJ_7JGfWa8.jpg

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892 a-d. Swastikas as Matrices: Armenian Alphabets (figures 126 b-c, vi)

892 a. Ancient Armenian Alphabet: http://cs305605.vk.me/v305605779/5f11/S7-HlkHLHto.jpg

892 b. Ancient Armenian Alphabet:
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cf. http://narinnamkn files.wordpress.com/2013/10/941463_10151493923323043_2089867975_n.jpg

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893 a. Letter khu-khe: http://www.tacentral.com/manuscripts_miniatures/images/bigmap.jpg

893 b. Letter 13 in Armenian, Profound: http://cs301714.vk me/v301714279/4231/0PJ_7JGfWa8.jpg

893 c. Letter 17 in Armenian:
https://georgiasomethingyouknowwhatever.files.wordpress.com/2014/08/armenian-alphabet-swastika-2.jpg

893 d. HH (Armenian): Duret 1613

893 e. Che ch (Armenian): Duret 1613

894 a. Newly (Armenian): http://cs301714.vk.me/v301714279/4231/0PJ_7JGfWa8.jpg

894 b. Newly (Armenian): https://georgiasomethingyouknowwhatever.files.wordpress.com/2014/08/armenian-alphabet-swastika-2.jpg

894 c. Newly (Armenian): http://k4500.com/history/780-armyanskij-alfavit.html

894 d-e New Form of the Sun, Ancient Armenian: https://narinnamkn.files.wordpress.com/2014/08/941463_10151493923323043_2089867975_n.jpg

895 a. Svetok Papor (Папоротника): http://cs2.livemaster.ru/foto/large/d8f4570699--fen-shuj-ezoterika-tsvetok-paporotnika-n5180.jpg

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896 a-b. Letter Qu-Qe (Armenian): http://www.tacentral.com/manuscripts_miniatures/images/bigmap.jpg

896 c-d. Letter . P,More (Old Armenian): http://cs305605.vk.me/v305605779/5f11/S7-HlkHLHto.jpg

897 a-b. Qar: http://narinnamkn.files.wordpress.com/2013/10/941463_10151493923323043_2089867975_n.jpg

897 c. Qar: http://k4500.com/history/780-armyanskij-alfavit.html

898 a. Letter Rho. Symbol of Swastika: http://cs305605.vk.me/v305605779/5f03/6fE3B-7fkvg.jpg

898 b. Letter 21. Pa (Sanskrit): http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration

898 c. Letter 35. Pe - Че: http://vkjournal ru/doc/179931

898 d. Ruble symbol: http://rupaper.com/image/news_post13668.jpg

898 e. Ruble Symbol: http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration

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899 b. Chi Rho Emblem: http://kahalyahweh.net/Articles/celestialChiRho_files/image001.jpg

899 c. Eastern Roman Flag: http://forums.taleworlds.com/index.php?topic=35675.0

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900 b. Cross Gurgity: http://www.seiyaku.com/images/cross/gurgity.png
cf. 60 c. Lauburu: http://upload.wikimedia.org/wikipedia/commons/thumb/e/ee/Lauburu.svg/220px-Lauburu.svg.png

900 c. Letter 10: Cosmos (ST): http://cs301714.vk.me/v301714279/4231/0PJ_7JGfWa8.jpg

900 d. Armenian Alphabet: http://cs301714.vk me/v301714279/4231/0PJ_7JGfWa8.jpg

901 a. St (Armenian): http://narinnamkn.files.wordpress.com/2013/10/941463_10151493923323043_2089867975_n.jpg

901b. Selo (Old Slavic): http://review3d.ru/wp-content/uploads/img_2/6abe32e748eb.jpg

901c. Stigma (Greek): http://en.wikipedia.org/wiki/Digamma

901 d. Dzelo (Old Slavonic): http://kodeks.uni-bamberg.de/AKSL/media/AKSL_SCRIPT.JPG

901 e. Letter E (ancient Armenian): http://www.tacentral.com/manuscripts_miniatures/images/bigmap.jpg

902. a-f. Constellations as symbols and letters:

902 a. Big Dipper (Ursa Maior) and Old Slavic letter Yat: http://kovcheg.ucoz.ru/forum/58-881-7

902 b. Bukova Yat: (figure 398): Http://www.programotu.ru/file/Az.jpg

902 c. Bukova Yat: http://www.liveinternet.ru/community/1654958/post72551781/

902 d. At: http://www.skibr.ru/content/ass_Dub/img/sem/govorov/sem4-24.JPG

902 e. Yati: http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet

902 f. Yat: http://en.wikipedia.org/wiki/Yat (figure 390, 398)

903. Constellations as letters:

903 a. Fudork: http://desphaeris.com/4-images/articles/Runes001.jpg
(figure 127a)

903 b. Hagalaz Rune: http://p5.storage.canalblog.com/50/74/490000/57074480.jpg
(figure 394)

903 c. Bulgarian letter 15 (Zhe):
http://s626.photobucket.com/user/lantonov/media/Bulgar_runic_letters- 1.png.html ; Cf.
http://lyudmilantonov.blogspot.nl/2011/04/bulgarian-alphabet.html (Figure 394)

903 d. Samech (Malachim): http://www.esotericarchives.com/agrippa/agripp3c.htm
(figure 394)

903 e. Izhe : http://www.liveinternet.ru/community/1654958/post72551781/

903 f. Wendehorn: http://www.oocities.org/fjornpim/Wendehorn htm (figure 394)

904. Constellations as letters: (figure 394)

904 a. Zhivete: http://www.programotu ru/file/Az.jpg

904 b. Zhivete: http://www.liveinternet ru/community/1654958/post72551781/

904 c. Zhivete (Bukovi): http://www.skibr.ru/content/ass_Dub/img/sem/govorov/sem4-24.JPG

904 d. Xer: detail: http://www.programotu ru/file/Az.jpg

904 e. Omo: http://www.liveinternet.ru/community/1654958/post72551781/

904 f. Zhivete: http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet

904 g. Xivitte (Croatian Cyrillic): http://www.croatianhistory.net/gif/knj-4.jpg

904 h. Zhe variants: http://en.wikipedia.org/wiki/File:Zh.svg

904 i. Izhe: http://www.youtube.com/watch?v=c5mWCb_-
W1Y&list=PLR0jNfKORpUHdYMRMGY0Q6YAlMNHTFC54&index=69 (figure 123)

905. Cosmograms as Letters: (figure 396, 397):

905 a. Slovo (Word, Speech): http://www.skibr ru/content/ass_Dub/img/sem/govorov/sem4-18.JPG

905 b.Vede: http://www.programotu.ru/file/Az.jpg

905 c–f: Lely, Slovo, As, Es, Vede: http://www.liveinternet ru/community/1654958/post72551781/ (figure 396, 397).

905 g-j. Vede variants: http://www.skibr ru/content/ass_Dub/img/sem/govorov/sem4-24.JPG

906. Cosmograms as letters: (figure 24 bis)

906 a-b. Chechen: http://samlib ru/h/hachukaew_e_m/chechenianalphabet.shtml

906 c-d. Armenian generative force: http://www.armenianhighland.com/images/nkarner/nkar_1793.jpg

906 e-f. Chechen: http://samlib.ru/h/hachukaew_e_m/chechenianalphabet.shtml

906 g-h Abkhaz tamgas:
http://fotki.yandex.ru/next/users/resurs3sergiy/album/99149/view/328371?page=0

906 i. Latvian : Usins: http://3.bp.blogspot.com/-D9_9HqMk2bo/UMCk4uCH6mI/AAAAAAAAACo/Sz0yaLYHm3A/s1600/usuns+copy.jpg

906 j. Ibid turned 90 degrees

906 k. Usins. Celestial Charioteer: formerly at: http://www.rigasummit.lv/en/id/cats/nid/697/ marthaflatley.vox.com/library/posts/2008/08/

906 l. Majas Sargs: formerly at: http://www.originali.lv/

cf. http://www.originali.lv/images/produkti/Latvju%20zime%20Majas%20sargs.JPG
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906 m-o. Tifinagh: http://www mondeberbere.com/langue/tifinagh/tableau1.htm

906 p-s. Bukovi : http://www.skibr.ru/content/ass_Dub/img/sem/govorov/sem4-24.JPG (figure 24 bis)

907. Cosmograms as goddesses, gods, symbols as letters: (figures 3, 352, 387)

907 a-b. Mara and Tengri Rune: formerly at: http://www.tengri hu/eng/images/stories/tengri.gif
3iic. Tengri Symbol and Letters: http://www.e-reading.org.ua/illustrations/148/148041-i_038.png

907 d. Folkfronten Flag:
http://upload.wikimedia.org/wikipedia/commons/0/0c/Svenskarnas_parti_Folkfronten_flag.svg

907 e. (Tifinagh, Old): http://www.mondeberbere.com/langue/tifinagh/tableau1.htm

907 f . z (Tifinagh, Modern): http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-ircam.html

907 g. Algiz Rune: http://tattooerjon files.wordpress.com/2010/11/algiz.jpg

908. Cosmograms as goddesses, gods, symbol, letters: (figure 387).

908 a. УТЕХА (y): http://www.detiperuna.ru/?p=5590
Cf. http://alexfl ru/vechnoe/vechnoe_ist2.html

908 b. Sh (Turkic): http://upload.wikimedia.org/wikipedia/commons/2/24/Old_turkic_letter_SH.png

908 c. Chinese Yuan: http://en.wikipedia.org/wiki/File:Yen_Yuan_serif.svg

908 d. Japanese Yen: http://en.wikipedia.org/wiki/File:Yen_Yuan_serif.svg

908 e. Cyrillic Straight U: from Word Symbols

908 f. Y (English): word Symbols

909. Sacred Actions, Poses as Letters: (figure 125, 33,34).

909.a. Letter H (Vattan): http://www.sacredscience.com/archive/GodwinArcheometer htm#_ftnref11

909 b-c. Ancient Slavic alphabet and details letter O: http://www.programotu.ru/file/Az.jpg

909 d-e. letters Uk – Xer: http://www.programotu.ru/file/Az.jpg

909 f-g. letters Uk - Xer: http://www.liveinternet ru/community/1654958/post72551781/

909 h. Latin letter gamma, y X: word Symbols
(figure 125, 33,34).

910. Sacred Poses as Letters: (figure 33-34, 17, 414)

910 a. Letter Slovo: http://www.programotu ru/file/Az.jpg

910 b. Letter Slovo (Bukovi): http://www.skibr.ru/content/ass_Dub/img/sem/govorov/sem4-24.JPG

910 c. Ya: http://www.programotu ru/file/Az.jpg

910 d. Liude: http://www.skibr.ru/content/ass_Dub/img/sem/govorov/sem4-24.JPG

910 e. Letter B2 (Old Turkic): http://www.vectors4all.net/preview/old-turkic-letter-b-clip-art.jpg
Cf. http://en.wikipedia.org/wiki/Old_Turkic_alphabet

910 f. AIDS Symbol:
http://upload.wikimedia.org/wikipedia/commons/e/e6/World_Aids_Day_Ribbon.png

910 g. International Day for the Elimination of Violence against Women: http://st1.bgr.in/wp-content/uploads/2013/11/google-1.jpg
(figure 33-34, 17, 414)

911. Human Movements as Letters: Buki, Beta, Go, B (figure 37, 390).

911a. Buki, Beta, Go, B: http://www.programotu.ru/file/Az.jpg

912. Human Actions and Movements as Letters: (figures 124, 390).

912 a. Беде (Karuna): http://vkjournal ru/doc/179931

912 b. Buki (Cyrillic): http://www.programotu.ru/file/Az.jpg

912 c- d. Beta: http://en.wikipedia.org/wiki/Beta

912 e –f: B: http://www.jamesmazes.com/mazes-gallery/albums/userpics/10001/normal_B-letter-012411.PNG ; http://en.wikipedia.org/wiki/B
(figures 124, 390).

913. Body and Hand Poses (mudras, gestures) and Letters: (figure 390)

913 a-c. Letter Go: http://www.programotu ru/file/Az.jpg

913 d. Go (Всеясветная грамота)
http://www.liveinternet.ru/community/1654958/post72551781/

913 e. Go (detail): http://www.programotu ru/file/Az.jpg

913 f. Go (Bukovi): http://www.skibr ru/content/ass_Dub/img/sem/govorov/sem4-24.JPG

914. Body and Hand Poses (mudras, gestures) (figure 100).

914 a. Runic yoga: http://www melmothia net/wp-content/uploads/2009/08/yoga-runes.jpg

914 b. Hebrew alphabet (Meru Foundation): http://www meru.org/Gestures/frsthand873.jpg

915 a-b. Hand Mudras

915 a 28 Asamayuta Mudras: http://www.dikg-tuebingen.de/images/mudras01a.jpg
Cf. 25 Mudras: http://3.bp.blogspot.com/_2f3AywUkdDM/S-3ODJQpSUI/AAAAAAAAAXk/irS4MBqwmRQ/s1600/Mudra3.jpg; cf. http://leapinglanka.blogspot.nl/2010/05/asana-drishti-mudra-mantra.html

915 b. 28 Mudras: http://danceclass.tripod.com/sitebuildercontent/sitebuilderpictures/asanyutahastas.jpg

916 a. Hand Mudras and runes: http://referatdb ru/pars_docs/refs/36/35585/35585_html_e6fba64.jpg

916 b. Hand mudras and runes: http://www himik-best.ru/pars_docs/refs/4/3394/3394_html_64f0a222.jpg

917 a. Kuji-kiri: http://nao-org.com/wp-content/uploads/2014/02/kuji_kiri_350.gif

917 b. Kuji-kiri: http://the-crucible.weebly.com/uploads/8/4/0/6/8406876/1244298.jpg;
Cf. http://kungfuchienhouoriental.blogspot.nl/2011/07/historia-ninjutsu html

917 c. kuji-kiri: http://okamibushidojo.files.wordpress.com/2013/11/302718_3982369968228_481206727_n.jpg ; cf. http://okamibushidojo.wordpress.com/page/4/

917 d. Kanji/Mudras:Tai. 4th Kanji/Mudra: http://www.slideshare.net/rj86/secrets-of-the-ninja

917 e. Kanji/Mudras:Tao: 9th Kanji/Mudra: http://www.slideshare net/rj86/secrets-of-the-ninja;

918 a. 9 Hand seals: http://fc05.deviantart.net/fs71/i/2011/264/d/3/nine_hand_seals_by_deviantetienne-d4aht95.jpg

918 b. 12 hand seals: http://narutofanon.wikia.com/wiki/Hand_Seals

919 a.Chandra Namaskar: http://completewellbeing.com/assets/2013/06/chandra-namaskaar.jpg

919 b. Surya Namaskar: http://www.harekrsna.de/surya/Surya_Namaskar2.jpg

920 a. Moon Salutation: http://www.pinterest.com/ariaism/yoda-i-mean-yoga/

920 b. Su Se (Armenian): http://www.tacentral.com/manuscripts_miniatures/images/bigmap.jpg

920 c. Kanaga Symbol: http://africaonwheels.pbworks.com/f/1210117070/Kanaga.GIF

920 d. Letter Ha (Ugaritic, Old Arabic):
http://www.google.com/search?rlz=&q=old+arabic+ugarit+alphabet&um=1&ie=UTF-8&hl=en&tbm=isch&source=og&sa=N&tab=wi&ei=MwTQUfeHJ4fXswa7p4GQAw&biw=1440&bih=752&sei=NgTQUZvuPIfHtAafmoGYBw#facrc=_&imgdii=_&imgrc=umex5yPSUv57rM%3A%3BOxfINMlYbOVXnM%3Bhttp%253A%252F%252Ff.imagehost.org%252F0044%252Farabic_old_arabic_ugarit_arabic.jpg%3Bhttp%253A%252F%252Fforum.kooora.com%252Ff.aspx%253Ft%253D21794384%3B454%3B609

920 e. Letter Jivete (zhivete, zhe,Glagolitic, Candelbarum Boy): http://www hram-v-ohotino.ru/Lib/azbuka/images/jivete.gif

920 f. zh (Chinese, phonetic alphabet): http://www.zein.se/patrick/graph/chinphon.gif

921 a. Letter Zhe (Chinese): Ibid: http://www.zein.se/patrick/graph/chinphon.gif

921 b. Chinese Radical 17: http://en.wiktionary.org/wiki/%E5%87%BA

921 c. Lu Lune (Armenian): http://www.tacentral.com/manuscripts_miniatures/images/bigmap.jpg

921 d. Urartian Hieroglyph 64,78: http://peopleofar.files.wordpress.com/2013/01/urartian-hieroglyphs.jpg

921 e. Lizard Woman: http://dnaconsultants.com/images/2-lizard-women-Palavayu-petroglyphs.gif

921 f. Kanaga Symbol: http://africaonwheels.pbworks.com/f/1210117070/Kanaga.GIF

921 g. Emergence Symbol: http://dnaconsultants.com/images/water-clan-petroglyphs-springerville.gif

922 a. Emergence Symbols: http://s10.photobucket.com/user/YavolHermayor/media/115_Skvater.jpg.html

922 b. Chu (emergence Symbol: http://world.lib ru/img/l/larin_w_p/zasemxjupechatjami/nom.1.jpg

923 a GOL Detail (Old Slavic): http://www.programotu.ru/file/Az.jpg

923 b. Shiva: formerly at: http://www rucodelnica ru/forum/viewtopic.php?t=17

923 c. Gaipoi (Saracenorun): http://dfg-viewer.de/show/?set%5Bimage%5D=59&set%5Bzoom%5D=default&set%5Bdebug%5D=0&set%5Bdouble%5D=0&set%5Bmets%5D=http%3A%2F%2Fwww.zvdd.de%2Fdms%2Fmetsresolver%2F%3FPPN%3DPPN572072716

923 d. khu khe (Armenian): http://www.tacentral.com/manuscripts_miniatures/images/bigmap.jpg

923 e. Hey (Ancient Hebrew): http://www.ancient-hebrew.org/files/3_letters_hey.gif
Cf. http://www.ancient-hebrew.org/2_alphabet.html

923 f. Heh (Paleo Hebrew, Ancient Semitic, Hebrew): http://3.bp.blogspot.com/_AAgI-IqquiA/TLUcLQVMp4I/AAAAAAAAAdg/EqQLUKqlv8s/s1600/4_english.jpg.

924 a. Goddess Pose: http://1.bp.blogspot.com/-tsCEzQ8QeM0/UPsd-P1zDhI/AAAAAAAAAqc/yyomFWy2Gf0/s1600/GoddessHigh-Malasana1.gif

924 b. Devi Asana: http://yoga-pose.com/goddess-aka-cactus-devi-asana/

924 c. Utkata konasana: http://www.yogavibes.com/wp-uploads/2013/08/online-yoga-yogavibes-yoga-online-goddess-pose1.png

925 a. Malasana (Garland Pose): http://www.cnyhealingarts.com/wp-content/uploads/2011/05/malasana1.jpg

925 b. Squat Pose: http://nbalance.net/wp-content/uploads/2012/10/malasana.jpg

925 c. Malasana: http://www.khaleejtimes.com/images/yoga_231112.jpg

925 d. ahimsaka satya malasana: http://ahimsakasatya.files.wordpress.com/2013/11/malasana1.jpg

926 a. Light Lus (Armenian): http://cs305605.vk me/v305605779/5f03/6fE3B-7fkvg.jpg

926 b. Letter D (VseYaSvetnaya): http://www.programotu ru/file/Az.jpg

926 c. Letter D (Old Slavic: Оспода): http://gromada-ks.blogspot nl/2011/05/blog-post_7698.html

926 d. Dah (Autre Alphabet des Indiens): Duret 1613

926 e. d (Indian 2): http://archive.org/stream/pantographiacont00fryeiala#page/162/mode/2up/search/indian+1

926 f. d (Sabaeum): http://www.levity.com/alchemy/virga_aurea html

927. Cylinders, Spirals and Symbols:

927 a. Swati Diagram: http://survincity.com/wp-content/uploads/images/1332412909_risunok-e1333824053409.jpg

927 b. Prav, Yav, Nav: http://kvportal.ucoz ru/fosco/tryglav.gif

927 c-d. Izhtak Benton, Cosmos and Creation: http://kachina2012.wordpress.com/2008/04/24/nazca-lines-mystery-solved_vatican-not-happy/

927 e. Zionist.com: http://www.zionism-israel.com/log/archives/00000512.html

927 f. Modified Israel Flag: http://www.un242.com/?attachment_id=90

928. Cylinders and Spirals as Letters: How the same spiral becomes a Slavic etymology for letters Izhe, Vita, Activ, Ot (W), Mislite, Mo and Graph (cf. §). (figures 123, 39)

928 a.Izhe: http://www.liveinternet.ru/community/1654958/post72551781/

928 b: Vita. http://i1.ytimg.com/vi/vRt_9vYIAa4/hqdefault.jpg,

928 c. Activ: http://i1.ytimg.com/vi/vRt_9vYIAa4/hqdefault.jpg

928 d. Ot (W): http://i1.ytimg.com/vi/vRt_9vYIAa4/hqdefault.jpg

928 e. Mislite: http://www.youtube.com/watch?v=CvIiz0k9rEs

928 f. Mo: http://www.youtube.com/watch?v=CvIiz0k9rEs

928 g. Graph: http://www.programotu ru/file/Az.jpg
(cf. §1.19. (figures 123,

929. Old Slavic letters: Uk Ly, Xer, Ion, Mio, Nash, Ius, Lot, My:
http://www.youtube.com/watch?v=CvIiz0k9rEs

930. Old Slavic Letters: On, Mon, Ot, Mislete, Zhivete, Mo and Seraya Utachka (Est, Ot, Zemlya, Mislete).

930 a-d: : On, Mon, Ot, Mislete, Zhivete, Mo: http://www.youtube.com/watch?v=CvIiz0k9rEs

930 e. Serayaa Utochka:
http://img1.liveinternet ru/images/attach/c/5/89/97/89097243_large_Seraya_utochka.PNG

931. OL, OL, MOL, СЬIMBOL, GOL (VseYasvetnaya):

930 a. OL (130 Letters of VseYasvetnaya): http://www.programotu.ru/file/Az.jpg

930 b. OL, MOL, СЬIMBOL (202 Letters of VseYasvetnaya):
http://www.liveinternet ru/community/1654958/post72551781/

930 c. GOL (202 Letters of VseYasvetnaya) : http://www.programotu ru/file/Az.jpg

931 a. Detail from VseYaSvetnaya Alphabet (ВсеЯСветная азбука): http://www.programotu.ru/file/Az.jpg

931 b. Glagol from VseYaSvetnaya Alphabet : http://www.programotu.ru/file/Az.jpg

932. Spirals as Letters. How a spiral turns downward, becomes Zemlya (Earth), and later d – e. letter Z in Cyrillic (figures 123, 39, 397, 399).

932 a. Nav Prav Yav Spiral: http://www.youtube.com/watch?v=jIYxSiqrFME

932 b. Zemlya: http://www.youtube.com/watch?v=jIYxSiqrFME

932 c. Zemlya (Decorative Glagolitic): http://www hram-v-ohotino.ru/Lib/azbuka/images/zemlya.gif

932 d. Zemlya (Vseyasvetnaya): http://www.programotu.ru/file/Az.jpg

932 e. Cyrillic Alphabet:
http://upload.wikimedia.org/wikipedia/commons/d/d0/Early_cyrillic_alphabet_without_explenation.png

934. Spirals as Letters (Slavic), a. Zemlya, b. Letters as subsets of symbols Reborn (figure 389), c. Har (Armenian), d. Iogh, e. tso (Armenian).

934 a. Zemlya: http://www.liveinternet ru/community/1654958/post72551781/

Cf. BGD in Armenian Alphabet:
http://images.lingvozone.com/languages/Language%20Information19_files/image001.gif

934 b. Resurrection + sun letter: Detail: http://cs301714.vk.me/v301714279/424d/ced4B9Q9bJw.jpg

934 c. Har (Armenian): http://cs305605.vk me/v305605779/5f11/S7-HlkHLHto.jpg
Cf. http://vk.com/albums168278279?z=photo168278279_288005289%2Fphotos168278279

934 d. Yogh: http://en.wikipedia.org/wiki/File:Yogh.svg

934 e. ts (Georgian Alphabet): http://vk.com/photo168278279_288005228

935. Geometrical Bird as Matrix for cosmos, alphabet letters, runes and letter st (figure 35).

935 a. Tryzub: http://www.brandsoftheworld.com/sites/default/files/styles/logo-thumbnail/public/032011/tryzub.png

935 b. Small emblem trident: http://blog.i.ua/user/2659661/471866/

935 c. Scheme principle of construction sign Ukrainian Trident: http://www.apofeoz.org/konfa_geometriya_2_bg.jpg

Cf. Geometrical Bird and Cosmos: Configuration diagram of the principle of relationship sign Ukrainian Trident alphabet of the Russian language and the principle of "8888": http://wwwge.apofeoz.org/html/konf_geom html

935 d. Configuration diagram of the principle of relationship sign Ukrainian Trident: http://www.intelrights.ru/wp-content/uploads/2009/05/Nhbpe.jpg
cf. http://www.apofeoz.org/html/konf_geom html

935 e. Tryzub and Ukrainian Alphabet: http://www.apofeoz.org/konfa_geometriya_5_bg.jpg

936. Geometrical Bird as Matrix for cosmos, alphabet letters, runes and letters st, shta, shcha (figures 35, 19).

936 a. Trident on Rus Coins: http://www.encyclopediaofukraine.com/pic%5CT%5CR%5CTrident_on_Rus_coins.jpg

936 b. Trident and Crests of the Ruriks: http://upload.wikimedia.org/wikipedia/commons/thumb/0/0a/Ruriks_crests1.png/250px-Ruriks_crests1.png

936 c. Letter st (Ornamental Glagolitic): http://www ruspismo.net/glagol/sch.htm

936 d. Glagolitic Alphabet: http://upload.wikimedia.org/wikipedia/commons/d/dc/Glagolitic_alphabet.png

936 e. Letter Shcha (Cyrillic): http://en.wikipedia.org/wiki/Shcha_(Cyrillic)

936 f. Letter st (Early Cyrillic): http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet

937. Hexagrams as matrices (figures 418 , 337).

937 a. Hexagrams as Matrices for Hebrew (Hebrew Alphabet and Magian Star): http://www.gatherthejews.com/2011/04/a-fun-fact-about-the-star-of-david/

937 b. Hexagrams as Matrices and Hebrew Gematria: http://s595.photobucket.com/user/dvssob/media/gematria-1.png.html; cf. http://media.beta.photobucket.com/user/dvssob/media/gematria.png html?filters[term]=star%20of%20david%20hebrew%20letters&filters[primary]=images#/user/CassiaGifts/media/ClockStarofDavid.gif.html?filters%5Bterm%5D=star%20of%20david%20hebrew%20letters&filters%5Bprimary%5D=images&_suid=135366726977107597104328915403

938 a. Hebrew Hexagram Matrix: https://www.facebook.com/photo.php?fbid=10151631784260396&set=a.347858240395.189619.287389245395&type=1&relevant_count=1

939. Cubes as Matrices for Letters (figures 113, 105):

939 a. 1 Isometric Cube (6 x 4 Runic letter grid): http://img0.liveinternet.ru/images/attach/b/2/0/752/752513_runa1_grfuyicheskoe_obrazovanie_run.gif
Cf. http://www.liveinternet ru/users/alecz/post49629482/

939 b. 2 Isometric Cubes (8 x 3 runic letter grid, 3 aetts): http://sverhomsk.ucoz ru/forum/45-437-1
Cf. http://tvoyhram ru/severnrelig/severnrelig26 html

939 c. 16 Squares as Matrices (8 x 3 cubic letter grid): http://ru-radio-electr.livejournal.com/495864 html

940. Cubes as matrices for letters (figure 114):

940 a. Cubes as matrices for Cyrillic letters:
http://img1.liveinternet ru/images/attach/b/2/0/826/826123_28_Risunok28_bg.jpg
cf. http://www.sir35.ru/Ez/Tale/image079.jpg ; cf.
http://img1.liveinternet ru/images/attach/b/2/0/826/826123_28_Risunok28_bg.jpg

941. 8 Cubes and runes: formerly at: http://giperborea.liveforums ru

941 a. Hypercube with Alive (гиперкуб с Живой):

941 b. Alive Rune (руна Жива):

941 c. Odal Rune (руна Одал):

941 d. Choice (выбор):

942 a-c. 8 Cube grid, d. Grid of 16 single cubes.

942 a-d. 8 Cubes and runes: http://giperborea.liveforums ru/viewtopic.php?id=61

942 a-c. 8 Cube Grid: http://giperborea.liveforums ru/viewtopic.php?id=61&p=2

942 d. Grid of 16 single cubes: http://uploads.ru/i/T1PFf.jpg ;
Cf. http://giperborea.liveforums.ru/viewtopic.php?id=61&p=2
Cf. http://uploads.ru/6d3X9.jpg

943 a-c: Letters and 3 Worlds:
http://navyserge.livejournal.com/tag/%D0%94%D1%80%D0%B5%D0%B2%D0%BD%D1%8F%D1%8F%20%D0%90%D0%B7%D0%B1%D1%83%D0%BA%D0%B0

944 a. 10 x 10 Grid of Geoffroy Tory:
http://leslivresoublies free fr/leslivresoublies/Images/Im_Sciences_et_techniques_muse/alphabet_de_tory.jpg

944 b. 10 x 10 Slavic Grid: http://img.liveinternet.ru/images/attach/2/6640/6640200_bookdesign5.gif

944 c. Children's 10 x 10 Grid: http://2.bp.blogspot.com/-kjG4pYqT2WI/T4meEEvKJQI/AAAAAAAAAvs/rN0mmndkCsk/s1600/DSC00739.JPG

945a. 8 x 8 Georgian Grid: http://georgiasomethingyouknowwhatever.files.wordpress.com/2013/10/georgian-alphabet-asomtavruli.jpg

945 b. 8 x 8 French Grid with subdivisions (Grands Quarres):
http://rocbo.net/geom_peintres/typo/truchet/img/RdR-JIK.png

945 c. 72 and 127 points em: http://www.microsoft.com/typography/otspec/IMG00300.GIF

Appendix 13. Principles of Space: Illustrations:

946 a . Milky Way: http://one_vision.jofo ru/238890.html

946 b. Brahama Veethi: http://2.bp.blogspot.com/-E-7CGkisc78/UdKVI8lqvrI/AAAAAAAAB-0/HdsdtApPjpw/s506/991.jpg

947 a-b. Paramasayika Mandala: http://3.bp.blogspot.com/-gxNzm6ErlEE/UdKVIXHa6rI/AAAAAAAAB-o/0mJr1Gf_vUI/s600/99.jpg

948 a. Transition from Energy to matter: http://arganesh3 files.wordpress.com/2013/07/self-transition-of-energy-to-matter.png

948 b. Transitional Forms of Brahman: http://arganesh3 files.wordpress.com/2012/03/absolute-to-brahmam.jpg

949 a Bramhavithi, Devavithi, Manushya vithi, Pischachavithi: http://4.bp.blogspot.com/-QBcvCwA7_ls/UdKSik8l_JI/AAAAAAAAB8Y/ftmu00RFn-U/s500/2.png

949 b. Manduka Vastu Mandala: http://3.bp.blogspot.com/-k_4qlgUXvNQ/TxGemA2a8eI/AAAAAAAACCk/n4Hylu9oDvc/s1600/8x8%252C+9x9+energy+grid.jpg

950 a. Nataraja and 8 x 8 grid: https://arganesh3.files.wordpress.com/2013/06/nataraja-in-manduka-mandala.png

950 b. Manduka Mandala: http://upload.wikimedia.org/wikipedia/commons/thumb/0/03/64_grid_Manduka_design_Hindu_Temple_Floor_Plan_Vastu_Purusa_Mandala_Ancient_Architecture.svg/2000px-64_grid_Manduka_design_Hindu_Temple_Floor_Plan_Vastu_Purusa_Mandala_Ancient_Architecture.svg.png

951 a. Reference Lines of a Mandal: http://www.4shared.com/web/preview/doc/1YwMWYgy?locale=pl

951 b. Vastumandal: http://vastusindhu.com/vastumandal/

951 c. Vastu Madalas in to directions: http://vastu-vidya-australia.com/wp-content/uploads/2012/07/vastu-purusa-mandala.jpg

952 a. Brahma Pada in vastu: http://www mandodari.com/img/vpm3.gif

952 b. Paramasayika Vastu Mandala: http://3.bp.blogspot.com/-k_4qlgUXvNQ/TxGemA2a8eI/AAAAAAAACCk/n4Hylu9oDvc/s1600/8x8%252C+9x9+energy+grid.jpg

953 a Vastu Purusha Mandala (Left facing): http://4.bp.blogspot.com/-NlZuKyGWVtg/UTBH_GDVEAI/AAAAAAAACS0/5ajXwSpB2G4/s1600/vastu+purusha+mandala.jpg

953 b . Vastu-Purusha Mandala (Left-facing): http://cms.boloji.com/articlephotos/Some%20Vastu%20Questions.gif

954 a Vastu Purusha Mandala (Right-facing): http://www.cultdeadcow.com/pics/other/blog_posts/purusha.jpg

954 b. Vastu Purusha Mandala (Right-facing): http://www.hittnumbers.com/images/places-on-purusha.jpg

955 a.-Vastu Purusha Mandala: http://dcsymbols.com/mastersquare/mandala1.jpg

955 b. Vastu Purusha Mandala: http://www.hindupedia.com/eng/images/c/c5/Vastu-purusha-mandala-image.gif

956 a. Sarvatobhadra Chakra (8 x 8): *http://photos1.blogger.com/blogger/3176/782/1600/SarvatobhadraChakra.0.jpg*

956 b. Sarvatobhadra Chakra (9 x 9): *http://www1.sulekha.com/mstore/ssubbanna/albums/default/Sarvatobhadra%20negetive.jpg*

957 a. 9 Types of Mandalas: http://i.imgur.com/kGCa00J.gif

957 b. 9x9 gird for houses: http://www.vastuberatung.de/pic/Mandala_Matrix.gif

957 c. 12 x 12 grid for public buildings: http://www.vastuberatung.de/pic/Mandala_Matrix.gif

958 a. Ideal Plan of Jain Temple: http://www kamit.jp/03_jaina/6_ranakpur/plan2.jpg

958 b. Adinath Temple, Ranakpur: http://www kamit.jp/03_jaina/6_ranakpur/plan1.jpg

959 a. Vishveshur:
http://upload.wikimedia.org/wikipedia/commons/4/44/Plan_Of_The_Ancient_Temple_Of_Vishveshvur_by_James_Prinsep_1832.jpg

959 b. Bramante, Saint Peter: http://image.slidesharecdn.com/ch16and17quizimages-130220142602-phpapp01/95/ch-16-and-17-quiz-images-70-638.jpg?cb=1361392228

960 a. Shiva Linga: http://www.amritapuri.org/photos/festivals/linga.jpg

960 b. Hittite Stone Oil Lamp: http://www freewebs.com/historicconnections/Hittite%20Lamp.jpg

960 c. Giant Shiva Linga: Kotilingeshwara: https://headtoheart.files.wordpress.com/2013/05/shiva-linga.png
Cf. http://en.wikipedia.org/wiki/Kotilingeshwara

961 a. Shiva Linga Cross Section: http://www.shivavishnutemple.org/images/Linga.gif

961 b. Shiva Lingam: http://4.bp.blogspot.com/-GZLnQ8yVASM/UMddwR_FdVI/AAAAAAAAFN4/7smVzPoWOMQ/s640/252332_310786859028078_1783909141_n.png

961 c. Shiva Linga: http://upload.wikimedia.org/wikipedia/commons/8/8b/Lingaico.png

961 d. Shiva Lingam: http://soundhealingifc.files.wordpress.com/2011/11/shiva_lingam2.jpg

962 a. Column in central square, Lalitpur

962 b. Column in palace at central square, Laltpur.

963. Taratam Knowledge of Shiva Linga: http://www.aboutkrishna.com/files/shivalinga.jpg

964 a. Prambanam a.Architectural Model:
http://upload.wikimedia.org/wikipedia/commons/3/39/Prambanan_Architectural_Model.jpg

964 b. Prambanam b: Ground Plan: http://4.bp.blogspot.com/-uJ9hZ3Zwzmo/Twu5icBswjI/AAAAAAAABDQ/ub6YHTvZrwg/s1600/pram+temple+plan.jpg

965 a. Prambanam a. Frontal View: http://onetravelreviews.us/wp-content/uploads/2014/03/prambanan-temple-entrance-fee1.jpg
Cf. http://upload.wikimedia.org/wikipedia/commons/9/98/Prambanan_Trimurti.jpg

965 b. Prambanam b. Shiva Temple in Cross Section: http://www.shivavishnutemple.org/images/Linga.gif

966 a . Brahma Veethi in Borobodur: http://3.bp.blogspot.com/-40j4wofra4c/UdKVHvhahRI/AAAAAAAAB-Q/yWUo22WxXcI/s593/96.jpg

966 b. brahma Veethi in Courtyard: http://3.bp.blogspot.com/-40j4wofra4c/UdKVHvhahRI/AAAAAAAAB-Q/yWUo22WxXcI/s593/96.jpg

967 a. Angkor Wat: http://upload.wikimedia.org/wikipedia/commons/8/8f/Angkor_Wat_aerial_view.jpg

967 b. Angkor Wat: Aerial view: http://www madisonmorrison.com/i/angkor_aerial_500.jpg

967 c. Angkor Wat: http://www1.sulekha.com/mstore/thebigthinkg/albums/default/manduka2.jpg
968 a. Annamalaiyar Temple: http://static.panoramio.com/photos/large/45601507.jpg
23 b.. Brahma Veethi: http://www1.sulekha.com/mstore/thebigthinkg/albums/default/manduka2.jpg

969 a. Я я (VseYaSvetnaya 130): http://www.programotu ru/file/Az.jpg

969 b. Shri Kashi Vishwanath Ji: http://www.shrikashidarshan.org/packages/kashi-darshan/kashi-vishwanath-ang-swaroopatmak-darshan-yatra html

970 a. Temple as Body of the deity: http://ssubbanna files.wordpress.com/2012/09/devalaya-layout-four3.jpg

970 b. Dravida Vimana: http://3.bp.blogspot.com/-GQWsck41_zA/TcG8gO62KiI/AAAAAAAAOhI/IEyhvZ11r7Y/s1600/dravida+vimana.jpg

971 a. Cosmic Man and Temple: Side-View and Ground-Plan
http://1.bp.blogspot.com/-ttaPffM4v0I/UoSyBuyAJsI/AAAAAAAABpk/Cb_Mt3LBGVo/s1600/Stella+Kramrish+The+Hindu+Temple+v+1.jpg

971 b. Cosmic Man and ground plan: http://ssubbanna files.wordpress.com/2012/09/devalaya-layout-two1.jpg

972 a. Cosmic Man and Ground Plan: http://ssubbanna.files.wordpress.com/2012/09/devalaya-layout-two1.jpg

972 b. Detail of Arbre Kabalistique turned 90 degrees:
http://t3m.voila net/temple_salomon_arbre_kabalistique.jpg

973 a. Temple de Jerusalem: http://t3m.voila net/temple_salomon_arbre_kabalistique.jpg

973 b. Celestial City Unfolded:
http://2.bp.blogspot.com/_kD2Ar0eMgWY/TI6TBq5_pxI/AAAAAAAAAEU/koionzjbc20/s1600/Pryse_AU_celestialcity.bmp

974 a.Anatomiae Occultii: http://fraternidaddeseresdeluz.files.wordpress.com/2012/02/anatomia-occulti.jpg

975 a. Planets: http://celestronsites.com/engineering/files/2011/11/Sun_7Planets-sm.jpg

975 b. Cosmos as 7 planets:
http://www.planetnarnia.com/assets/images/94/Cosmos.jpg

975 c. 7 Planets in Heptagram: http://catherinenett.files.wordpress.com/2014/01/7-point-star.gif
Cf. http://0.tqn.com/y/altreligion/1/S/i/1/-/-/heptagram2.jpg

976 a. Hamadan with 6 divisions: http://s3.amazonaws.com/cooltools_legacy/archives/hamadan.jpg

976 b. Hamedan with 7 concentric circles: http://danamotor.ir/Hamedan_Night_Panorama.jpg

976 c. Planetary Ziggurat: http://www.uprs.edu/wp-content/gallery/philosophic-art-gallery/The-Planetary-Ziggurat.gif

977 a. Genesis 1:1: http://www.yaiy.org/Magazine/articles/images/gen1-1.jpg

977 b. Chaldean 7 Planets: http://www.quofataferunt.com/viewtopic.php?f=78&t=58365&p=86757

977 c. Christian Candelabrum: http://www.massonerialafenice.it/immagini/tavole/menorah_9.png

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[1] http://1.bp.blogspot.com/-M7EghvY7FZk/Tg4RuGHg6YI/AAAAAAAALTw/iq2wvJl0yos/s1600/induscript%255B1%255D.jpghttp://1.bp.blogspot.com/_NVIyqlcHzR4/SfjcLdr121I/AAAAAAAAE3g/5PdBKzQjYbI/s400/Indus+Valley+-+Easter+Island-+rongorongo2.jpg; http://www.codeweek.pk/2009/09/programmers-decipher-indus-valley/

[2] http://1.bp.blogspot.com/_NVIyqlcHzR4/SfjcLdr121I/AAAAAAAAE3g/5PdBKzQjYbI/s400/Indus+Valley+-+Easter+Island-+rongorongo2.jpg

[3] Computer methods and Indus Valley: http://www.sciencedaily.com/releases/2009/08/090803185836 htm; cf. Indus Valley squabble: http://www.languagehat.com/archives/003488.php

[4] Rosetta Stone for Indus Vallet Script: http://www.guardian.co.uk/science/punctuated-equilibrium/2011/jun/30/2

[5] Programmers Decipher Indus Valley, 2009: http://www.codeweek.pk/2009/09/programmers-decipher-indus-valley/

[6] Chinese characters: The Chinese Script: http://www.chinaknowledge.de/Literature/Script/hanzi html

[7] Ibid: Chinese characters.

[8] Han Radical 17: *http://en.wiktionary.org/wiki/%E5%87%BA*

[9] Yu. A Zuev, HORSE TAMGAS FROM VASSAL PRINCEDOMS, (Translation of 8-10 c. Chinese composition Tanghuyao, vol. 3, chapter (tszüan) 72, p. 1305-1308): Kazakh SSR Academy of Sciences, Works of History, Archeology, and Ethnography Institute, Vol. 8, Publishing House of the Kazakh SSR Academy of Sciences, Alma-Ata, I960: http://s155239215.onlinehome.us/turkic/29Huns/Zuev/ZuevTamgasEn.htm

[10] Zuev op. cit : http://s155239215.onlinehome.us/turkic/29Huns/Zuev/ZuevTamgasEn.htm

[11] Kuken Oimoçu and Eleri Bitikçi, The Origin of Türkic Script, 2010: http://7buruk.blogspot nl/2010/04/origin-of-turkic-script_13.html

[12] Alternatively, this organization can be seen in terms of proportions. An initial head (1 Oyuz Qayan) is subdivided into 1/2 (2 Wings), then 1/3 (3 Branches) and then 1/4 (4 Tribes).

[13] 24 tribes and Birds: http://richardewright.com/images/tamga4.jpg

[14] Yazici oglu ne gör, Resid ud din gör, Kasgaru ye gör.

[15] Kuken Oimoçu and Eleri Bitikçi, The Origin of Türkic Script, 2010: http://7buruk.blogspot.nl/2010/04/origin-of-turkic-script_13.html

> The *line*, *angle*, *triangle*, *square*, *curved line*, *semicircle* and *circle* are the main geometric figures used in Türkic script. *Line* and *angle* (curved line and semicircle) underlie more complex entitles as *triangle*, *square*, and *circle*.4
>
> Symmetry, reflection, asymmetry, turn, and curving are the main operations to produce the letters in Türkic script.
>
> The principle, when the diverse combinations of two same, identical elements give birth to the many new signs and symbols, is used in ancient canon *Yijing* consisted from 64 hexagrams employed for divination and fortune-telling.5
>
> The *Zhouyi* (*Alternation Canon*) includes canonic part the *Yijing* and commenting part the *Yizhuang*. The 64 hexagrams – peculiar graphic symbols composed of 6 strokes (intact and abortive) set one over another in all combinatorially possible conjunctions.

[16] Ibid: Kuken and Bitikçi, 2010: http://7buruk.blogspot.nl/2010/04/origin-of-turkic-script_13 html .

[17] Chinese sounds: http://www.pinyinology.com/combi/essay2 html:

> A total of 417 transcendent syllables are listed in the New China Dictionary (XinHua Dictionary), of which 212 are partial ones. The rest are full ones. These 212 partial transcendent syllables involve 328 tonal syllables that have no ideographic written forms, which are listed in Table IV.

[18] Kai Tamga: http://www.flickr.com/photos/tamgach/6347962574/

[19] Srpske Sarmats: http://www.stormfront.org/forum/t334369-3/

[20] Yatchenko: http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/YacenkoTamgas/YacenkoTamgasSect9En.htm

[21] Crimean Tamgas:
http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/CrimeaTatarTamgasEn.htm
[22] Royal Kushan Tamgas: http://www.flickr.com/photos/tamgach/page2/
[23] A. K. Akishev, Art and Mythology of Sakas, Science, Alma-Aty, 1984:
http://uqusturk.wordpress.com/2011/05/23/art-and-mythology-of-sakas/
[24] http://3.bp.blogspot.com/_orzcDqqmLsM/TT0-0eV6IdI/AAAAAAAAAe0/tKVkeZXIJM8/s1600/694px-Mongolian_tamgas_COA.jpg
[25] Знаки-тамги боспорски царей
[26] Sarmatians: http://en.wikipedia.org/wiki/Sarmatians
[27] Georgia was formerly the Kingdoms of Colchis and Iberia.
[28] Roots of Cyrillic: http://fourline ru/zagadki_istorii/laquopervaya_russkaya_azbukaraquo.html

> History states unequivocally: Christian missionaries Constantine the Philosopher (Cyril) and Methodius did not invent any of the "first" of Russian literature, but they have adapted more ancient alphabet "velesovitsu" under close Greek standards. This important detail to remember is not only out of respect for our history, but not to be "Ivan, not their roots."

[29] Zakiev, Origin of Türks and Tatars:
http://s155239215.onlinehome.us/turkic/20Roots/ZakievGenesis/ZakievGenesis358-440-2En.htm

> S.P.Tolstov, studying the Ancient Khoresm, came to a conclusion that over the ancient, blazed still in the Neolith (8th-3rd millenniums BC) roads, Khoresm extends its hegemony to the distant Kama area, where the influences of the Khoresm and Helleno-Scythian N. Pontic intersect [Tolstov S.P., 1948, 342]….
>
> That the Bulgars lived there long before our era clearly shows that fact that in the 7th century BC, during colonization of the Northern Pontic by the Greeks, there were cities of *Phanogoria* and *Panticapaeum*. The Fanagors/Honogurs are the direct ancestors of the Bulgars, and the name *Panticapaeum* historically ascends to the Bulgaro-Türkic *Pontykapy*, i.e. *pont-kapa* 'Pontus Gate'. In another way this city was called in Türkic/in Bolgarian *Kirish* 'entrance' which later began to sound as *Kerch*. The ancient name of the Black Sea (kara "black" here means 'too rich'), *Ponty* also ascends to the Türko-Bulgarian *bunty/punty* that means 'rich with food, with eatable', 'feeder'.

[30] Bariev, Bulgar history Synopsis:
http://s155239215.onlinehome.us/turkic/25Bulgars/BarievBulgarSynopsisEn.htm

> For example, between the 8th c. BC to the 1st century AD Idel was ruled by a Sarmat dynasty, and the country was accordingly called Sarmatia, and the Bulgars were called Sarmatians. In the 1st-2nd centuries the state was headed by the Alan dynasty, in the 2nd-5th centuries ruled a Hunnic dynasty, then from 6th to 7th centuries the kingdom was ruled by a Suvar dynasty. That was an accepted norm at that time - the name of the clan that stood at the head of the country was the name for all people in the state, even though among themselves they clearly knew who belonged to which clan and tribe.

[31] Sarmatians: http://en.wikipedia.org/wiki/Sarmatians

> The Sarmatians (Latin: *Sarmatæ* or *Sauromatæ*, Greek: Σαρμάται, Σαυρομάται) were an Iranian people of the classical antiquity period, flourishing from about the 5th century BC to the 4th century AD.[1][2] They spoke Scythian language, an Indo-European language from the Eastern Iranian family….The descendants of the Sarmatians became known as the Alans during the Early Middle Ages, and ultimately gave rise to the modern Ossetic ethnic group.[4]

[32] The Kutrigurs are first mentioned in 539/540 A,D. See: Kutrigurs: http://en.wikipedia.org/wiki/Kutrigurs
[33] The rosette is from the 7th-9th c. A.D. See: Rosette from Pliska:
http://en.wikipedia.org/wiki/Rosette_from_Pliska
[34] Scythia intra – extra Imaum:
http://books.google.nl/books?id=jEmm7P7wGb8C&pg=PA1206&lpg=PA1206&dq=scythia+intra+imaum&source=bl&ots=eIMMkQDY5K&sig=0Rbep8M5xp4hix0QgnJLLN3s5ZA&hl=en&sa=X&ei=tNQMUafeGMmb1AWei4DwBQ&redir_esc=y#v=onepage&q=scythia%20intra%20imaum&f=false
[35] Scythia and Serica: http://en.wikipedia.org/wiki/File:Scythia_serica.jpg
[36] The colours black, white and red, turned 90 degrees, recur in the flag of the German Empire.
[37] Pavel Serafimov, The Origin of the Glagolitic Alphabet:
https://docs.google.com/viewer?a=v&q=cache:OzEjP06U2M4J:www korenine.si/zborniki/zbornik08/glagolitic.pdf+glagolitic+alphabet+geometry&hl=en&pid=bl&srcid=ADGEEShhDc18YT6lMZ_4TQses66Cu-lxEZhnQ3BjpOVl75CL0f9yKKd89urqZrdxcO3qXF3nxI3ZK3iJQ4HYPxyur5Xem6yfCucRsrzbO4BK90M3Il56gN-KMNBIXaQP0lcTg-dALABr&sig=AHIEtbQxOZzoYt3R7k75hHamqOSeqBbH8w

[38] See Pavlin Petrov: http://www.youtube.com/watch?v=nTDCZU7yflo
[39] Zurab Kapianidze, Mankind's First Alphabet. Sumerian-Georgian Asomtavruli-Majuscule; Teimuraz Mibchuani, Sumerian-Georgian Parallels, 2001: http://geoalphabet.webs.com/sumer-1 htm
[40] Asomtavruli: http://en.wikipedia.org/wiki/Georgian_alphabet
[41] Srpske (sarmatske) runes, Сербская (сарматские) Руна.
[42] Srpske (sarmatske) runes. Google Translate of:

> Сербская (сарматские) Руна: http://www.stormfront.org/forum/t334369-3/:
> Ove heraldičke oznake zapravo su sarmatske (srpske) "tamge" pronađene u ogromnom broju u tzv. Bosforskom kraljevstvu koje su naseljavali pored Grka i Srbi a uži su specifikum Alana(Serboa).Iz njih se razvilo ćirilsko pismo a, između ostalog, ukrašavale su pored poljskih i grbove srpskih plemića iz Hercegovine iz srpskih plemena Trebunijata, Neretljana, Dukljana, Rašana

Recent scholarship is challenging our traditional assumptions and timelines of these developments. For instance, Serafimov (2011) has explored connections between Glagolitic and Scytho-Sarmatian, and also compared it with Linear A, Linear B, Hebrew, Coptic, Samaritan.[42] He suggests that Neolithic writing of the Balkans leads to a form of Glagolitic by the 18th c. B.C. that influences early Aegean scripts. In any case his important work shows clear connections between Balkan and Aegean signs. See: Pavel Serafimov, The Origin of the Glagolitic Alphabet:
https://docs.google.com/viewer?a=v&q=cache:OzEjP06U2M4J:www.korenine.si/zborniki/zbornik08/glagolitic.pdf+glagolitic+alphabet+geometry&hl=en&pid=bl&srcid=ADGEEShhDc18YT6lMZ_4TQses66Cu-lxEZhnQ3BjpOVl75CL0f9yKKd89urqZrdxcO3qXF3nxI3ZK3iJQ4HYPxyur5Xem6yfCucRsrzbO4BK90M3Il56gN-KMNBIXaQP0lcTg-dALABr&sig=AHIEtbQxOZzoYt3R7k75hHamqOSeqBbH8w
43 Serbian Sarmatians: http://illyria.proboards.com/thread/20932 . Indeed, some sources claim that Serbs and Sarmatians were identical: Serbs – Sarmatians: http://www.experiencefestival.com/a/Origin_of_Serbs_-_Possible_connection_with_names_of_Sarmatians_and_Sabars/id/5356307
44 Alans: http://en.wikipedia.org/wiki/Alans: 阿蘭聊 Alanliao
45 Chuvashia: http://en.wikipedia.org/wiki/Chuvashia
46 Possible geographical Dendogram: http://turkic-languages.scienceontheweb net/geographical_dendrogram_of_turkic_languages.gif
47 Proto-Bulgarian: http://groznijat.tripod.com/pb_lang/pbl_2_4.html
48 http://www math.bas.bg/~keleved/dplisros/FIG3.GIF
49 Ossetic Writing Systems: http://ossetians.com/eng/news.php?newsid=442&f=35
50 22 Alanic Runes: http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-4_files/image004.gif
51 Cyrillic Alphabet of 41 letters: http://upload.wikimedia.org/wikipedia/commons/c/c6/Cyril-methodius-small.jpg
52 Saints Cyril and Methodius: http://en.wikipedia.org/wiki/Saints_Cyril_and_Methodius
53 Founding of Ancient Rus 861; Founding of Smolensk: 863 : http://en.wikipedia.org/wiki/Smolensk
54 Online.com: http://www.symbols.com/encyclopedia/02/0221 html
55 Symbol 11:7: http://www.symbols.com/encyclopedia/11/117.html:
A variation of the above graph for Pisces was also used in alchemy. It could for instance denote mix, in which case  is a synonym.
It was also used for aurum potabile, drinkable gold, which was a rejuvenating medicine, an elixir of life.
According to Diderot's Encyclopedia this sign was in French chemistry of the eighteenth century a sign for tartaric acid.
56 Holy Land: http://www.copperplate.co.uk/mapImages/Maps/FOR%201206.jpg
57 Lands of the Bible: http://www.gods-word-first.org/Images/holy-land-map.gif
58 Mountain of Tongues: http://www.telegraph.co.uk/news/1399566/1-AD-1721-A-mountain-of-languages html

> Pliny, the Roman historian, noted that the Romans were forced to use 134 interpreters to deal with the pugnacious clans of the Caucasus, and the Arab historian, al-Azizi, called it the mountain of languages.

59 A trend that would have as dismiss abjads as non-alphabets, in its extreme form, would need to exclude Hebrew.
60 *Ewald, Gesch. des Volkes Israel, 3te Ausg. ; Gott., 1864, s. 78, seq.; Ewald 4us/. Lehrb. des Heb. Spraciie, fic Ausg ; Gott., 1863, s. 23.: http://www.ebooksread.com/authors-eng/charles-a-charles-augustus-briggs/biblical-study--its-principals-methods-and-history-together-with-a-catalogue--ala/page-5-biblical-study--its-principals-methods-and-history-together-with-a-catalogue--ala.shtml

61 Online.com: http://www.symbols.com/encyclopedia/02/0221 html

Notes: Appendix 2

[62] At a symbolic level, traditional Slavic fire symbolism is transformed to a new model. The early Slavic and Baltic approach contained both left and right pointing swastikas (figure 13). The left pointing version is incrsingly read as negative and the right pointing variants are ligned with other sacred crosses (cf. figure 333). Exceptions to this trend are Latvia and Lithuania, two countries where the age old traiditons continued, e.g. in Auseklis symbolism.

[63] Silver Cup: http://tudos.virtus hu/?id=detailed_article&aid=64043

> Silver cup from Torontal County, including symbols of the Milky Way and logograms; the river diagrams include the Szekler "u" (ugy "folio" – river) sign; the crevice of the Milky Way diagram makes up the "us" (os – ancestor), the "ly" (lyuk-hole) and the "r" (ragyogo – glowing) signs; based on the studies of Katalin Kohalmi about the Siberian myths, the Sun is the fountain of the river that represents life (1500's ?)

[64] A Vedic Conception of Time: http://www.mcremo.com/vedic.htm

[65] Amrita and Ocean of Milk: http://en.wikipedia.org/wiki/Ocean_of_milk

[66] Samudra Manthan: http://en.wikipedia.org/wiki/Samudra_manthan

[67] Duret, 1613, p. 106. Cf. India nd Egypt: http://www.hinduwisdom.info/India_and_Egypt htm

[68] Saravana: http://kataragama.org/kaliyuga htm

[69] Karthikeya (Skanda, Kumara), Rudra, Agni and Gold: http://ancientindians.wordpress.com/ancient-beings-people-tribes-races/aditi/who-were-the-devas/agni/karthikeya-skanda-kumara-rudra-agni-and-gold/

[70] Skanda: http://murugan.org/research/venkataraman.htm

[71] Murugan: http://murugan.org/ayyar_1 htm

[72] Murugan: http://murugan.org/ayyar_1 htm

[73] Skanda: http://murugan.org/research/venkataraman.htm

[74] Murugan, Peacock Angel, Mithra: http://www.tumblr.com/tagged/travel?before=1323060983:

> There is no question Tawsi Melek and his Hindu counterpart, Murugan, are counterparts of the Persian Mithra, whose name denotes "middle" and "harmony," thus denoting the balance and union of the universal polarity that brought both Murugan and the Peacock Angel into manifestation.

[75] "Myth of Simorghian Mithraism: https://docs.google.com/viewer?a=v&q=cache:QJg-F4TDbdUJ:www.shamogoloparvaneh.com/Myth_of_Simorghian_Mithraism_V0B.pdf+&hl=en&pid=bl&srcid=ADGEESjwYUStf920hAb4Hp5CLPsWwrmAZBjgN5P9N5mzJjd0NG_py-adMdKTV9XIB3n2pJO6ZotLagg4-ilPMF4dg67iXkvwP9M5noYxJBNclfgGz2lwpfPF8TP9HK5uIX9SAPdxWcpH&sig=AHIEtbTJmOHl2fGwW5mUroi1ZAQAwGnDfw

[76] 6 Faces of Murugan: http://www murugan.org/research/venkataraman.htm

> The Sanskrit word,'Bhagavan', means one who possesses the six godly attributes. In continuation of this thought, Nakkirar elaborates, ``the first (face) removes the darkness and ignorance of the world and bathes it in light, the second grants boons to His devotees, the third protects yajnas, the fourth discourses upon the knowledge of the Self; the fifth destroys evil demons and the sixth glances lovingly at the face of Valli, (His bride from the hills).' His 12 hands of course, work in concurrence with His six faces. Esoteric meanings are also given to the other symbols of this Lord. ....Yogis further explain that the six heads of Lord Subrahmanya represent the six centres or Chakras within the human body. Cited from Website: Skanda In the form of Sanmukha are both Siva and Sakti. Five of His faces are those of Siva,[13] and the sixth is that of Uma.[14] The weapons and mudras in eleven out of His twelve hands are the emblems of the eleven Rudras, while the sakti that He holds in the twelfth hand represents Devi.

[77]Murugan: http://murugan.org/ayyar_1.htm

> The three integral elements of Muruga's personality are spear (vel) in His hand, peacock as His mount and cock adorning His banner. *Vel* signifies *jñanasakti* (power of wisdom); this was given to Muruga by His Divine Mother. Parvati wishing Him victory over asuras (titans) led by the tyrannous Surapadma. The glittering spear of Muruga is venerated by devotees as *Sakti Vel* or *Veera Vel* signifying its extraordinary power and strength.

[78] Mango tree:
http://www.zimbio.com/Hinduism/articles/KQY7rrqqgaK/3000+years+old+Mango+Tree+Ekambaranathar+Temple

[79] Mango tree and John the Baptist. See: Saint John the Baptist Church, Benaulim, Goa:
http://lists.goanet.org/pipermail/goanet-goanet.org/2008-July/163740 html
Saint John the Baptist Catholic Church, Haiti: http://www.sjbnewburgh.org/haiti/

[80] Soorapadman: http://kataragama.org/kaliyuga htm ; cf. http://murugan.org/kaliyuga htm; Cf. Murugan: http://en.wikipedia.org/wiki/Murugan

[81] Names of Peacock Angel http://www.greatdreams.com/blog/dee-blog60 html

[82] Mango Tree: http://murugan.org/research/balambal-trees.htm

[83] Murugana and Kumaras: http://www.greatdreams.com/blog/dee-blog60 html

> Murugan's identity as one of seven angelic beings is manifest within some Hindu scriptures that refer to him as Sanat Kumara, the leader of the Seven Kumaras. These Kumaras are portrayed as brothers who assisted Sanat Kumara in the creation of the Earth and the enlightenment of humankind. According to the Puranas, the ancient legends of India, the Kumaras were the first to teach humanity the path to enlightenment.

[84] Continue reading on Examiner.com The Templars' last crusade for the Yezidis - National Alternative Religions | Examiner.com http://www.examiner.com/alternative-religions-in-national/the-templars-last-crusade-for-the-yezidis#ixzz1oyw38a1l

[85] They are now, sometimes classed under Yazdanism, a neologism coined in 1992: http://en.wikipedia.org/wiki/Yazd%C3%A2nism

[86] The Yezidi emigrated from India to Afghanistan, and from Afghanistan into Iran and, lived in Iraq, and in Syria. In Iraq we started to call ourselves "Yezidi". Before then we were "the people of Malek Tavous". Yezidi history dates back 5,000 years. the Kurds began to form as a nation only in the 10th or 12th century. The Kurds are nomadic people living in mountainous regions.

http://www.oneworld.am/journalism/yezidi/tamoyan.html

The Yezidis are one of the oldest nations. From reliable sources their ancestors came from India More exactly Bombay.

http://www.yezidis.am/history.html

[87] Sheikh Adi tomb: http://www.gurdjieff-legacy.org/40articles/yezidism.htm

[88] Peacock Angel Cult: http://www.antiqillum.org/texts/bg/Qadosh/qadosh038 htm

Chief of the 7 Angels: http://www.avesta.org/yezidi/peacock2 htm#chap10

> He is the chief of the seven angels, and is one with Gabriel who removes the soul from the human body when Azrael comes for it. The evil in men's hearts is not from him, but from themselves."

Yezidis: http://www.angelfire.com/az/rescon/mgcyazid html:

> Yazidis believe that the supreme God created the world, but delegated its maintenance to a hierarchy of seven angels of whom Malak Ta'us (the Peacock Angel) was the first in rank. Malak Ta'us sinned in not worshipping Adam, and was punished by being cast down from heaven. After shedding tears for 7000 years, with which the fires of hell were quenched, he repented of his sin of pride, was pardoned and reinstated as chief of the angels. In Yazidi belief, Malak Ta'us is also the devil (Shaitan), the ruler of this world, and they seek to appease him as they fear his power. They do not actually worship him, but seek to honour and placate him, believing that the Supreme Being has delegated to him dominion over the world. They will never pronounce his Arabic name "Shaitan" or use any word beginning with "SH". He is seen as a capricious Lord who determines man's fate as he wills and in whom the principles of good and of evil are combined. It is believed that he appeared in different form in various periods of history, the final incarnation being in Sheikh 'Adi ben Musafir (d. 1162). Malak Ta'us rules the universe with the help of six other angels, and he guards the gates of Paradise. The seven angels are worshipped by the Yazidi in the form of seven bronze peacock figures called Sanjaq, the largest of which weighs 320 kg. Six of them are taken yearly on a round of the main Yazidi centres. Of the other angels, Sultan Ezi is second in rank to Malak Ta'us and many legends are told about him. He is sometimes identified with the second Umayad Caliph Yazid ibn Mu'awiyah. Other important angels are Sherf-Edin (noble lord of religion) who is seen as the Mahdi (returning Messiah), and She-Shims (sun sheikh) who presents the prayers of the Yazidis to God's throne three times a day.

[89] Also called Holy Immortals, Bounteous Immortals.

[90] 7 Avatars in 7 Epochs: http://www kurdistanica.com/?q=book/export/html/95. The names of these avatars include: Khawandagar, Ali, Shah Khushin (Mithras), Sultan Sahak, Qirmizi (Shah Ways), Muhammad Beg (Nurbaksh), Atish Beg.

[91] Angra Mainyu: http://en.wikipedia.org/wiki/Angra_Mainyu

[92] Simorgh: http://historicaliran.blogspot.com/2011/06/simorgh html

[93] State Symbol of Uzbekistan: http://www.cawater-info net/bd/uzbekistan_e htm:

Background of the State Symbol is raising sun. In front is Khumo bird, which is called as Semurg, Davlat kushi (Bird-State) and Kultubulgan (Sunny bird) in ancient works drawn in front. Khumo - means bringing happiness, along with Nauryz holiday this bird gain honor as the symbol of Saving Power, Honor and selflessness and goes along with Uzbek people hope for peace, kindness and happiness. Khumo is drawn with raised wings, which embrace the Uzbekistan land with its mountains, green valleys, rivers and gardens. Below on the image of Uzbekistan Flag word UZBEKISTAN is written. From both sides of the bird wheat and cotton are drawn. It means that cotton, as well as bread, grown by people symbolizes bounty. Up on the Symbol is octahedron, that symbolizes bounty, unity and variety of the world, used from ancient times in Uzbekistan's handicrafts. A star and semi moon is inside the octahedron, as Holy symbols of Muslims.

[94] Tojo, 2006, p. 5:
http://www.shamogoloparvaneh.com/An_Introduction_to_the_Simorghian_Culture_and_Mithraism_in_the_East_Asia_V2.pdf

[95] Masato Tojo, Myth of Simorghian Mithraism (Mehrparasti), Tokyo, 2006:
http://www.shamogoloparvaneh.com/Myth_of_Simorghian_Mithraism_V0B.pdf
Masato Tojo, Manichaeism, Esoteric Buddhism and Oriental Theosophy, Tokyo, 2009:
http://www.shamogoloparvaneh.com/An_Introduction_to_the_Simorghian_Culture_and_Mithraism_in_the_East_Asia_V2.pdf
cf. Mithraism, Homepage: http://homepage2.nifty.com/Mithra/english_index.html

[96]This is long before Attar made the Simorgh a protagonist in his Conference of the Birds. Simorgh:
http://historicaliran.blogspot.com/2011/06/simorgh.html

Simorgh makes an appearance in the poet Attar's Conference of Birds. The poem uses a journey by a group of 30 birds, led by a hoopoe as an allegory of a Sufi sheikh or master leading his pupils to enlightenment. The story recounts the longing of the group of birds who desire to know the great Simorgh, and who, under the guidance of a leader bird, start their journey toward the land of Simorgh. One by one, they drop out of the journey, each offering an excuse and unable to endure the journey. Each bird has a special significance, and a corresponding didactic fault. The guiding bird is the hoopoe, while the nightingale symbolizes the lover. The parrot is seeking the fountain of immortality, not God and the peacock symbolizes the "fallen soul" who is in alliance with Satan.

[97] Anahita is also associated with the goddess Sarasvati.

[98] Aredvi Sura Anahita: http://en.wikipedia.org/wiki/Anahita

[99] Anahita: http://www.iranchamber.com/geography/articles/balkh.php:

The temple was so rich that often it attracted the needy Syrian kings who sat out to plunder it. In her name and honor, in Armenia, girls prostituted themselves. Anaitis was a Scythian goddess, but she is identified also as Assyrian Mylitta, the Arabian Alytta and the Greek Venus Urania. Artaxerxes Mnemon, one of the emperors of Achaemenid dynasty was among her devotees. She is also associated with the Persian Mithra. Her association with Zoroaster adds to her popularity.

[100] Cologne Sanskrit Dictionary: http://www.sanskrit-lexicon.uni-koeln.de/cgi-bin/tamil/recherche

[101] Senmurv: http://www.cais-soas.com/CAIS/Mythology/simorgh_senmurv htm

[102] Senmurv: http://www.cais-soas.com/CAIS/Mythology/simorgh_senmurv htm. Cf. W. Fauth, "Der persische Simurgµ und der Gabriel-Melek Tâ'ûs der Jeziden," *Persica* 12, 1987, pp. 123-147.

[103] Garuda: http://www.himmapan.com/himmapan_bird_garuda html

[104] Cologne Sanskrit Dictionary: aruNa:

mf(%{A4} [RV. v , 63 , 6 , &c.] or %{I4} [RV. x , 61 , 4 , & , (nom. pl. %{aruNa4yas}) 95 , 6]) n. (%{R} Un2.) , reddish-brown , tawny , red , ruddy (the colour of the morning opposed to the darkness of night) RV. &c. ; perplexed L. ; dumb L. ; m. red colour BhP. ; the dawn (personified as the charioteer of the sun) Mn. x , 33 , &c. ; the sun S3a1k. ; a kind of leprosy (with red [cf. AV. v , 22 , 3 and vi , 20 , 3] spots and insensibility of the skin) L. ; a little poisonous animal Sus3r. ; the plant Rottleria Tinctoria L. ; molasses L. ; N. of a teacher TS. S3Br. TBr. ; of the composer of the hymn RV. x , 91 (with the patron. Vaitahavya) RAnukr. ; of the Na1ga priest At2a PBr. ; of a son of Kr2ishn2a BhP. ; of the Daitya Mura ib. ; of an Asura MBh. xvi , 119 (v.1 %{varuNa}) , of the father of the fabulous bird Jat2a1yu MBh. iii , 16045 ; (%{a4ruNa}) m. pl.N. of a pupil of Upaves3i (cf. %{aruNa4} m. above) S3Br. xiv , (%{As}) m. pl.N. of a

class of Ketus (seventy seven in number) VarBr2S. ; (named as the composers of certain Mantras). Ka1t2h. ; (%{a}) f. the plants Betula , madder (Rubia Manjith) , Tori , a black kind of the same , Colocynth or bitter apple , the plant that yields the red and black berry used for the jewellers weight (called Retti) L. ; N. of a river MBh. iii , 7022 and ix , 2429 seq. , (%{I4s}) f. red cow (in the Vedic myths) RV. and SV. ; the dawn RV. ; (%{a4m}) n. red colour RV. x , 168 , 1 , gold AV. xiii , 4 , 51 ; a ruby BhP.

[105] Western variants include the 4 beasts: Eagle, Bull, Lion, Head of Man/Angel, associated with 4 directions, 4 royal stars, 4 archangels, etc.

[106] Phoenix: http://www.onmarkproductions.com/html/ho-oo-phoenix.shtml

[107] Phoenix: http://monsters.monstrous.com/phoenix.htm

[108] Phoenix: http://www.atlan.org/copyright/1997/articles/temple1/

[109] Lokas: http://veda.wikidot.com/loka

[110] Maya: http://upload.wikimedia.org/wikipedia/en/9/99/The-36-tattvas-in-Kashmir-Shaivism.gif

[111] Simorghian Mithraism: https://docs.google.com/viewer?a=v&q=cache:QJg-F4TDbdUJ:www.shamogoloparvaneh.com/Myth_of_Simorghian_Mithraism_V0B.pdf+Mithraism+female+(nurture+aspect)+male+(friendship+aspect)&hl=en&pid=bl&srcid=ADGEESjwYUStf920hAb4Hp5CLPsWwrmAZBjgN5P9N5mzJjd0NG_py-adMdKTV9XIB3n2pJO6ZotLagg4-ilPMF4dg67iXkvwP9M5noYxJBNclfgGz2lwpfPF8TP9HK5uIX9SAPdxWcpH&sig=AHIEtbTEBWi3Ra0LY6OFLLOYrBcN3z0heA

[112] Daena: http://en.wikipedia.org/wiki/Zoroastrianism

[113] Daena: http://iranpoliticsclub net/culture-language/mythology1/

> Or Daena is Goddess of Faith. Diana is considered to be the daughter of Ahura Mazda and Armaiti. Diana is The Goddess who personifies The Faith in Persian mythology. Her name means "That which was revealed". She is one of the Yazatas.

[114] Veda Rune: http://sverhomsk.ucoz.ru/forum/45-437-1

[115] It is connected also with Ramkha or Ramcha (Pa-M-Xa, Рамха):http://staroverod narod2 ru/tolkovnik/vedi_i_rus_vedicheskaya/:

> Ra- M -Ha ([Ramkha]) - united God- creator, unrecognizable essence radiating The [zhiznrodyashchiy] light and the primary fire of the universe ([Ingliyu]), from which appeared all existing universes and inhabited peaces.

[116] Russian Vedy: http://rodobozhie ru/publ/vera/nashi_bogi/vedy_i_vedicheskaja_rus/3-1-0-3340

[117] Diana of Ephesus and Virgin Mary: http://spiralgoddess.com/Diana.html

[118] In any case, the concept of endless devotion and endless compassion associated the Buddhist goddess of Mercy (Avalokiteshvara, Chinese: Kuan Yin) is less evident in the Christian version of Mary.

[119] ЗЕРВАН: http://www.liveinternet ru/users/2769528/post139708673/

> [Zervan] (it [lvinogolovyy] mitre, the very same - [Khronos], the very same Janus, the very same [Ayon]) In zoroastrianism - limitless time, or eternity; one of two original forces, mentioned in “the avesta”, “[Yasne]” and “[Vendidade]”. [Zervan] was depicted in the form winged god, who possesses man and female sexual signs. Winged god Of [ayon]=[Zervan] with the lion head, the human body and the snake, that stands on the world sphere

[120] Zervan: http://www.liveinternet.ru/users/2930900/post136149295/ ; cf. Yezidi Symbols: http://img217.imageshack.us/img217/3512/yezidisymbols1dv.jpg; cf. http://www.liveinternet.ru/users/2769528/post139708673/

[121] 4 kinds of time: (Nuri [Ghail tr.], SV pg. 25, HV pg. 29): http://bahai-library.com/mccarron_symbolic_cosmology_sufism:

[122] Mithras: http://secret-teachings.tripod.com/symbolic_prints_of_knapp htm

> Mithra as Leontocephalic Man. The figure symbolizes the inevitable victory of boundless Time (Eternity) over every creature and condition. The resurrection of the figure from the darkness of the tomb reveals the ascension of boundless duration from the narrow limitations of man-conceived time. The three kneeling figures are the limitations of the three-dimensional world—length, breadth, thickness—which bow before the limitless Æon

[123] Mithra as Aeon: http://nazul0.blogspot.com/2011/01/mithra-in-form-of-leontocephalic-kronos html

[124] Mithra temples: http://www religionfacts.com/greco-roman/sects/mithraism.htm

[125] Cf. Rudra Shiva, Sarva, Sourvaskari, Survaskari, Survakari.

[126] Surva: http://samoistina.com/2/similarities htm:

[127] Yama: Cologne Sanskrit Dictionary: http://www.sanskrit-lexicon.uni-koeln.de/cgi-bin/tamil/recherche:

> a fellow (du. the twins N. of the Asvins and of their twin children by Madri, called Nakula and Saha-deva ; {yamau@mithunau} , twins of different sex) a symbolical N. for the number two N. of the god who presides over the Pitris (q.v.) and rules the spirits of the dead he is regarded as the first of men and born from Vivasvat , the Sun , and his wife Saranyu; while his brother, the seventh Manu , another form of the first man, is the son of Vivasvat and Samjna , the image of Saranyu ; his twin-sister is Yami , with whom he resists sexual alliance , but by whom he is mourned after his death , so that the gods , to

make her forget her sorrow , create night ; in the Veda he is called a king or {saMgamano@janAnAm}, the gatherer of men , and rules over the departed fathers in heaven , the road to which is guarded by two broad-nosed , four-eyed , spotted dogs , the children of Sarama q.v. ; in Post-vedic mythology he is the appointed Judge and Restrainer or Punisher of the dead , in which capacity he is also called {dharmarAja} or {dharma} and corresponds to the Greek Pluto and to Minos ; his abode is in some region of the lower world called Yama-pura ; thither a soul when it leaves the body , is said to repair , and there , after the recorder , Citra-gupta , has read an account of its actions kept in a book called Agra-samdhana , it receives a just sentence ; in MBh. Yama is described as dressed in blood-red garments , with a glittering form , a crown on his head , glowing eyes and like Varuna , holding a noose , with which he binds the spirit after drawing it from the body , in size about the measure of a man's thumb ; he is otherwise represented as grim in aspect , green in colour , clothed in red , riding on a buffalo , and holding a club in one hind and noose in the other ; in the later mythology he is always represented as a terrible deity inflicting tortures , called {yAtanA} , on departed spirits [846,2] ; he is also one of the 8 guardians of the world as regent of the South quarter ; he is the regent of the Nakshatra Apa-bharani or Bharani , the supposed author of RV. x , 10 ; 14 , of a hymn to Vishnu and of a law-book ; yamasyArkaH}N. of a Saman ArshBr.) ; N. of the planet Saturn (regarded as the son of Vivasvat and Chaya) of one of Skanda's attendants (mentioned together with Ati-yama) a crow (cf.-dUtaka}) ; a bad horse (whose limbs are either too small or too large) L. ; ({I4}) f. N. of Yama's twin-sister (who is identified in Postvedic mythology with the river-goddess Yamuna)

[128] manu: Cologne Sanskrit Dictionary: http://www.sanskrit-lexicon.uni-koeln.de/cgi-bin/tamil/recherche:
mfn. thinking , wise , intelligent VS. S3Br. ; m. `" the thinking creature(?) "' , man , mankind RV. VS. AitBr. TA1r. (also as opp. to evil spirits RV. i , 130 , 8 ; viii , 98 , 6 &c. ; the R2ibhus are called %{manor@na4pAtaH} , the sons of man , iii , 60 , 3) ; the Man par excellence or the representative man and father of the human race (regarded in the RV. as the first to have instituted sacrifices and religious ceremonies , and associated with the R2ishis Kan2va and Atri ; in the AitBr. described as dividing his possessions among some of his sons to the exclusion of one called Na1bha1-nedisht2ha q.v. ; called Sa1m2varan2a as author of RV. ix , 101 , 10-12 ; A1psava as author of ib. 106 , 7-9 ; in Naigh. v , 6 he is numbered among the 31 divine beings of the upper sphere , and VS. xi , 66 as father of men even identified with Prajs-pati ; but the name Manu is esp. applied to 14 successive mythical progenitors and sovereigns of the earth , described Mn. i , 63 and in later wks. as creating and supporting this world through successive Antaras or long periods of time see %{manv-antara} below ; the first is called Sva1yambhuva as sprung from %{svayam-bhU} , the Self-existent , and described in Mn. 12 , 34 as a sort of secondary creator , who commenced his work by producing 10 Praja1patis or Maharshis , of whom the first was %{marIci} , Light ; to this Manu is ascribed the celebrated `" code of Manu "' see %{manu-saMhitA} , and two ancient Su1tra works on Kalpa and Gr2ihya i.e. sacrificial and domestic rites ; he is also called Hairan2yagarbha as son of Hiran2ya-garbha , and Pra1cetasa , as son of Pra-cetas ; the next 5 Manus are called Sva1rocisha , Auttami , Ta1masa , Raivata , Ca1kshusha cf. IW. 208 n. 1 ; the 7th Manu , called %{vaivasvata} , Sun-born , or from his piety , %{satya-vrata} , is regarded as the progenitor of the present race of living beings , and said , like the Noah of the Old Testament , to have been preserved from a great flood by Vishn2u or Brahma1 in the form of a fish: he is also variously described as one of the 12 A1dityas , as the author of RV. viii , 27-31 , as the brother of Yama , who as a son of he Sun is also called Vaivasvata , as the founder and first king of Ayodhya1 , and as father of Ila1 who married Budha , son of the Moon , the two great solar and lunar races being thus nearly related to each other see IW. 344 ; 373 ; the 8th Manu or first of the future Manus accord. to VP. iii , 2 , will be Sa1varn2i ; the 9th Daksha-sa1varn2i ; the 12th Rudra-sñsa1varn2i ; the 13th Raucya or Deva-sñsa1varn2i ; the 14th Bhautya or Indra-sñsa1varn2i) ; thought (= %{manas}) TS. Br. ; a sacred text , prayer , incantation , spell (= %{mantra}) Ra1matUp. Pan5car. Prata1p. ; N. of an Agni MBh. ; of a Rudra Pur. ; of Kr2is3a7s3va BhP. ; of an astronomer Cat. ; (pl.) the mental Powers BhP. ; N. of the number `" fourteen "' (on account of the 14 Manus) Su1ryas. [784,3] ; f. Manu's wife (= %{manAvI}) L. ; Trigonella Corniculata L. [Cf. Goth. {manna} ; Germ. {Mannus} , son of {Tuisto} [TM] , mentioned by Tacitus , in his wk. {Germania} , as the mythical ancestor of the West-Germans , {mann}, {man} ; Angl. Sax. {man} ; Eng. {man}.]

[129] There are parallels with the devas and asuras:

Spiritual	Material
South	North
uttarayana -	daksinayana
Devas Dominate	Asuras Dominate
Capricorn – Gemini	Cancer - Sagittarius
6 January – 6 July	7 July – 5 January

[130] 33 Gods: http://www.tientai net/teachings/dharma/6realms/33gods htm

[131] Faravahar: http://iranpoliticsclub.net/culture-language/mythology2/index.htm

[132] Ibid: http://iranpoliticsclub.net/culture-language/mythology1/

[133] E.g. Half-Man/Half-Bird, Half-Man/Half-Boar, Half-Man/Half-Bull, Half-Man/Half-Fish, Half-Man/Half-Horse, Half-Man/Half-Lion, Half-Man/Half-Ox, Half-Man/Half-Serpent, Half-Man/Half-Tiger, Half-Man/Half-Tortoise.

[134] Veles: http://rajyogi255.files.wordpress.com/2010/08/shiv-bhola-chakravarti-tyache-pay-mazya-chitti.jpg?w=520&h=720

[135] 31 Realms: http://dhammawiki.com/index.php?title=31_planes_of_existence

Numbers 1 – 11 are in the realm of the sense world, can experience sense pleasures and displeasures, mostly pleasure for the devas (impermanent gods or angels)….

Numbers 12 – 27 are in the realm of form. There is a subtle body and these deva realms are superior to those in the sense realm. One attains rebirth to these planes based on kamma and spiritual attainments. Attainment of certain jhanas at the time of death or sometime during your life can lead to these levels. The jhana level associated with the levels above is shown in [brackets]. …

Numbers 28 – 31 are in the realm of the formless. This means there is no body of any kind.

[136] Devas: http://www.angkor-traveltips.com/churning-the-ocean-of-milk.htm

[137] Devas-Asuras: http://www.themystica.com/mystica/articles/a/asura.html

> According to *Satapathe Brahmana* the devas and asuras both came from Prajapati, but the former chose true speech while the latter chose the lie. *Aitarcya Brahmana* relates that devas hold power by day and asuras hold equal power by night.

[138] Some count 91 days and hence 91 asuras.

[139] Tavatimsa: http://www.vipassana.info/t/taavatimsa.htm

[140] Cātummahārājika: http://www.vipassana.info/c/caatummahaaraajikaa.htm

[141] Asuras: http://www.palikanon.com/english/pali_names/ay/asura.htm

> (J.i.202-4; DhA.i.272-80; the same story, differing slightly in details, is found in SnA.484-5). There it is said that when Sakka was born among them, the Asuras received him with great cordiality; see also the various incidents of the Asura war mentioned in the Samyutta Nikāya I. 216ff.

[142] Brihaspati: http://www.experiencefestival.com/brihaspati

[143] Tree of Life: http://www.mysticalportal net/1-3symbolism.html

Cf. Ab-Zohr: http://en.wikipedia.org/wiki/Ab-Zohr

[144] It also suggests that the real battle in the victory of Christianity was about re-establishing the importance of free will, freedom of choice, and the ability to do something towards salvation.

[145] Zhu Baijie: http://everything.explained.at/Zhu_Bajie/

> Zhu Bajie Tiānpéng Yuánshuǎi (天蓬元帅; lit. 'Marshall of the Heavenly Canopy, or the Marshall of the Heavenly Reeds'), commander-in-chief of 100,000 Heavenly Navy Soldiers. When Sun Wu Kong was born, he was a giant demon. Tiānpéng Yuánshuǎi defeated him and he was granted his present title. He was later banished, however, for misbehaviour. At a party organized for all the significant figures in Heaven, Bajie saw the Goddess of the Moon for the first time and was captivated by her beauty. Following a drunken attempt to get close to her, she reported this to the Jade Emperor and thus he was banished to Earth. In some retellings of the story, his banishment is linked to Sun Wukong's downfall. In any case, he was exiled from Heaven and sent to be reincarnated on Earth, where by mishap he fell into a pig farm and was reborn as a man-eating pig-monster known as Zhū Gāngliè (the 'steel-maned pig').

[146] War In Heaven: An Idea Older Than The Old Testament: http://www.sosnomore.com/2010/05/war-in-heaven-idea-older-than-old_04 html

Perhaps the figure/Vedic god Aryaman got caste as the ‘dark twin’ because in the zodiac and in the Rig Veda, Aquarius the Man or Friend (Mitra) represents the illumined or divine Individual, whereas Leo (Ayraman) represents a lesser evolved individual or unillumined 'king' in which the ego occludes one's connection to the Divine Earth and Cosmos. In the Persian image below the illumined Man is clearly the master of the Lion he is standing upon. This image is reminiscent of the Vedic goddess Durga who conquers Ignorance riding upon a lion

Cf. Kirby Clendenon, Surrender of Sovereignty: How man contrived religion and subordinated himself to it, Wheatmark, 2010.

Tvashtri: http://www.sosnomore.com/2010_05_01_archive.html

Prior to the Vedas, the Aryan civilization believed there was harmony in heaven. So this new development in their Vedas introduced the idea of "war in heaven" 250 to 700 years before "J" began writing the first segments of the Old Testament of the Bible. Many interesting parallel plot lines can be seen such as father gods with no parentage, gods with three heads (trinity-like), evil jealous gods making war with the god's son, dragons, and last but not at all the least war in heaven. It was certainly a idea-rich environment as "J" wrote down the national history of Israel.

[147] Tvashtri: http://www.sosnomore.com/2010_05_01_archive html

[148] trizaGku: Cologne Sanskirt Dictionary:

trizaGku m. N. of a sage of a king of Ayodhya (aspiring to ascend to heaven in his mortal body , he first requested Vasishtha to perform a great sacrifice for him ; on Vasishtha's refusing he applied to Vasishtha's hundred sons , who cursed and degraded him to the rank of a Candala [hence called a Candala king DivyAv. xxxiii] ; Visva-mitra then undertook the sacrifice for him and invited all the gods , who declined to come and thereby so enraged the sage that , by his own power , he transported Telinga to heaven ; on his being hurled down again head foremost by the gods , he was arrested in his course by Visva-mitra and remained suspended in the sky, forming the southern cross constellation [son of Prithu] [son of Trayyaruna] [son of Tri-bandhana] a cat the civetcat a grasshopper a fire-fly = {-Gkha} N. of a mythical mountain f. N. of a mythical river ({-kukA}) m. pl. N. of thorns {-ja} m. Telinga's son , Hari-scandra {-tilaka} mf(%A}) n. adorned with the Telinga constellation (the southern region , {diz}) {-yAjin} m. sacrificing for Telinga Visva-mitra .

[149] Asuras: http://www.palikanon.com/english/pali_names/ay/asura.htm

A chief or king of the Asuras is often referred to as Asurinda (*), several Asuras being credited with the role of leader, most commonly, however, Vepacitti (E.g., S.i.222; iv.201ff; J.i.205) and Rahu (A.ii.17, 53; iii.243).

(*) Sakka was also called Asurinda and Asurādhipa; see, e.g., J.i.66 (Asurindena pavitthadevanagaram viya) and J.v.245, where we are told that from the time he conquered the Asuras he was called Asurādhipa.

Besides these we find Pahārāda (A.iv.197, 200) (v.l. Mahābhadda), Sambara (S.i.227), Verocana (S.i.225; probably another name for Rāhu, see DA.ii.689), Bali (D.ii.259), Sucitti (D.ii.269) and Namucī (D.ii.269).

[150] Zambara: Cologne Sanskrit Dictionary:

zambara m. N. of a demon (in RV. often mentioned with Sushna , Arbuda , Pipru &c. ; he is the chief enemy of Divo-dasa Atithigva , for whose deliverance he was thrown down a mountain and slain by Indra ; in epic and later poetry he is also a foe of the god of love) a cloud a weapon war , fight a kind of deer a fish or a kind of fish Terminalia Arunja Symplocos Racemosa a mountain in general or a partic. mountain best , excellent = {citraka} N. of of a Jina of a king (v.l. for {zambaraNa} and {saM-varaNa}) of a juggler (also called {zambarasiddhi}) {I}) f. Salvinia Cucullata Croton Polyandrum = {mAyA} , sorcery , magic (prob. w.r. for {zAmbarI}) n. water Naigh.i , 12 (but Sa1h. censures the use of {zambara} in this sense) power , might sorcery , magic (printed {saM-vara}) ; any vow or a partic. vow (with Buddhists) wealth = {citra}(pl.) the fastnesses of Sambara.

[151] Rahu and Ketu: http://rodobozhie.ru/publ/vera/nashi_bogi/vedy_i_vedicheskaja_rus/3-1-0-3340

The Hindu gods wanted to generate soma, an elixir of immortality. The idea was that the gods were to drink the elixir and become immortal. This was not an easy task, so the gods asked for help from the demons to stir the oceans to produce the elixir. Out of this churning ocean the Sun, Moon, goddesses, and magical things were produced together with the soma. Vishnu took charge of distributing the

freshly made soma to the gods. However while the soma was being passed out, the demons began to battle with the gods for a taste of the elixir. There was much confusion and Rahu, one of the demons, disguised himself as a god and drank some of the elixir. The Sun and Moon recognized the imposter and advised Vishnu. As Rahu was swallowing the soma, Vishnu sliced off his head with a sword. However, because the soma had passed into the throat the head had already become immortal. To avenge the Sun and Moon, Rahu chased the Sun and Moon across the sky and tried to eat them, occasionally catching and swallows one of them. This caused an eclipse, but when the victims fell out of Rahu's mouth, the eclipse ends.

In the West, Rahu and Jetu are serpens caput and serpens cauda, head and tail of the dragon.

[152] Vasistha – Visvamitra: http://www.topix.com/forum/religion/zoroastrian/THKNUB3S16PAT480T:

According to the Vedic version, Zoroaster and Vasistha were half brothers. Vasistha was the legitimate son of Surya and Zoroaster was the illegitimate son of Surya and the maiden Niksubha. In their adult lives both Vasistha and Zoroaster became priests of Asura Varuna [possibly in Kashmir]. Vasistha and Zoroaster were co-priests of Varuna but in due course there would arise irreconcilable differences between the two. So great was the rivalry between Vasistha and Zoroaster that the latter eventually separated himself from the Vedic standards. Zoroaster gathered his followers and made an exodus toward the west, eventually settling in Persia [north-eastern Iran]. This new religion of Zoroaster was more like a rehashing or mixing of the old Vedic beliefs with an occasional addition of his own. Zoroaster took the concepts of gods and demons found in the Vedic pantheon and reassigned them different names and different functions. From among those Zoroaster favored Varuna whom he called 'Ahura Mazda', the Supreme God. Surya or Mitra, the Vedic sun-god, also took his place in the belief of the Zoroastrians as did the worship of fire. To the Persians Mitra became Mithras. Vasistha and his followers were called Brahman and they worship the Devas Chief God Indra the Moon God or Chandra and Drank Soma. Zoroasters and his Magas Magi and the worship Chief Asuras God Varuna the Sun God or Surya and worship fire.

[153] Indo –Aryans - Irano-Aryans: http://en.wikipedia.org/wiki/Mahabali

Mahabali The king was from the line of Diti, a deity in the Rigveda. In the days of Ridveda, there were two major groups of Aryans; The Indo-Aryans who believed that Aditi was the true mother of the gods and Irano-Aryans (Dasyu) who believed Diti, the twin sister was. This caused a split between the Indians and the Aryans with many Daityas migrating towards Iran, but some remained in India. Mahabali is the descendent of this line. The real name of Mahabali is Indrasena.

[154] Deva, asura, daeva: http://www.harekrsna.com/sun/features/01-09/features1263.htm

From Kashmir, which belongs square within the Vedic world, comes crucial evidence regarding a three-way division consisting of *devas, asuras*, and *daevas*. The scheme rejects the three-way division that is basic to Vedic thought. These three divisions in the outer realm are the earth, atmosphere, and the sun; in the inner world they are the body, breath (*prana*), and consciousness or *atman*. This tripartite classification is mirrored in the *gunas* of Indian thought: *sattva*, *rajas*, and *tamas*.

Deva, or *devata* (heavens, *sattva*): power related to understanding
Asura (atmosphere, *rajas*): power related to activity
Daeva (earth, body, *tamas*): power related to acquisitiveness

[155] Zoroastrianism: http://paradigm-shift-21st-century nl/zoroastrianism-belief html

[156] Ahura Mazda: http://www.deliriumsrealm.com/84/ahriman/

[157] Ahura Mazda: http://parsiqueen.tripod.com/id44 html

[158] Zurvanism: http://www.farvardyn.com/zurvan2.php

[159] Zurvanism: http://www.heritageinstitute.com/zoroastrianism/reference/zaehner/dawnVarZur9_2 htm

'The twelve Signs of the Zodiac... are the twelve commanders on the side of Ohrmazd, and the seven planets are said to be the seven commanders on the side of Ahriman. And the seven planets oppress all creation and deliver it over to death and all manner of evil: for the twelve Signs of the Zodiac and the seven planets rule the fate of the world and direct it'.

[160] Adam Kadmon, Zodiac and Planets: http://people.tribe.net/f7a3d649-1972-4af4-bc93-bd89e6c3c77a/photos/6250d07f-331e-484d-a178-68b6a0f2e40e

[161] Fallen Angels: http://www.philipharland.com/Blog/2006/01/19/rebellious-fallen-angels-1-enoch-satan-4/

The Semyaz material portrays the conspiracy against God as centred on the sexual act of union with humans and the Azazel tradition focusses on how the fallen angels subsequently reveal secrets of

heaven to humanity, including skills that led to war and seduction, to the general chaos that brings the flood.

[162] Angelic Leaders: http://www.palmyria.co.uk/superstition/angelsdemons htm

[163] Ibid. Angels who taught humans: http://www.palmyria.co.uk/superstition/angelsdemons.htm

[164] War in Heaven: http://www.askwhy.co.uk/christianity/0598Satan.php

> The need of the Persians was for a universal god, whereas when the Hasmoneans secured the free state of Judah in the second century, they needed a national god. Moreover, a national god had to be able to succeed at anything, so could not possibly have an equal god that could foil him at anything! The dualist idea did not suit the Hasmonaeans, obliged now to recognize their dependence on Hellenistic culture. The national god would have been opposed by an universal evil spirit —plainly an unequal comparison—and the Hellenistic culture did not entertain such an universal evil principle. The evil spirit was therefore downgraded into an angel, a mere creature of the Good God, and being His servant. The traditionalists went some way along with this, to nationalize Yehouah, but made Satan into a rebel angel—the supernatural equivalent of the Am ha Eretz—so that he was no longer just a servant of God but created evil in his own right, a much closer parallel with the original because this Satan could not be defeated until the Eschaton, just like Ahriman.

[165] Angelology: http://jewishencyclopedia.com/articles/1521-angelology

[166] 10 Sefirah: http://www.byzant.com/Mystical/Kabbalah/Worlds.aspx

[167] Christian War in Heaven: http://www.cervantesdesign.com/revelations/revelation12-7-war-in-heaven.htm; www.prs.org/symbprint.htm

[168] War in Heaven: http://www.biblegateway.com/passage/?search=Revelation+12%3A7-9&version=NIV

[169] Subtle Bodies:
http://essenes net/index.php?option=com_fireboard&Itemid=27&func=view&id=1406&view=flat&catid=32

[170] 7 Empires 10 Kings: http://www.raptureready.com/featured/crockett/beast html

[171] War in Heaven: http://www.askwhy.co.uk/christianity/0598Satan.php

> Satan is *Time*. Time is the great corrupter, eventually the ultimate corrupter of life, because given time, all life dies. The punishment God inflicted on the human race through the disobedience of Adam and Eve was death, and the promised reward for obedience to the Christian creed is eternal life. Yet eternity can only be experienced in a world without time, and so it assumes the cessation of time. The supposed kingdom of God is a place of complete perfection, in which nothing corrupts. But time is the corrupter and so time has ceased in the Christian heaven.

[172] Sobor: http://www.3saints.com/angels html Synaxis of the Archangel Michael and the Other Bodiless Powers

[173] Christ and Satan: http://www honolulubiblechurch.org/revelation43 htm

[174] Adisesha: http://www findyourfate.com/indianastro/Ashlesha.html

[175] Ibid., Adisesha: http://www.findyourfate.com/indianastro/Ashlesha html

[176] Nag Panchami: http://www.angelfire.com/trek/myglorynepal/festival htm
http://www.theholidayspot.com/nag_panchami/celebration_of_nag_panchami.htm

[177] 5 Hooded Cobra: http://www.tamilartsacademy.com/books/siva%20bhakti/chapter04 html

[178] Snakes: http://www.paghat.com/arisaemanepenthoides html

> The Cobra or Kala Nag of Vishnu is named Ananta the Endless, generally with seven heads; Kanya typically with nine heads; or Sesha the Duration, commonly thought of as having a thousand heads. In whichever manifestation the cobra rests atop the Primieval Ocean of Milk that is Mahakali, Great Kali as origination & as ultimate reality.
>
> Differing sects regard Ananta as either a male cobra (naga) or female cobra (nagini), but whenever the cobra is the ultimate reality or cosmic energy or sea of bliss, she is always female.
>
> The Naga Kanya or Cobra Women are typically viewed as a race of fairy-like demi-goddesses born of Vishnu's vehicle, & they may have the forms of beautiful maidens, but are usually maidens only from the waist up, serpents from the waist down.

[179] Aslesha as birth star of Ketu see: http://www findyourfate.com/indianastro/Ashlesha html. This connection is also established etymologically. In the Cologne Sanskrit Dictionary: azleSAbhava or m. the Ketu (or descending node) L. 7 azleSAbhU m. the Ketu (or descending node). According to Wiki Ketu is linked with Nakshatra 10,15: http://en.wikipedia.org/wiki/Nakshatra.

[180] Aslesha as Alpha Hydrae: http://www.findyourfate.com/indianastro/Ashlesha.html
According to Wiki Aslesha is δ, ε, η, ρ, and σ Hydrae: http://en.wikipedia.org/wiki/Nakshatra

[181] Magha: http://www.findyourfate.com/indianastro/Magha.html

[182] The Dragon Makha who is Vritra is lifted up by Indra...Makha's head, that is Vritra, becomes the head of sacrifice. See: Meditations Through the Rig Veda:
http://books.google.nl/books?id=t7mNaMDu6o0C&pg=PA146&lpg=PA146&dq=Meditations+Through+the+Rig+Veda+makha&source=bl&ots=FJZutudpvh&sig=FNjUfUB26EugB38ECjp4OczZmkI&hl=en&sa=X&ei=hH-CT8y6Fsm90QXhydnwBg&redir_esc=y#v=onepage&q&f=false
Cf. Makha: http://www.sacred-texts.com/hin/wyv/wyvbk37 htm

> Makha's Head O Heaven and Earth divine, may I duly prepare for you this day the head of Makha on the place of earth where the Gods sacrificed. For Makha thee, thee for the head of Makha! 4 Ye who were born the earliest of creation, Ants divine, may I duly prepare for you this day the head of Makha on the place of earth where the Gods sacrificed. For Makha thee, thee for the head of Makha!

[183] Poorvaphalguni: http://www.findyourfate.com/indianastro/Poorvaphalguni.html

> Purvaphalguni in the Vedic order is ruled by Aryaman, the God of contracts and unions. Ruled by the planet of arts and beauty, Venus. It is also called the Bhagadaivata Star. It is the symbol of the call for creation, it announces creation and development. Porvaphalguni brings about union and procreation on all levels. This nakshatra implies by the bed or hammock, it is a time of rest and relaxation.

[184] Shivalinga: http://www.astrosalon.com/AAPages/seminar_files/nakshatras_detail/pphalgun.html

> The origin of creation is the "Shivalinga". It is the symbol of the call for creation, it announces creation and development. The closure of it means destruction. The individual who in personal life succeeds in mastering the six impulses, that is the impulse of creativity which masters also death....It is the birth star of Vrhaspati. Anthropomorphically it is the upper lip of Kalapurush…. It is also symbolised by a symbol of Sivalingam — the organ of creation to indicate sexual passion, love affection amorous pleasures and at the same time it means control or procreations at the very root of it and thus to enjoy the world without being a slave of passions and pleasures

[185] Was the shift of the reddish one from 11 to 12 perhaps in order to align creation with letter 12 (ṭh, ठ,sexing in figure 35b)? In the Dead Sea Alphabet, a similar circular shape ○ becomes letter 11, Kaph.

[186] In Archetypo In Mundo Intelligibili, In Mundo Coelesti, In Mundo Elementali, In Mundo Elementali et Minore

[187] Nakshatras: http://en.wikipedia.org/wiki/Nakshatra

[188] Nazorean Emanations: http://essenes net/index.php?option=com_content&task=view&id=746&Itemid=1051

[189] Sufi: http://www.kheper.net/topics/Islamic_esotericism/cosmology html

[190] Cornelius Agrippa: http://www.esotericarchives.com/agrippa/agrippa2 htm

[191] Virga Aurea: http://www.esoblogs.net/wp-content/gallery/la-virga-aurea/virga4.jpg:
In Archetypo, In Mundo Intelligibili, In Mundo Coelesti, In Mundo Elementali, In Mundo Elementali et Minore.

[192] Rosemary Guiley, The Encyclopedia of Angels, Checkmark Books, 2004, pp. 116 -120:
http://books.google.nl/books?id=15XABtvHcEsC&pg=PA119&lpg=PA119&dq=12+princes+of+glory+heaven&source=bl&ots=0DxhEmHad2&sig=mgHv1Km05hmWRJU3ZOXsfUWrG7I&hl=en&sa=X&ei=x3xxT9SPFJO38QOBvo1h&redir_esc=y#v=onepage&q=12%20princes%20of%20glory%20heaven&f=false
For different accounts of the heavens and their names see: http://www.steliart.com/angelology_7_heavens html
http://www.thefoggiestnotion.com/seventh_heaven.htm

[193] See: http://www.steliart.com/angelology_7_heavens html

> Second Heaven
> The 2nd heaven Raquia is ruled by the Archangels Raphael and Zachariel, and, according to Enoch, it is within this heaven that the fallen angels are imprisoned waiting final judgment in complete darkness.

[194] This problem was first discussed in table 7. A logic thus emerges. The first half is descent, the second half is ascent. The first ½ is spiritual. The second ½ is material. Numbers at the beginning of the first half and end of the second half are good. Numbers at the end of the first half and beginning of the second half tend to be bad, evil.

	Descent	Ascent
	Spiritual	Material
	Source	Manifestation
2	1	2
4	1-2	3-4
8	1-4	5-8
10	1-5	6-10
12	1-6	7-12

14	1-7	8-14
16	1-8	9-16
18	1-9	10-18
20	1-10	11-20
22	1-11	12-22
24	1-12	13-24
26	1-13	14-26
28	1-14	15-28
30	1-15	16-30
32	1-16	17-32
34	1-17	18-34
36	1-18	19-36

[195] Original concepts of a creator such as Kaal Purusha, or Adam Kadmon (Primal Man) show a standing figure. Images of a second god are typically shown as seated. If the stnding figure has a height of 12, then the half-way point is six, linked with the male organs and with sex. In Hebrew versions of Adam Kadmon, the proportions are shifted such that the male organs align a) with the planets and b) with Sephiroth 9 (Yesod). See: http://www.sacred-texts.com/jud/cab/img/fig01.jpg; http://agdei.com/KABBALA1 html

[196] Alternatively they are at the boundaries: e.g. 6/7 to 9/10, 11/12, 13/14, 15/16, 17/18, 18/19.

[197] Subsequently, Sin and Shin recur as Samekh - Shin, Saut - Sat (Aethiopicum), Semkath - Shin (Imperial Aramaic) and shifted a sequence of later letters:
Letter 12 - Letter 13
Letter 13 - Letter 14
Letter 15 - Letter 16
Letter 15 - Letter 21
Letter 18 - Letter 19
Letter 20 - Letter 10
Letter 21 - Letter 22
Letter 29 - Letter 30
Letter 30 - Letter 31
Letter 32 - Letter 30

[198] Sephirah and Trinity: http://www.askfactmaster.com/Sephirah

[199] Musical modes and alignments: http://objectiveart01.tripod.com/greek_modes htm

[200] Valentinians: http://en.wikipedia.org/wiki/Valentinianism

[201] Pistis Sophia: http://implizit.blogspot.com/2010/05/pistis-sophia-notes-and-comments-by-h-p.html; cf. http://www.parareligion.ch/2007/papus.jpg

[202] Pistis: http://implizit.blogspot.com/2010/05/pistis-sophia-notes-and-comments-by-h-p.html

[203] Indian Feasts:
http://www.google.com/url?sa=t&rct=j&q=&esrc=s&frm=1&source=web&cd=1&cts=1331547231172&ved=0CCQQFjAA&url=http%3A%2F%2Fwww.backonpath.com%2Fcrop%2FTeacher_Resources%2FFestivals%2520of%2520India%2FSankranthi.ppt&ei=UMtdT5qKBMWh0QXX3a3nDQ&usg=AFQjCNEW_LuA5YM4FX9aZD_g83y7DpJN_g

[204] Baisakhi: http://festivals.iloveindia.com/baisakhi/

[205] Ganga Dussehra: http://goindia.about.com/od/indiabymonth/tp/india-june-events.htm

[206] Khumba Mela: http://en.wikipedia.org/wiki/Samudra_manthan

[207] Bhagirathi: http://www.hinduwebsite.com/ganges.asp

[208] Shaykh Ahmad al –Ahsai: http://www-personal.umich.edu/~jrcole/ahsai2.htm

[209] Ganga: http://www.exoticindiaart.com/ganga htm

[210] Ganga and gharial: http://www.gharialconservation.org/conservation/gharials-people/

[211] Shiva: http://www.shrikashidarshan.org/packages/kashi-darshan/kashi-vishwanath-ang-swaroopatmak-darshan-yatra.html

[212] Hapi is the river god of the Nile and associated also with Aquarius:
http://www.touregypt.net/featurestories/hapi.htm**;** http://www.egyptsites.co.uk/middle/minya/bahnasa html; cf. http://www.ancientegyptonline.co.uk/nomesupper html

[213] Islam and seed of life: http://arch.ttu.edu/w/images/e/ef/SanchezJ_Panel01.pdf

[214] Lunar Mansions: https://altairastrology.wordpress.com/2007/09/06/more-on-the-lunar-mansions/

[215] Shipman's Guide: Early Card-Packs and the Arcana, Diane O'Donovan:

http://northanger.livejournal.com/78127 html

[216] Juan R. I. Cole, The World as Text: Cosmologies of Shaykh Ahmad al-Ahsa'i: http://www-personal.umich.edu/~jrcole/ahsai2.htm

[217] Cf. Hebrew Astronomy: http://en.wikipedia.org/wiki/Hebrew_astronomy

> Despite the general importance and religious significance attached to astronomy in the Holy Land, no notable developments in astronomy happened there.

[218] Ezekiel's Wheel in Theosophical Society: http://www.theosociety.org/pasadena/isis/iu2-09b.htm:

> When the ternary is taken in the beginning of the tetragram, it expresses the divine creation *spiritually, i.e.,* without any carnal sin: taken at its opposite end it expresses the latter; it is feminine. The name of Eve is composed of three letters, that of the primitive or heavenly Adam, is written with one letter, Jod or Yodh; therefore it must not be read Jehova but *Ieva,* or Eve. The Adam of the first chapter is the spiritual, therefore pure androgyne, Adam Kadmon. When woman issues from the left rib of the second Adam (of dust), the pure *Virgo* is separated, and falling "into generation," or the downward cycle, becomes *Scorpio,** emblem of sin and matter. While the ascending cycle points at the purely spiritual races, or the ten prediluvian patriarchs (the Pradjapatis, and Sephiroth)** are led on by the creative Deity itself, who is Adam Kadmon or Yodcheva, the lower one is that of the terrestrial races, led on by Enoch or *Libra,* the *seventh;* who, because he is half-divine, half-terrestrial, is said to have been taken by God alive. Enoch, or Hermes, or Libra are one. All are the scales of universal harmony; justice and equilibrium are placed at the central point of the Zodiac. The grand circle of the heavens, so well discoursed upon by Plato, in his *Timaeus,* symbolizes the unknown as a unity; and the smaller circles which form the cross, by their division on the plane of the Zodiacal ring — typify, at the point of their intersection, life. The centripetal and centrifugal forces, as symbols of Good and Evil, Spirit and Matter, Life and Death, are also those of the Creator and the Destroyer, — Adam and Eve, or God and the Devil, as they say in common parlance. In the subjective, as well as in the objective worlds, they are the two powers, which through their eternal conflict keep the universe of spirit and matter in harmony. They force the planets to pursue their paths, and keep them in their elliptical orbits, thus tracing the astronomical cross in their revolution through the Zodiac. In their conflict the centripetal force, were it to prevail, would drive the planets and living souls into the sun, type of the invisible Spiritual Sun, the Paraatma or great universal Soul, their parent; while the centrifugal force would chase both planets and *souls* into the dreary space, far from the luminary of the objective universe, away from the spiritual realm of salvation and eternal life, and into the chaos of final cosmic destruction, and individual annihilation. But the *balance* is there, ever sensitive at the intersection point. It regulates the action of the two combatants, and the combined effort of both, causes planets and "living souls" to pursue a double diagonal line in their revolution through Zodiac and Life; and thus preserving strict harmony, in visible and invisible heaven and earth, the forced unity of the two reconciles spirit and matter, and Enoch is said to stand a "Metatron" before God. Reckoning from him down to Noah and his three sons, each of these represent a new "world," *i.e.*, our earth, which is the seventh* after every period of geological transformation, gives birth to another and distinct race of men and beings.
>
> Cain leads the ascending line, or Macrocosm, for he is the Son of the "Lord," not of Adam (*Genesis* iv. 1). The "Lord" is Adam Kadmon, Cain, the Son of sinful thought, not the progeny of flesh and blood, Seth on the other hand is the leader of the races of earth, for he is the Son of Adam, and begotten "in his own likeness, after his image" (*Genesis* v. 3). Cain is *Kenu,* Assyrian, and means eldest, while the Hebrew word קין means a Smith, an artificer.

[219] In some cases the alignments are difficult or contrdictory. In the Kalachakra diagram (figure 224 b), for instance, Agni (fire) is in the Southeast. In the covenant diagram it is in the Northwest, which is the place of Vayu (wind) in the kalachakra diagrams. In the diagram of Chinese mansions (hsiu, figure 119a) the alignment NW –SE is Black Tortoise [water] – Red Bird [fire], i.e. at 180 degrees to the covenant diagram.

[220] Egyptian Decans (Kircher): http://www.masseiana.org/images/kircher_zodiac.jpg

[221] See: Sisha: http://www.balashon.com/2006/05/shesh.html

> The Hebrew word for six is shesh שש (masc. shisha השיש). The Hebrew and English words sound similar, and in other languages there is even a greater resemblance - seis in Spanish, sheshi in Lithuanian, and shesh itself in Persian. (Persian is the origin of the shesh in shesh-besh, the Hebrew term for backgammon. Besh is five in Turkish, and according to Stahl, those two numbers are used because they are the highest ones on the die, and are taken from two separate languages because of the rhyme.) Is there a connection between the Semitic languages and the Indo-European ones here? There are those who use this to prove their theory that Hebrew is the source of all languages, but most find the general theory far-fetched, and it is included here in a list of "false cognates". This article , from the 1911 EncylcopediaBritannicaa claims that: Six is in Hebrew shesh, almost exactly like the Sanskrit and modern Persian shash, the Latin sex, &c. But the Indo-European root is sweks, or perhaps even ksweks, whereas the Semitic root is shidth, so that the resemblance is a purely accidental one, produced by phonetic change.

Cf. Also: According to Professor Nöldecke, Hebrew shesh derives from shidth and is unrelated to Sanskrit Shesh:http://books.google.com/books?id=IjoUzmT0RIgC&pg=PA17&lpg=PA17&dq=shidth+hebrew+6&source=bl&ots=xY4u59wrww

[222] This applies also to other examples of the Mystical tradition: http://www.light.org/Foundation-of-the-Science-SL022.cfm

[223] San Zan: http://www.ikungfu.net/White-Crane htm

[224] Sanjan: http://en.wikipedia.org/wiki/Sanjan

[225] Sanjan (Gujarat): http://en.wikipedia.org/wiki/Sanjan_(Gujarat)

[226] Sanjan: http://en.wikipedia.org/wiki/Sanjan

[227] Jirjahn: http://list.genealogy.net/mm/archiv/hannover-l/2004-06/msg00254 html 1769/70 (Jirjahn) Laase Julius Jürgen, 1/2 H. -- Hans Jürgen, 1/2 H., noch 1779/80. 1799/00 (Jirjahn) Laase Hinr. Joachim, 1/2 H. -- Joh. Jürgen, 1/3 H. -- Jürgen Ludewig, Pferdehüter -- Gr. Gusborn Joh. Hinr., 1/2 H. 1929 (Jirjahn) 6 Familien, darunter 5 Landw. 1 H. in Laase u. 1 Landw. in Gr. Gusborn). Dieser in Nnds. früher sehr seltene Fn. ist ein wendischer und aus Jurjan, Jurij Jan (= Georg Johann) entstanden.

[228] Lud, Son of Shem: http://en.wikipedia.org/wiki/Lud,_son_of_Shem

[229] Sanjan (Khorasan): http://en.wikipedia.org/wiki/Sanjan_(Khorasan). Also referred to as: "Uyghur Autonomous Region (also known by its controversial name East Turkistan or Uyghurstan". See: http://www.newworldencyclopedia.org/entry/Uyghur_people

[230] Sanjivani: http://www.archive.org/stream/mahabharataofkri01royp/mahabharataofkri01royp_djvu.txt:

> In the Ramayana it is a herb on Dronagiri Mountain (commonly called Sanjivani Mountain). Mahabharata The Asuras also slew on the field of battle many of the celestials. But the open-minded Vrihaspati could not revive them, because he knew not the science called Sanjivani (re-vivification) which Kav3'a endued with great energy knew so well. And the gods were, therefore, in great sorrow. And the gods in great anxiety of' heart and entertaining a fear of the learned Usana, then went to Kacha, the eldest son of Vrihaspati, and spoke unto him, .saying, 'We pay court to thee, therefore be kind to us and do us a service that we regard as very great. That knowledge which resides in Sukra — that Brahmana of immeasurable prowess, make thy own as soon as thou canst. Thou shalt then be a sharer with us in all sacrificial offerings. Thou shalt find the Brahmana in the court of Vrishaparva. He always protects the Danavas but never us their opponents. Thou art his junior in age, and therefore capable of adoring him with rever-ence. Thou canst also adore Deva-yani, the favorite daughter of that high-souled Brahmana. Indeed, thou alone art capable of conciliating them both by worship. There is none else that can do so.

[231] John: http://www helium.com/items/770850-behind-the-name-john

[232] In other contexts the two dates are: 24 September – 24 June:
http://www.geocities.com/athens/forum/7280/harvest html:
John the Baptist Dark Child Goronwy's other function has more immediate results, however. He mates with the Virgin Goddess, and Blodeuwedd conceives, and will give birth—nine months later (at the summer solstice)—to Goronwy's son, who is really another incarnation of himself, the Dark Child.

[233] Sentjantevec: http://www.carantha.net/kresnik__the_god_of_fire.htm

[234] Quoted from website: Himmapan.com:

> Vinata was the sister of Kadru. She laid two eggs one of which she opened prematurely and became Aruna; the other of which hatched normally and became Garuda. Inside the egg was a boy with a well-developed upper body but has no limbs below his torso. Knowing that his mother was the cause of his premature birth and the reason of his deformity, the boy was furious. He cursed his own mother that she should become a slave of her sister, Kadru, for 500 years. After casting the curse, he rose up high in the sky and flew away, and finally settled down as the charioteer of the Sun God, Surya (Suriya). He was later known as Aruna (Arun).

Cf. Garuda Cologne Sanskrit Dictionary:

> vinatA f. a girl with bandy legs or a hunch back an abscess on the back or abdomen accompanying diabetes a sort of basket N. of one of Kasyapa's wives (and mother of Suparna , Aruna and Garuda Vinata is enumerated among the thirteen daughters of Daksha ; the Bhagavata-Purana makes her the wife of Tarksha ; the Vayu describes the metres of the Veda as her daughters , while the Padma gives her only one daughter , Saudamini N. of a female demon of illness of a Rakshasi R. ; {-tanayA} daughter of Veda metr. of Su-mati VP. ; {--nanda} (-tAn-}) N. of a drama by Go-vinda ; {-suta} {-sUnu} son of Veda N. of Aruna , Garuda &c.

A related story is found in Vera (Eerä), a Pagan-Christian syncretistic religion: **http://ib.frath.net/w/Vera**:

> Vinatai has the egg of Garuda. Pelpökkü (Belbogu; White God) and Ssërnëpokku (Kernebogu; Black God), twins, who created the world and all other gods in the form of cock who laid an egg of world. Pelpökkü laid the egg and when he fell asleep, Ssërnëpokku crushed the shell

[235] Dogon Creational Myths: http://www.bibliotecapleyades.net/mitos_creacion/esp_mitoscreacion_1 htm

[236] Marija Gimbutas, The Language of the Goddess, London: Thames and Hudson, 1989.

[237] Andrew Gough, The Bee: http://andrewgough.co.uk/bee1_1.html: citing the work of Marija Gimbutas.

[238] Kanaga Masks:
http://www.brooklynmuseum.org/opencollection/objects/154513/Kanaga_Mask_in_Three_Pieces

[239] Dogon Mask Ceremony: http://www.gemsofafricagallery.com/tribalmasks.html

> The most known Dogon mask is the kanaga mask which represents the bird with the same name. The triangular form of the face is the jaw of the bird and the lower conical form is its tongue. The mask is finished by a structure which represents the bird's spread wings. In most villages the mask's four wooden extremities point in opposing directions whereas, in some villages, they all point upwards. The two small pictures on the face represent their ancestors.

[240] Kanaga Symbol: http://bafsudralam.blogspot.com/2009_01_01_archive.html

[241] Ibid. Relating to the star Sirius, there are complex debates about ancient knowledge of astronomy. See, for instance: Marcel Griaule and Germaine Dieterlen, in Signes Graphique soudanais **(L'Homme , Cahiers d'Ethnologie de Geographie et de Linguistique,** 3, Paris: Hermann, **1951.**

[242] Kanaga sign: http://www.h-net.org/announce/show.cgi?ID=146169

[243] Armenian Alphabet: http://www.tacentral.com/history/images/bigmap.jpg

[244] Fulness: http://essenes net/index.php?Itemid=754&id=112&option=com_content&task=view: The Ancient Nazorean term for the original Fulness appears to have been *Kimsa*. When this term was translated into Greek it became *Pleroma*. The term for Emanation appears to have been *Uthra*. When this term was translated into Greek it became *Aeon*.

[245] (RSV): http://www herealittletherealittle.net/index.cfm?page_name=Demons

Notes: Appendix 3

[246] In the West, 45 is also associated with Adam, the first man.

[247] This is also the alchemical symbol for Alembic alternatively written as an inverted A:
http://www.textcreationpartnership.org/docs/dox/alchem.html

[248] Nakshatra and Baby Names: http://www.mypanchang.com/nakshatras.html

[249] The nakshatra Abhijit is typically omitted. It is sometimes treated as nakshatra 28, serving an intercalary version or inserted as nakshatra 20 or 22: cf. Abhijit: http://en.wikipedia.org/wiki/Abhijit; List of Nakshatras: http://en.wikipedia.org/wiki/List_of_Nakshatras. The 28 nakshatra system is spaced at 12°51' minutes (a measurement that recur in the second manazil of Al Arabi, thus confirming a link between India and the Maghreb), while the 27 nakshatra system is spaced at 13°20'.

[250] Elsewhere the yantra of Surya is also linked with the sequence 1 10 19 28. http://www.liveinternet.ru/users/3619923/rubric/1335771/page2.html

[251] Sumeria has the same basic alignment ecept thather the final masnion is ruled by Mercury: http://data0.eklablog.com/astrologie/perso//sumerian%20zodiac.jpg

[252] Yngwaz Yweron, Hera's Orchard: ttp://herakles11.blogspot.nl/

[253] 1 10 19, 2 11 20, 3 12 21, 0 4 13, 5 14, 6 15, 7 16, 8 17, 9 18
11 2 3 4 5 6 7 8 9
2 11 - 4 13 - 5 14 - 6 15 - 8 17 - 9 18
Leo - Scorpio - Sagittarius - Capricorn - Aquarius - Pisces

[254] These zodiac signs refer only to the first number in each of the respective sequences. For instance, the full sequence of 1 10 19 would be Aries, Leo, Sagittarius.

[255] See: Hammer, Ancient Alphabets, 1806, pp. viii, 43-46 and last chapter.

[256] Indian astronomy: http://web.nickshanks.com/history/sixthousandyears/

[257] An older tradition of the Flower of Life used the centre as 1 surrounded by 6 in the first ring, 12, in the second, 18 in the third ring. Making the first ring 7 changes the geometry from hexagons to heptagons. In this new alignment of the Jacob's Wheel the 7 Planets which had defined the first ring as 6 Planets around a central sun (B G D K P R T) are replaced by the first 7 letters A B G D H W Z, abjad and hawwaz which become the days of creation and days of the week.

[258] An Introduction To Jacob's Wheel: http://members.dodo.com.au/~astroqab/jw_basic_intro.htm

[259] An alternative sequence is given with respect to the 7 planets:
http://members.dodo.com.au/~astroqab/inner_planets2.htm
1 12 20, 2 13 18, 3 14 16, 4 8 21, 5 9 19, 6 10 17, 7 11 15

[260] 99 Spirits or Angels: http://www.scribd.com/doc/47608147/Zoroasters-Telescope-German

1 Genhelia	10 Gabriel	19 Amnediel	28 Azariel	37 Alziel	46 Tagriel
2 Celeno	11 Adriel	20 Amuziel	29 Ataliel	38 Azeruel	47 Requiel
3 Erosia	12 Geniel	21 Neziel	30 Iazakiel	39 Raphael	48 Abrinael
4 Panurgio	13 Amuziel	22 Ardefiel	31 Abdizuel	40 Adriel	49 Bethunael
5 Letophoro	14 Almixiel	23 Sekeliel	32 Michael	41 Alzeruel	50 Geliel
6 Aglae	15 Dirachiel	24 Ergediel	33 Ergidiel	42 Alziel	51 Iazeckiel
7 Adamasto	16 Egibiel	25 Kyriel	34 Abrinael	43 Raphael	52 Tagriel
8 Psykomena	17 Amnediel	26 Ataliel	35 Adriel	44 Geliel	53 Requiel
9 Psykelia 1	8 Neziel	27 Abdizuel	36 Egibiel	45 Gabriel	54 Neziel
55 Michael	64 Abdizuel	73 Kyriel	82 Barbiel	91 Amuziel	
56 Amnediel	65 Ataliel	74 Adriel	83 Geliel	92 Amnediel	
57 Athemiel	66 Geniel	75 Athemael	84 Geniel	93 Iazeckiel	
58 Azariel	67 Ardefiel	76 Azariel	85 Ardefiel	94 Kyriel	
59 Almixiel	68 Sekeliel	77 Almixiel	86 Sekeliel	95 Michael	
60 Dirachiel	69 Gabriel	78 Ergidiel	87 Dirachiel	96 Bethunael	
61 Barbiel	70 Tagriel	79 Barbiel	88 Raphael	97 Abrinael	
62 Azeruel	71 Bethunael	80 Requiel	89 Geliel	98 Athemiel	
63 Egibiel	72 Alziel 81	Neziel	90 Egibiel	99 Alziel	

[261]The first of the sequences in Zoroaster's oracles linked with the sun:

Aries	Taurus	Gemini	Cancer	Leo	Virgo
0	1	10	19	28	37
Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
46	55	64	73	82	91

Using the same gematria principles as before, the series of numbers from 1 to 91 would entail a gematria ranging from 1 to 10^{10}.

Aries	Taurus	Gemini	Cancer	Leo	Virgo
0	1	10	19	28	37
0	1	10	100	1000	10000
		10^1	10^2	10^3	10^4

Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
46	55	64	73	82	91

100000	1000000	10000000	100000000	1000000000	10000000000
10^5	10^6	10^7	10^8	10^9	10^{10}

[262] Creation Holograph: http://www.biblewheel.com/gr/GR_Creation.asp

[263] Combinations of 19, 37 and 73 lead to the Heart (HaLev), Wisdom (Chokmah) and the gematria for Logos

[264] Genhelia: Birth and Growth, Celeno: Slowness and Dullness,Erosia: Love and Enjoyment, Panurgio: Vitality and Wit, Letophoro: Malady and Death, Aglae: Recovery and Health, Adamsto: Conflict and Violence, Psykomena: Folly and Ridicule, Psykelia. See: pp. 97-98 of: http://www.scribd.com/doc/24567477/Migene-Gonzalez-Wippler-The-Complete-Book-of-Amulets-and-Talismans-01

[265] "This figure shows the person or matter in question."

[266] In the corresponding list of these mansions in Agrippa von Nettelsheim we again find Alchaya for mansion 6 and then find Alkaya for mansion 8 aligned with 0° Cancer:

5. 21° 25' 43''	Taurus	AMZHERE	ALCHATA(YA)	ALBACHAYA ---	Sekeliel
6. 4° 17' 9"	Gemini	ENCHEDE	ALHAMA or ALHANNA	ALCHAYA Small star of …	Dirachiel
7. 17° 8' 34"	Gemini	EMRUDUE	ALDIMIACH	ALARZACH Arm of Gemini	Michael
8. 0°	Cancer	ENEYE	ALKAYA or ALNAZA	ANATRACHYA Nebula	

Amnediel(Source: Agrippa von Nettesheim "Occulta Philosophia". Name of the moonstations: book 2, chapter 33 and 46; angelnames: book 3, chapter 24. [The angelnames are cited according to Stejnar. The edition of Agrippas "Occulta Theosophia" in my possess gives different angelnames. PA]): http://www.oocities.org/franzbardon/stejnar.html:

[267] Duret's list shows 4 mansions for Leo. By contrast, the Coptic calendar and Ibn Arabi, show 2 mansions.

[268] Also called Algeliache, Aglebh in other lists. In the Coptic mansions, number 10 is linked with pi-auton (se-ipsam parturiens, i.e. the parturition of self or giving birth to itself. See: Yeats, Mansions: http://www.yeatsvision.com/mansions html

[269] Yahweh: http://www.angelfire.com/wy/Franklin4YAHWEH/YahEncyTheos.html

[270] Dee Finney, The Symbolism and Spiritual Significance of 144 and 128: http://www.greatdreams.com/sacred/144 htm

[271] The alphabet of life has become reduced to building blocks preparing for life.

[272] Gematria in the Bible Wheel: e.g. http://www.biblewheel.com/GR/GR_Database.asp?Gem_Num=584

[273] Yngwaz Yngweron, Hera's Orchard: http://herakles11.blogspot nl/

[274] 360 and 365 days in year: http://xwalk.ca/360vs365 html

[275] Great Conjunction: http://en.wikipedia.org/wiki/Great_conjunction

[276] Gary Stasiuk, Magi: http://uofgts.com/Magi html

> The elapsed time counted by proceeding from conjunction to conjunction and back to the origin is thus 40 times 20 years = 800 years, or more precisely, 794.25 years. This represents one-third of a "rotation" of the initial trigon. Similarly, the elapsed time counted by proceeding from trigon to trigon, continuing around the zodiacal circle and back to the original starting point is 40 x 60 years = 2,400 years. A more accurate value for the actual elapsed time is 2,382 years.

[277] i.e. Letters 1 12 21 (Aleph Mem Shin).

In other contexts 21 is associated with ☰, **maximum yang, Fire, Ji, U, Epsilon, Ganga, Phi, Shin and South. In the Sefir diagrams of the gates Shin is linked with either Aquarius (English), or Scorpio (Hebrew diagram).**

[278] Additions, divisions and multiplications of 11, 21, 22 gain new importance. In the conjunction diagram figure 414a), the East-West axis is defined by conjunctions 1- 21. The four cardinal points (East, North, West and South using the method of astronomical charts of the heavens where East is on the left side. cf. figure 119) are aligned with the numbers 1 11 21 31. If we treat these numbers as paths 1 11 21 31, then hypothetically the corresponding Hebrew letters would be 0 1 11 21 (Aleph, Kaph, Shin), in which case conjunction 31, would link with Sanskrit letter 31. In the counterclockwise Hebrew version, Aleph is in the North at 11, Vav is in the East at 6, Lamed (a combination of vav and kaph) is in the South at 31 while Peh is in the West at 21. In the clockwise English version the the sequence is reversed.

[279] Nakshatra 11 is 13°20' - 26°40' Simha (Leo) associated with Aryaman, the fig tree and the origin of creation.

[280] Nakshatra 11: Purvaphalguni in the Vedic order is ruled by Aryaman, the God of contracts and unions. Ruled by the planet of arts and beauty, Venus. It is also called the Bhagadaivata Star. It is the symbol of the call for creation, it announces creation and development. Porvaphalguni brings about union and procreation on all levels. This nakshatra implies by the bed or hammock, it is a time of rest and relaxation. Pubba is Delta Leonis. Deity: Eswari Mo Ta Ti Tu
http://reference.info.com/reference?qkw=nakshatra&source_id=2222&source_key=Nakshatra

[281] Ibn- Arabi, Mansions: http://www.yeatsvision.com/mansions html

[282] By way of hypothesis, the initial vowel A in Baybayin (figure 420b) may summarize the annual cycle beginning at mansion 1 (Aries), descending to 6 (Gemini), going laterally until 11 (Leo) and then ascending back to the root, 19 (Scorpio). This slanted-U-like V forms a basis for subsequent letters Pa, Ma Ya and Ja. in other versions Sa and Wa (figure 420c) also belong to this sequence. Hence the descent and return ascent theme forms a foundation for other letters of the alphabet.

[283] In Sanskrit, a matrix effect leads each consonant to be combined systematically with a range of vowels to create new syllables: e.g. ja, ji, jṛ, jḷ, je, jai, jo, jau. In Cyrillic, through iotification, a number of these combinations become independent letters. Hence, vowels a e u ẽ õ become ja je ju jẽ jõ and lead to the sequence ju, ja, je, esu, jesu, osu, josu. Similarly, in Hebrew, vowels A O U E J become Acab, Ose, Ura, Esu, Jaichim and then the names Jacob, Joseph, Jerah, Joshua, Jachin. In the Old Testament such shifts from E to J to I becaome linked with the stories of Jacob who takes Esau's place and is later renamed Israel.

[284] E U I:
http://api ning.com/files/XQVDXOdFasGiogGaStUAn88iTrEEOQxxdEQTxYZbFm17jPfCdeAiwNi5gjVIVbLON*MJdcL0IrjSkyxuZTaTkQwYS35lJAVQ/highpriestmitre.gif

[285] E.g. Alfabeto Georgiano: http://www.proel.org/index.php?pagina=alfabetos/georgian

[286] This diagonal also connected the head of the dragon (Rahu) at mansion 6 in Gemini with the tail of the dragon (Ketu) at mansion 19 in Scorpio. Astronomically, the Old Slavic letter ksi thus summarizes the path of the sun from Sagittarius to Gemini (figure 424 a ff) and also shows Virgo-Pisces axis as a line joining the Virgin with a star: cf. Stella Maris

[287] Armanen Runes: http://www.runes-for-health-wealth-love-now.com/Free-Armanen-Runes html

[288] Symbol 7:1: http://www.symbols.com/encyclopedia/07/071 html

[289] Gensa: Alphabet des Iacobites; Geusa: Cophtite, Gimsa: Georgianien.

[290] These connections which were studied in chapter 8 (cf. also section 6.5).

[291] Alchemical Processes: http://azothgallery.com/alchemical/processes html:

> In spiritual alchemy, SOL & LUNA represent the personality's masculine and feminine principles "concretely" manifested in the personality at the beginning of the process. SOL = the dominant conscious attitude, and LUNA = the anima of its current state of development -- these two are dissolved by "friendly water," which is mercury, and equated in the womb, corresponding with the *materia prima*. In this incest symbolism of SOL & LUNA, Love and Lust are the agents of *Solutio*.

[292] Ibid:

> *Sublimination* is a critical universal function which works on every level of biologic and physical "reality" -- the biophysical and astrophysical, the instinctual, the subconsious, the "Unconscious", the historical, the developmental, and economic and social, the expansive, the implosive, and the *transformative*.

[293] Latin Ezh: http://en.wikipedia.org/wiki/Ezh_(letter)
Scots Yogh: http://en.wikipedia.org/wiki/Yogh
Abkhazian Dze: http://en.wikipedia.org/wiki/Abkhazian_Dze

[294] Manouris, Copte: http://www.scribd.com/doc/3016626/Manoury-Pierre-Curso-De-Alta-Magia

[295] J as Hieroglyph: http://students.um.edu mt/sabe0012/hieroglyphics-table.jpg

[296] Similarly, I,J, Y, often linked with the sexual and phallic (cf. Yud), are replaced by Ioda (Jacobitanum, Cophtite) and by Yod (Hebrew).

[297] Runic Alphabet: http://etc.usf.edu/clipart/28100/28192/runealphabet_28192 htm

[298] In terms of the Chinese trigrams, Fehu, is a descent from Ken (Gen) to Kun along the 8 5 2 axis of the magic square. Gyfu is an ascent from Sun to Ch'ien along the 6 5 4 axis of the magic square

[299] In Sclavinco it is linked with ch. See Europa Polyglotta:
http://upload.wikimedia.org/wikipedia/commons/6/67/Europa_Polyglotta.jpg

[300] Sanskrit letter ho, a variant of the aspirate ha, linked with the ha of hamsa and the breath of life, becomes ho in Georgian. Similarly, the letter hai linked with letter 33 in Sanskrit, becomes letter 33, hae in Georgian.

[301] Sanjivani: http://www.archive.org/stream/mahabharataofkri01royp/mahabharataofkri01royp_djvu.txt:

> In the Ramayana it is a herb on Dronagiri Mountain (commonly called Sanjivani Mountain). Mahabharata The Asuras also slew on the field of battle many of the celestials. But the open-minded Vrihaspati could not revive them, because he knew not the science called Sanjivani (re-vivification) which Kav3'a endued with great energy knew so well. And the gods were, therefore, in great sorrow. And the gods in great anxiety of' heart and entertaining a fear of the learned Usana, then went to Kacha,

the eldest son of Vrihaspati, and spoke unto him, .saying, 'We pay court to thee, therefore be kind to us and do us a service that we regard as very great. That knowledge which resides in Sukra — that Brahmana of immeasurable prowess, make thy own as soon as thou canst. Thou shalt then be a sharer with us in all sacrificial offerings. Thou shalt find the Brahmana in the court of Vrishaparva. He always protects the Danavas but never us their opponents. Thou art his junior in age, and therefore capable of adoring him with rever-ence. Thou canst also adore Deva-yani, the favorite daughter of that high-souled Brahmana. Indeed, thou alone art capable of conciliating them both by worship. There is none else that can do so.

[302] Also: AUM (ÔM) or UM - Ã or BAN

[303] Aethiopicum: http://www fromoldbooks.org/oratiodominica/insert html

[304] The Three Philosophical Principles: http://www.organic-unity.com/top-menu/the-three-philosophical-principles/

[305] Alchemy: http://www.chembio.uoguelph.ca/chemzine/v1i1feb02/page1.shtml:

Alchemists also used images of serpents. The Three Principles from the Arabs were Mercury, Sulphur, and Salt. They were each represented by a serpent, as well as their alchemical symbols,

A three-headed serpent represented the Philosopher's Stone. The serpent represents the Three Essences of Spirit, Soul, and Body as embodied in the Three Principles, proceeding from a common source - the prima materia. It is single in essence, but triple in form.

Winged Serpents represented volatile principles, and Wingless Serpents represented fixed principles. A Serpent nailed to a Cross represented the fixation of the volatile

[306] Greek Gematria: http://www.slideshare.net/star3salonica/hebrew-arabic-greek-alphabet-of-the-kabbalah

[307] In detail, the eight letters entail eight steps:

1. Uppercase alpha (A) defines the context and separates heaven from earth by an horizontal line.

2. Uppercase lambda (Λ) shows the same framework now without a division between heaven and earth. Lowercase lambda shows the details: a curly line from Aquarius to Leo (Imbolc to Lammas or Lughnasadh); a straight line from the centre to Gemini. The curly line is female, the straight line is masculine. It can also be read as a return ascent balancing the descent of gamma (γ).

3. Uppercase phi (Φ) summarizes the end effect: an O of the female and I of the male. The lowercase version (φ) shows a descent from Aquarius (the beaker, the vase, the cup with the elixir of life and immortality) to Cancer (summer solstice), ascent to Nakshatra 19, the root, then a return descent to as seed in the earth.

4. Lowercase alpha (α) shows the end at Leo returning upwards to Aquarius, descending and then reascending to the root.

5. Uppercase Beta (B) changes the division of heaven and earth into two spaces. Lowercase beta (β) starts at Cancer, ascends back to heaven like a rounded 3 (cf. Sanskrit U) then descends to earth in a vertical line.

6. Uppercase E shows the framework of energy going from the root to the cut-off point. Lowercase eta (έ) shows a two stage descent.

7. Uppercase T marks the end of the year, joining the two sources (rho and phi as upper line), with the earth (vertical line).

8. Lowercase alpha again summarizes the sequence.

[308] If A is principle and B/V is life, then these alternative spellings also alter the places where life begins. If A is at Sagittarius, then F/V is at Taurus and B at Gemini. If A is at Capricorn, then F/V moves to Gemini and B (bet) to Cancer. In the Alphabet of the Magi, both A and B are beyond the 12 phases of the zodiac cycle while the ph of Aleph, is at 17 between Capricorn and Aquarius.

[309] The systems examined all have a threefold division (table 106). And while they all retain a surprising continuity, there are also interesting shifts. For instance, the runic tradition humans are in first place in a sequence: human world, cosmos and clannish links. In the Tarot, humans are in second place in a sequence of God, Man, Universe. In a scheme of mediaeval philosophy associated with Isidor of Seville man is in third place in a sequence: world, year man.

[310] According to Papus this went back to India. Cf.: Forgotten Books: http://www.forgottenbooks.org/info/The_Tarot_of_the_Bohemians_1000914765.php

His claim that the Tarot preserves ancient, profound knowledge by way of the Romany/Gypsies (i.e. 'Bohemians') all the way back to Egypt, India and Atlantis is unsubstantiated. There is no evidence of any kind of playing or fortune-telling cards prior to the thirteenth century, either in literature or folklore.

[311] These sequences are also known as three septenaries. Their structure includes an upward triangle of 3 (active, thesis) complemented by a downward triangle of 3 (passive, antithesis) to create a hexagram which is balanced by a final synthesis.

[312] Tarot of the Bohemians: http://www.sacred-texts.com/tarot/tob/tob40 htm

[313] In 1888, Stanislas de Guaita, founded the Cabalistic Order of the Rosicrucian. Papus (Dr. Gerard Encausse) the famous Rosicrucian and President of the First Grand Council of the Martinist Order, became a member. See: Stanislaus de Guiata: http://www.rosicrucian-order.com/revista_artsani.htm

[314] This corresponds to Populus in the Behenian stars.

[315] The son is in the South, corresponding to the summer solstice (cf. Kupala, Janis), and the harvest time.

[316] Unity Shield (Shema): http://www.biblewheel.com/GR/GR_Unity_Shield.php

[317] In the Later Heaven stage, yin became linked with Direction 16: Earth: Southwest, while yang became linked with 8. Direction 22: Heaven: Northwest.

[318] Right turning yung drung of the Bon in Tibet.

[319] In Early Cyrillic, letter 5 (is,am) is in a sequence followed by zh (dz (sѣло, dzelo, "very"); Z (земля, zemlya, "earth"); H(ижє, Ize", "which") and I (и/ижеи, izei meaning "and)." In terms of numbered letters, the sequence is: 5. Є є, Ж ж, 6. S s, 7. З з, 8. И и, 10. І і / Ї ї . Hence, between letters 5 and 8, Є - Э, there is an unnumbered Zh (Ж, cf.ЭЄ and figure 2) and a serpent-like Ƽ . The gematria version of Cyrillic omits the Zh. Western languages drop the snake –like S of dzelo.

[320] i.e. ИСПОЛНЕНИЕ.

[321] Х'Арийская Каруна, руника

[322] E (e): http://www.detiperuna.ru/?p=5590

[323] Est: http://hgshgs.ya.ru/replies.xml?item_no=1747

Cf. : http://www.vremja260 ru/Tayny_simvolov/Runatal html

24. (48; 72) [FE], F- fleece - PERFORMANCE With [runoy] [FE] we will achieve the completion of the process of the creation: the performance in all, that there was [prednachertano]. This of the fleece of eternal formation. Although it completes runic sequence, these are not end, but new beginning, since during the cyclic arrangement [FE] it is located next to [UR], and both runes have by their emblem a cow. Force [FE] consists in the active increase. These are the realization of achievement and simultaneously the liberation of energy for the new undertakings. For this reason [FE] it is associated with chattel, in particular from the scotomas, by the served means of the measurement of abundance in the primitive society, and with the money in the contemporary the turnover capital. Force [FE], similar to wood juices, flows from "the roots", being distributed evenly over all plans of existence wealth, which it symbolizes, it is not static, like contribution in the bank or real estate. This is wealth, which constantly is used and is multiplied by means of the dynamism. [FE] synthesizes the processes of generation, life, death and revival. This is the mobile energy, which flows in all things; achieving culmination, it is redistributed in other cycle of activity. This fleece force preserves the mastered life experience, which then is distributed for the use in the following life.

[324]Elsewhere, these become runic canals 3 and 9: 8. Есть, Рунический канал № 9 -1. Берегиня, Рунический канал № 3: http://www.daarija.ru/daarijskie_kanaly

[325] Or ЮЄ and Э.

[326] Early Cyrillic: Wiki: "am" or "is" – present tense from "to be":
http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet
The Greek equivalent is Epsilon (uppercase **E**, lowercase **ε** or lunate **϶**; Greek: έψιλον):
http://en.wikipedia.org/wiki/Epsilon.

[327] Tifinagh: http://3.bp.blogspot.com/_oQF2-w7RpR4/TSIYGdxDXQI/AAAAAAAALMI/3cbDlX1PsAE/s1600/pagetifinaghircam.jpg

[328] Charwaticum: http://www.croatianhistory.net/etf/et03.html; cf. Croatian History:
http://www.croatianhistory net/etf/et03h html

[329] Illyricum: http://www.croatianhistory.net/gif/rocca.jpg

[330] Cf. Saint Peter – Saint Andrew

[331] 27 Letters of Hebrew: http://www.jewfaq.org/alephbet.htm

[332] Ampersand: http://www.webdesignerdepot.com/2010/01/the-history-of-the-ampersand-and-showcase:

The word "ampersand" was first added to dictionaries in 1837. The word was created as a slurred form of **"and, per se and"**, which was what the alphabet ended with when recited in English-speaking

schools. (Historically, “and per se” preceded any letter which was also a word in the alphabet, such as “I” or “A”. And the ampersand symbol was originally the last character in the alphabet.)

[333] Alphabetically, these 4 letters become part of a six part abjad system: abgd, hwz, hty, klmn, sops, qrst. Longer alphabets add other letters notably Phi, Chi, Psi which tend to become X Y Z in the North.

Notes: Appendix 4

[334] For you created my inmost being; you knit me together in my mother's womb.

Psalm 139:13 : New International Version (©1984): http://bible.cc/psalms/139-13 htm

I'm Kirsty Allsopp. I wasn't born, I was knitted.**:** Dead Ringers: http://en.wikiquote.org/wiki/Dead_Ringers

[335] Arachne: http://en.wikipedia.org/wiki/Arachne

[336] Saromoney, Gift; Lockwood, Michael, “The Invention of the Brahmi Script,” *Madras Christian College Magazine*, Vol. 46, 1977: http://www.cmi.ac.in/gift/Epigraphy/epig_invention htm.

[337] Wiki: http://en.wikipedia.org/wiki/Vesica_piscis

[338] For an introduction: http://www.halexandria.org/dward097 htm.

Freemasonry: http://www freemasons-freemasonry.com/secrets_solomon_temple.html

J.S. M. Ward, The Cross and the Vesica Piscis, Kessinger Publishing, 2010.

[339] Melchizedek, Drunvalo (1999). *The Ancient Secret of the Flower of Life Volume 1*. Light Technology Publishing, Clear Light Trust. http://www.lighttechnology.com/.

[340] Mandorla: http://www.kyrie.com/symbols/mandorla.htm

[341] Gabriel Symbol: http://z8.invisionfree.com/Megadriel/ar/t186 htm

[342] Yenisey: http://www.hungarianruneproject.com/RuneABCs_RovasJelek.html

[343] Meanwhile, the female X discussed earlier becomes the vesica piscis and associated with a double x symbol that gradually becomes associated with letter 15 and with evil.

[344] Capita lectionum: http://silenthillforum.com/viewtopic.php?p=303566

> The Rovás numbers, the ligatures, and the so-called bug-symbols are inherent parts of the Hungarian Runic writing. Some of the bug symbols are strongly related to Egyptian hieroglyphs, mainly the symbol: tpru . The ancient Egyptians also used this symbol, its sound was it: chpr or chprw, the meaning was the saint scarabeus bug. Hence the similarity is very significant. The Seklers did not know the meaning of these bug-symbols, they called them: "capita dictionum", the head of the words

[345] Usins: http://folk.ntnu.no/wiborg/tableofgods/index.php?sort=name

> Astral god who was affiliated with both the morning and evening star, he sidelined with beekeepers and spring until the Christians showed up and then he became St. George Latvia.

[346] Ersari: http://www.jozan net/JBOC/ersari_rugs htm

[347] E.g. M. Williamson, The Great Law: A Study of Religious Origins and the Unity Underlying Them, New York : Longsman, 1899. Reprint: Kessinger Publishing.

[348] Jules Cashford, The Moon: myth and image, New York: Perseus, 2003.

[349] Saules: http://www.saulesmuzejs.lv/EN/The_Sun/Sun_in_Latvian_folklore/Main html

[350] Romuva: http://symboldictionary net/?p=814

[351] Руна Чело: http://sverhomsk.ucoz ru/forum/45-437-1

> Fleeces the brow One of most that saturated of runes, in its full weight revealing the corona of the creation of life - man. Fleeces symbolizes not only the bright brow, which has right for the word in the meeting, but also high reaching of man - life eternal, the eternal knowledge Of [vseboga]. Fleeces designates both the continuity of life in the world terrestrial and the prescribed nature of man to unite in itself the life of spirit and material. These are the component of gold oecumenical chain, which manifests peace is spiritual and spiritualizing the peace of terrestrial. These are well-knit personality, the embodiment of the chain of the development, which converts terrestrial nature into the godly. This is the pupa, from which is born the butterfly. The internal conversion, internal is the development, which makes it possible entire itself to sacrifice to god - these are highest [Vira], fruit from interaction of the kind of celestial and great [Rozhanitsy]. Generally, symbolizes the offering of fruits of the life of human - to god. But the Earth - mother brings fruits to its children, feeding them. In the rare cases of fleece the brow symbolizes the state of enlightenment, which points out consciousness. The third eye is opened at the moment of complete combination in the man of the rhythm of godly and terrestrial in it. This - clear brow - the eye Of [svaroga]. The development of man, besides the accumulation of all best sincere qualities - fruits of life, implies the presence of the quality of student - brow. These are the open perception of celestial spheres, the fulfillment of the main destination of man - the connection in itself Of [vesi] and [Viry]. Spirit entered into the material, it impregnated, its fruits were obtained and it

returned to [Vsebogu] as the [samoosoznannoe] phenomenon in the chain of the development of universe - [Svarozhich]. Fiery passage - requital in that rendering - the process, when the [obozhestvlennaya] material - men - [Svarozhich], is raised into the sky by light ray, completely aperture its possibilities of development. The realized potentials of world tree - man with the life departs in [Iriy], becoming god. Fleeces does not have reverse position since death, the destruction of personality does not enter into the plans of creation. In the [manticheskom] application show vital qualities, nature, human factor. Usually fleeces describes the state of man in that historical epoch, in which occurs the disclosure of concrete sense.

[352] Dyaus is sky and is the eighth Vasu in some accounts and Vasu 5 in other versions. Some claim that Dyaus Pitar is the etymology of Jupiter.
Dyaus: http://www.payer.de/somadeva/soma021.htm

[353] Latvian symbols:
http://reiki.ucoz.lv/publ/dziednieciba/seno_baltu_un_latvju_zimes/latviesu_rakstu_zimes/51-1-0-153

[354] Alatyr: Alatyr-stone: http://blogs mail ru/mail/kliwen/1F133760595A0F1B.html

The [Alatyr]- stone (Bel- it is combustible stone) - in the Russian the folklore " to all stones of [otets]" , near which it fell Pigeon the book. Also cliff at the entrance into the scorching heat ([Pekelnoe] reign) on the shore of the river of the currants (from the Russian fairy tales and the bylinas). Most [sveshchennyy] stone, on to legend, it is located in the center of peace, among the sea- ocean, on the island brawler. On it world tree stands. Stone of [nadelen] by the medicinal and magic properties (from under it throughout the world they spread medicinal rivers). On the legend [Alatyr]- stone fell from the sky and on it were carved the laws Of [svaroga]. Sacred stones and sanctuary.

[355] Alatyr: http://www.pantheon.org/articles/a/alatyr html

[356] For further examples: http://www.aworld ru/mc/325.html

[357] **Kāšu krusts (cross transmission of jambs):**
http://reiki.ucoz.lv/publ/dziednieciba/seno_baltu_un_latvju_zimes/latviesu_rakstu_zimes/51-1-0-153

Like fylfot, the transmission of jambs Cross branches at the ends of the joints, only this time they do not turn to one side, but are facing each other. Such signs shall be used, adorn a variety of subjects, but especially a lot of fabrics and knits.

[358]Belobog: http://www.crimea-woman net/forum/index.php?/topic/283-%d0%b2%d1%8b%d1%88%d0%b8%d1%82%d1%8b%d0%b5-%d0%be%d0%b1%d0%b5%d1%80%d0%b5%d0%b3%d0%b8-%d0%bd%d0%b0-%d0%b7%d0%b0%d0%ba%d0%b0%d0%b7/

[359] As one example: Scythian golden deer. Kostroma Kurgan, VI century BC: Скифский золотой олень. Костромской курган, VI век до н.э.:
http://www.serebniti.ru/forum/viewtopic.php?f=14&t=19&start=2235&sid=9a4104cb7755e794c841928ff1b92a29&view=print

[360] Winter Solstice: http://en.wikipedia.org/wiki/Winter_solstice

[361] Makosh: http://www.facebook.com/notes/slavic-folklore/makosh-goddess-slavic-paganism-and-embroidery-symbols/202682926436100

[362] For variants see: Cimdu Raksti: http://www.liis.lv/majtur/darbmac/raksti htm

[363] Asomtavruli: http://www.agave.in/kartuli htm

[364] Facebook Symbols: http://fsymbols.com/

[365] Pretzel: http://dictionary.reference.com/etymology/pretzel:

pretzel
1856, from Ger. Prezel, also Brezel, from O.H.G. brezitella, from M.L. *brachitellum, presumably a kind of biscuit baked in the shape of folded arms (cf. It. bracciatella, O.Prov. brassadel), dim. of L. bracchiatus "with branches, with arms," from L. bracchium "arm" (see brace).
Online Etymology Dictionary, © 2010 Douglas Harper
Cite This Source

[366] Pretzel: http://en.wikipedia.org/wiki/Pretzel

[367] http://farm4.static.flickr.com/3177/3280353306_6dee322a00.jpg
http://laurakathleenstitches.blogspot.com/2009_03_01_archive.html
http://traditionalrussiancostume.com/embroidinfo/IM/tn/Archangel_Shirt_Bottom_01.jpg
http://traditionalrussiancostume.com/embroidinfo/IM/tn/Towel_Novgorod_01.jpg

http://4.bp.blogspot.com/_oE74gL2uWF4/S6EbONXcOxI/AAAAAAAAAJE/jR6oULd0QiQ/s320/Sm
http://digitalgallery nypl.org/nypldigital/dgkeysearchdetail.cfm?strucID=290431&imageID=55476olensk15_sm.JPG

[368] http://static-p3 fotolia.com/jpg/00/19/29/06/400_F_19290694_Z0rZEOUVo95sw0YT5v9sLNYvmEuzNQGm.jpg
http://static-p3 fotolia.com/jpg/00/19/29/06/400_F_19290694_Z0rZEOUVo95sw0YT5v9sLNYvmEuzNQGm.jpg
http://4.bp.blogspot.com/_oE74gL2uWF4/SaYVs7VsSvI/AAAAAAAAAEo/j41ABzbBj0M/s320/Tver+Pattern+5.jpg

[369] http://static-p3 fotolia.com/jpg/00/19/29/06/400_F_19290694_Z0rZEOUVo95sw0YT5v9sLNYvmEuzNQGm.jpg
http://static-p3 fotolia.com/jpg/00/19/29/06/400_F_19290694_Z0rZEOUVo95sw0YT5v9sLNYvmEuzNQGm.jpg
http://4.bp.blogspot.com/_oE74gL2uWF4/SaYVs7VsSvI/AAAAAAAAAEo/j41ABzbBj0M/s320/Tver+Pattern+5.jpg

[370] http://farm4.static.flickr.com/3177/3280353306_6dee322a00.jpg
http://laurakathleenstitches.blogspot.com/2009_03_01_archive.html
http://traditionalrussiancostume.com/embroidinfo/IM/tn/Archangel_Shirt_Bottom_01.jpg
http://traditionalrussiancostume.com/embroidinfo/IM/tn/Towel_Novgorod_01.jpg
http://4.bp.blogspot.com/_oE74gL2uWF4/S6EbONXcOxI/AAAAAAAAAJE/jR6oULd0QiQ/s320/Sm
http://digitalgallery nypl.org/nypldigital/dgkeysearchdetail.cfm?strucID=290431&imageID=55476olensk15_sm.JPG

[371] Amen: http://ixwa.hubpages.com/hub/Egyptian-AmonAmen-The-Invisible-Creative-Power-Hidden-From-View-Akhnaton-Moses-and-the-Origins-of-Monotheism

> In the Egyptian language, the word *ram* means *concealment*, and the solar God Amen(Ammon) was called t*he concealed one* - which is an appropriate title for the sun as it had disappeared in the western sky and descended into the underworld. In Thebes, the cults of Ammon and Ra consolidated, and the Sun was worshipped under the name Amen-Ra.

[372] Amun: http://en.wikipedia.org/wiki/Amun:

> "Lord of truth, father of the gods, maker of men, creator of all animals, Lord of things that are, creator of the staff of life."[6]….
>
> Since rams were considered a symbol of virility due to their rutting behavior, Amun also became thought of as a fertility deity, and so started to absorb the identity of Min, becoming *Amun-Min*. This association with virility led to *Amun-Min* gaining the epithet *Kamutef*, meaning *Bull of his mother*,[5] in which form he was found depicted on the walls of Karnak, ithyphallic, and with a scourge, as Min was.

[373] Amun: http://en.wikipedia.org/wiki/Amun
[374] Kircher Zodiac: http://www.masseiana.org/images/kircher_zodiac.jpg
[375] For an introductory discussion see: Egyptian God Amon (Amen): http://ixwa.hubpages.com/hub/Egyptian-AmonAmen-The-Invisible-Creative-Power-Hidden-From-View-Akhnaton-Moses-and-the-Origins-of-Monotheism. See also: Sigmund Freud, Moses and Monotheism, New York: Vintage, 1955, p. 5: http://mailstar net/moses.html:

> Breasted, {footnote 1} an author whose History of Egypt is regarded as authoritative. "It is important to notice that his name, Moses, was Egyptian. It is simply the Egyptian word 'mose' meaning 'child,' and is an abridgement of a fuller form of such names as 'Amen-mose' meaning 'Amon-a-child' or 'Ptah-mose,' meaning 'Ptah-a-child,' these forms themselves being likewise abbreviations ior the complete form 'Amon- (has-given) -a-child' or 'Ptah- (has-given) -a-child.' The abbreviation 'child' early became a convenient rapid form for the cumbrous full name, and the name Mose, 'child,' is not uncommon on the Egyptian monuments. The father of Moses without doubt prefixed to his son's name that of an Egyptian god like Amon or Ptah, and this divine name was gradually lost in current usage, till the boy was called 'Mose.' (The final *s* is an addition drawn from the Greek translation of the Old Testament. It is not in the Hebrew, which has 'mosheh')." I have given this passage literally and am by no means prepared to share the responsibility for its details. I am a little surprised, however, that Breasted in citing related names

should have passed over the analogous theophorous names in the list of Egyptian kings, such as Ah-mose, Thut-mose (Thotmes), and Ra-mose (Ramses).

For a modern edition: James Henry Breasted, Development of religion and thought in ancient Egypt, Charleston: Nabu Press, 2011. Cf. Jan Assmann, Moses the Egyptian: The Memory of Egypt in Western Monotheism, Cambridge, Mass.: Harvard University Press, 1998.

Other etymologies include:

Moses (Egyptian word for Heir): http://ro-jo-yo hubpages.com/hub/Amen

Amenmesse (Moses) http://www.aldokkan.com/egypt/amenmesse.htm

Ahmoses: Moon is born: http://biblelight.net/moses htm

Cf. Tuthmose: son of Thoth.

[376] Moses: http://www.aldokkan.com/religion/amun.htm

> Moses being a follower of the cult of Amun-Ra, started to develop a new religion based on the same cult, while adding new elements of monotheism. to the general concept.

[377] Moses and horns: http://www.jewishworldreview.com/cols/goldberg021998.html

> Michelangelo's Moses has two horns on his head because Michelangelo's Bible, the Latin Vulgate, mistranslated Exodus 34:29 as "Moses had horns" instead of "Moses' face shone."

[378] Ram's Horn: http://revelationimports.com/rug-motifs html

[379] Ram's Horn: http://www.sultankoy.info/rams_horn.html:

> Ram's Horn (kocboynuzu) represents productivity, heroism, power and masculinity in Turkish carpets. Moreover it shows that the weaver is happy and it is the expression of this.

For some idea of the richness of these carpets found in Anatolian carpets see:

http://www.belgeler.com/blg/skb/antalya-ili-manavgat-ilcesi-ve-koylerindeki-duz-dokumalar-the-simples-weaving-in-antalya-city-manavgat-districts-and-its-villages

[380] These have the same shape as the Latvian Zalktis linked with Draco.

[381] Pitrak (cf. pitri) are described as a design to ward off the evil eye and also symbolise abundance. See: http://www.turkishcarpetsguide.com/all_Symbols.htm

[382] Anatolian patterns: http://www.naturelkilim.com/ing/index.php?pg=kilimdil

See also Nurdan Taflkran, Reading Motifs on Kilims. A Semiological Approach to Symbolic Meanings: http://newmedia.yeditepe.edu.tr/pdfs/isimd_06/23.pdf.

For a more comprehensive list see: http://www.kilim.com/about_kilims/motifs/index.asp

[383] Max Allen,The Birth Symbol, Toronto: Textile Museum, 1983. Review by George W. O'Bannon, *Oriental Rug Review*, Volume II, No. 11, February, 1983: http://www rugreview.com/au/birth.htm

[384] Max Allen,The Birth Symbol: Review by George W. O'Bannon, *Oriental Rug Review*, Volume II, No. 11, February, 1983: http://www rugreview.com/au/birth.htm

As O''Bannon noted in his review:

> The elucidation of this idea today does not ask us to necessarily believe it. It merely says here is an archeological and anthropological fact which appears to impinge upon our desire to understand the motifs and symbolism in rugs.

[385] Kilim: Definition: http://revelationimports.com/history-of-kilims html

[386] Marla Mallett, "An Updated View of the Çatal Hüyük Controversy", Oriental Rug Review, Vol. 13/2: http://www.rugreview.com/orr/132marl.htm:

> Mellaart's basic theory held that large paintings on some interior walls of this complex were copies of actual woven kilims used in other, more important buildings. The paintings were less expensive substitutes. Pegs were said to be positioned for suspending some of the hangings. Although no actual remains of 8,000-year-old tapestry weavings were found, motifs that Mellaart claimed to have sketched from fragmented paintings were surprisingly like those on kilims of today!

[387] E.g. Christoph Huber, **Old Motifs:** The Bactria-Margiana Archaeological Complex as a Possible Source: http://www.turkotek.com/salon_00040/salon html

[388] Karakalpak Patttrn: http://www.karakalpak.com/qarshins.html

> the Karakalpak motif or pattern (*karakalpak kochot, karakalpak nuska* or *potnos kochot*). It basically consists of a cross, the four ends of which terminate in a pair of horns. Frequently it has a diamond centre. In some renditions the horns almost look mushroom-shaped. In others, the ends of the cross terminate with diamonds instead of horns. …the existence of Karakalpak communities throughout the Ferghana Valley and in Samarkand….

As with the Karakalpaks, it was not traditional for the Kyrgyz to weave all-pile rugs or carpets. It is believed that Kyrgyz carpet weaving was borrowed from the Uzbeks and eastern Turkmen and that many motifs were copied from neighbouring Uzbeks and Karakalpaks. Whilst the motif of a cross terminating with four pairs of horns occurs in the embroidery of the Karakalpaks of the Aral Delta (especially on the top of skull caps), it does not occur in their carpet wares. Yet the *karakalpak* motif implies that the Ferghana Karakalpaks once wove small carpet items, perhaps *qarshıns*, containing this motif.

[389] Kuchkorak: http://www.karakalpak.com/yesikqas.html

[390] Eberlinde: http://www flickr.com/photos/tribal_revival/6718015463/

[391] Kilm motifs: http://www.kilim.com/about_kilims/motifs/hands_on_hips.asp

[392] cf. Armenian Vishapagorg

[393] Kaikalak: http://www.turkotek.co http://www karakalpak.com/qarshins htmlm/misc_00039/uzbek_ensi.htm:
motif is named by Stone : KAIKALAK. In Tzareva's book Kaikalak is said to come from kirghize with the maining of IMAGE or IDOLE, or CURVED

Cf. Tzareva, E., Teppiche aus Mittelasien und Kasachstan, Leningrad, 1984; Stone, Peter F., Rugs of The Caucasus: Structure and Design, Chicago: Greenleaf, 1984; ibid,The Oriental Rug Lexicon. Seattle, University of Washington Press, 1997; Opie, James, *Tribal Rugs*, London, 1992.

[394] Posted by louis_dubreuil on 02-04-2006 12:49 PM:
http://www.turkotek.com/misc_00039/uzbek_ensi.htm

[395] Paradiso: http://en.wikipedia.org/wiki/Paradiso_(Dante)
Dante sees an enormous rose, symbolising divine love,[45] the petals of which are the enthroned souls of the faithful (both those of the Old Testament and those of the New). All the souls he has met in Heaven, including Beatrice, have their home in this rose.[45] Angels fly around the rose like bees, distributing peace and love

[396] Hunnish Writing: http://tudos.virtus.hu/?id=detailed_article&aid=37494

Cf. Varga Géza, The Origins of Hunnic Writing. The Legacy of Gods emerging from the chaos of the Flood, Budapest: Research Institute on the Origins of Writing, 1999

: http://www.linksite.hu/lapok/the.origins.of hunnish runic.writing/

[397] F rune: http://tudos.virtus hu/?id=detailed_article&aid=37509

[398] Map of Eden: http://tudos.virtus.hu/?id=detailed_article&aid=36993

[399] Maraššantiya, Halys, Halüsz.

[400] Duret, 1613 106

[401] There are many theories of the four rivers of Paradise. Christian versions typically locate them in Mesopotamia, e.g.: The Lost Rivers of the Garden of Eden: http://www.kjvbible.org/rivers_of_the_garden_of_eden html
Genesis Myths: Adam and Eve, Eden, Cain and Abel, The Flood, The Tower of Babel:
http://www.askwhy.co.uk/judaism/0377Genesis.php
Some theories link them with the four royal stars:
Four Royal Stars the Markers of the Great Cycle 137-69
http://breakfornews.com/forum/viewtopic.php?t=6657
One links them with Hunza in the Hindu Kush:
Emilio Spedicato, Geography and Numerics of Eden, Kharsag and Paradise: Sumerian and Enochian Sources Versus the Genesis Tale: http://www.volta.alessandria.it/episteme/ep7/ep7-eden htm
One even links the North-Western Florida:
The Garden of Eden, Florida: http://byzantinebiblebelt.blogspot.com/2011/06/garden-of-eden-florida-part-i.html

[402] The Hungarian claim is linked with a place between the source of four rivers. In other cases there is a cosmic mountain from which the rivers flow.

[403] Armenia: http://www.theapricity.com/forum/showthread.php?t=38385&page=19

[404] Ibid: http://www.theapricity.com/forum/showthread.php?t=38385&page=19

[405] Owen Jones: The Grammar of Ornament, London: Quaritch, 1868: http://www.illuminated-books.com/books/grammar htm

Notes: Appendix 5: Figure-Ground

[406] Figure/Ground: http://changingminds.org/explanations/perception/gestalt/figure_ground.htm:

When we look at something we separate out a foreground, or *figure*, and a background, or *ground*. The foreground is usually the main subject on which we will subsequently focus, whilst the background is generally ignored.

[407] E.g. E. Rubin, *Visuell Wahrgenommene Figuren: Studien in psychologischer Analyse*. Kobenhaven: Gyldendalske boghandel, 1921; . Wolfgang Metzger, Gesetze des Sehens' Frankfurt: *Senckenbergische Naturforschende Gesellschaft* , 1937.

[408] Marshall McLuhan and Figure-Ground: http://en.wikipedia.org/wiki/Figure_and_ground_(media). Eric McLuhan: http://figureground.ca/interviews/eric-mcluhan/

[409] Lielvarde: http://weiland rixc.lv/maize/gaismaspils/josta htm

[410] Bracelet pattern Svastichny (Браслет Свастичный узор): Via Google Translate from http://www.ladal.ru/braslet-svastichnyy-uzor/

As a guardian, a bracelet Svastichny pattern protects its wearer from the chaos and confusion, disease, and black magic. It shows mixed signs of the flower of fern (the treasure, which is given to those who are able to completely surrender to the search), and God's Family. Putting it on your forearm, you can not only beautify the hand, but also to protect themselves from witchcraft to attract the power of their ancestors.

[411] Greek Cross: http://symboldictionary net/?p=1414

[412] Greek Cross: http://mathworld.wolfram.com/GreekCross html

[413] Gift Saromey, The Invention of Brahmi Script, 1977: http://www.cmi.ac.in/gift/Epigraphy/epig_invention.htm

[414] Vattan: http://www.sacredscience.com/archive/GodwinArcheometer htm

[415] Umbanda: http://www.angelfire.com/de/umbanda/origem html

[416] Gibor: Armanen Runes: http://www.therunesite.com/armanen-runes-rune-meanings/

[417] Bet, Vet: http://www.hebrew4christians.com/Grammar/Unit_One/Aleph-Bet/Bet/bet.html

[418] Heta: http://en.wikipedia.org/wiki/Heta

[419] Charm to a healthy pregnancy and a happy motherhood (Оберег на здоровую беременность и счастливое материнство): http://rucodelnica ru/forum/viewtopic.php?f=114&t=1177&start=0

Charm to a healthy pregnancy and a happy motherhood. Diamonds with four stylized "flowers" inside - are ancient symbols of sown fields, read like a wish for fertility in general. In combination with the same stylized "Mother" in the pose of birth ("rim" above and below the diamonds) are uniquely interpreted as a blessing to mnogochadie or, more narrowly, to a healthy pregnancy and easy delivery. In general, this pattern is not embroidered cross and horizontal stitches.

[420] Hieratic: http://therealtruth11.tripod.com/sitebuildercontent/sitebuilderpictures/image229.jpg

[421] 19 Basic Forms of Kufic: http://www frathwiki.com/Square_Kufic

[422] Kufic Design: http://www.kufic.info/design htm

Concerning Kufic Writing see:

http://www.kufic.info/architecture/architecture htm

http://www.kufic.info/architecture/sharizindah/sharizindah.htm

[423] Square Kufic Patterns: http://www.kufic.info/architecture/bibikhanum/bibikhanum.htm

[424] Prophet mohammed: http://black-florist.livejournal.com/16698.html. Re: Swastika in Islam: http://radosvet.net/4753-roman-bagdasarov-svastika-v-islame.html

[425] IUD Variants include: Iud, Iudi, Jaet, Jaid, Jait, Jait, Jaita, Jaite, Jaiut, Jud, Juda, Judy, Juejati, Yatay, Yud, Yuda, Yudi , Yujt: http://www hebrewsurnames.com/IUD

[426] Mohammed at Nimavard: http://www.kufic.info/design htm

[427] A few decades of misuse in the 20th should not lead us to forget the richness of these universal sacred symbols. It is easy to emphasize how symbols have been at the centre of hatred and evil. A greater challenge is to undertand the history of letters and symbols point to common themes in the great religions of the world. The history of alphabets is linked with the history of religion and culture and with the miracle of life itself.

[428] Saint-Yves d'Alveydre: http://www.sacredscience.com/archive/GodwinArcheometer htm#_ftnref11

[429] Sign system of paradise squared (Знаковая Система Рая в квадрате): http://gramota.org/fr-trad html:

Sign system of paradise squared. - The swastika of 4-[ekhStoronnego] I or To [sviu]. The word of the past raises in the future. The word of future towards comes. In [EdinaChestve] they form to place. [PoTvortsovoe] [Alla]; 4-[ekhStoronnyaya] shielding to place. Association for Y and X [Slovesarnoe] [VoskhozhdenChestvo]. This is the sign of the [poTvortsovogo] ascending of Allah through the [poTvortsovoe] association of Perfume- reasons. Here and the [poTvortsovoe] and periodic association of the Perfume- reasons, when some point by means of at least [Raevosti] has the highest celestial humaneness, which [Edinyaetsya] with The [tverdievoy] humaneness by collective Spirit- reason. Turning to [VoskhozhdenChestvu], when is all better than surrounding material, the

surrounding universes of different velocity limits in [EdinaChestve] with itself appears the point Of [novoVremennykh] three-dimensional [VoskhozhdenChestv]. This already when body are even The [charizmennye] [Lukomornye] zones, when body is all better than the time-spatial [Kontiniumalnykh] steps of practically all visible limits of material. This is [Postroenchestvo] of material of not simply paradisiacal structures, but already when paradisiacal structures appear themselves only body for the ascending.

[430] Salonica: http://www.crwflags.com/fotw/flags/gr-thess html

[431] C C C C: Samo Sloga Srbina Spasava: http://en.wikipedia.org/wiki/Only_Unity_Saves_the_Serbs

[432] Sveti Slava srpska-slava: http://www.glas-javnosti rs/clanak/ljudi-i-dogadjaji/glas-javnosti-27-01-2009/sveti-sava-srpska-slava

[433] Oordhvareta Yoga: http://sacred-sex.org/scriptures/hinduism/154-oordhvareta-yoga html; cf. Klucevi: http://www.vopus.org/sr/recnici/gnosticki-recnik-vokabular/klucevi-zlatni-i-srebrni html

[434] Crusader's Cross: http://en.wikipedia.org/wiki/Jerusalem_cross e-society.org/articles/ruevit.html

[435] Krest: http://www.liveinternet.ru/users/2930900/post136149295/

Twelve-CROSS is a cross with a cross on each ray, or a swastika with extended left (in the dark - right) beams. The purpose of this cross - protection against external influences. Also, many researchers say this as a sign of the magical mark of Rod.

[436] Kilim Cross: http://www.kilim-warehouse.com/msd.htm

[437] Saint Peter Monogram: http://bibleprobe.com/stpetermonogram.jpg

[438] Ruevit: http://west.white-society.org/articles/ruevit.html

[439] 7 Spears: http://www.flosetleo.org/flosduellatorum html

Notes: Appendix 6: Evolution

[440] Kircher: http://www.stanford.edu/group/kircher/cgi-bin/site/wp-content/uploads/kircher_122-678x1024.jpg

[441] Reprinted by Dan Brown (1713).

[442] Sir William Jones: http://en.wikipedia.org/wiki/William_Jones_(philologist)

[443] Captain Sir Francis Burton, The Ogham-runes and El-Mushajjar : a study (1879): http://archive.org/details/oghamruneselmush00burt

[444] Cf. Wiki re: Grimm's Law: http://en.wikipedia.org/wiki/Jacob_Grimm

> Grimm's Law, also known as 'Rask's-Grimm's Rule' is the first law in linguistics concerning a non-trivial sound change. It was a turning point in the development of linguistics, allowing the introduction of a rigorous methodology to historic linguistic research. It concerns the correspondence of consonants in the older Indo-European, and Low Saxon and High German languages, and was first fully stated by Grimm in the second edition of the first part of his grammar.

[445] Origin and Nature of Language: http://the-origin-and-nature-of-language.blogspot.com/

[446] Franz Bopp: http://en.wikipedia.org/wiki/Franz_Bopp

[447] Max Müller: http://en.wikipedia.org/wiki/Max_M%C3%BCller

[448] *Ewald, Gesch. des Volkes Israel, 3te Ausg. ; Gott., 1864, s. 78, seq.; Ewald 4us/. Lehrb. des Heb. Spraciie, fic Ausg ; Gott., 1863, s. 23.: http://www.ebooksread.com/authors-eng/charles-a-charles-augustus-briggs/biblical-study--its-principals-methods-and-history-together-with-a-catalogue--ala/page-5-biblical-study--its-principals-methods-and-history-together-with-a-catalogue--ala.shtml

[449] Taylor: http://en.wikipedia.org/wiki/Isaac_Taylor_(canon)

> he argued that the runes were derived from a variety of the Hellenic alphabet used in the Greek colonies on the Black Sea about the 6th century B.C. "It would seem that the Goths, who then occupied the region between the southern coast of the Baltic and the upper waters of the Dnieper," Taylor argued in a subsequent paper, "must have obtained a knowledge of the art of writing from the merchants of Olbia and other Greek colonies on the Euxine, who, according to Herodotus, voyaged forty days' journey to the North by the great trade route of the Dnieper."[1]

[450] Isaac Taylor: http://s155239215.onlinehome.us/turkic/31Alphabet/TaylorIsaakAlphabetEn htm

[451] Holger Pedersen: http://the-origin-and-nature-of-language.blogspot.com/

[452] An important study is Rudolf von Gorsleben *Hoch-Zeit der Menschheit*. XXV, 689 S., Ill., Leipzig: Koehler & Amelang, 1930: http://www.archive.org/details/Hoch-zeitDerMenschheit.

This book was later misused during the Nazi period. Racist interpretations in the early decades of the 20th c. are not our concern.

[453] Wiki: Aramaic: http://en.wikipedia.org/wiki/Aramaic_language

[454] Diringer, 1948, 215.

Latin, claimed Diringer, had come via the Etruscans and the Northern Teutons owed runic writing to "the Raetians or some such tribe.": Diringer, 1948, p. xii.

[455] Diringer, 1948, 301
[456] Amanjolov:
http://s155239215.onlinehome.us/turkic/31Alphabet/Amanjolov/AmanjolovAlphabetTableEn htm
[457] Ethnologue 16th edition: http://en.wikipedia.org/wiki/Ethnologue
[458] Afroasiatic Urheimat: http://en.wikipedia.org/wiki/Afroasiatic_Urheimat
[459] 8 Alphabets: http://espliego.files.wordpress.com/2008/11/world_language_map_transparent.jpg
[460] World Alphabets: http://users.telenet.be/worldstandards/the%20world's%20scripts%20and%20alphabets htm
A quick calculation shows that about 2 billion people use the Latin alphabet, about 1.2 billion people use the Chinese script, about 1 billion people use the Devanagari alphabet (India), about 0.5 billion people use the Arabic alphabet and about 0.3 billion people use the Cyrillic alphabet
[461] Abugida: http://en.wikipedia.org/wiki/Abugida
[462] Abugida: http://en.wikipedia.org/wiki/Abugida; cf. Peter T. Daniels (Oct. - Dec, 1990), "Fundamentals of Grammatology", *Journal of the American Oriental Society* **119** (4): 727–731, JSTOR 602899
[463] Aramaic: http://en.wikipedia.org/wiki/Phoenician_alphabet
Cf. http://www.bet-davvid.com/files/Phoenician_alphabet.pdf
[464] Evolutionary Tree: http://www.dhushara.com/book/unraveltree/unravel.htm
[465] Altai Mountians, Siberia: Human Genetic History: http://kasamaproject.org/category/history/human-history/
Now a simple bone discovered in a cave reveals a distinctive DNA pattern — that documents a separate (previously unknown) exit from Africa — between the known migration of Homo erectus and the later emergence of Neanderthals
[466] Denisova Cave: http://www.nytimes.com/2010/03/25/science/25human html?_r=1
[467] Human Genome (1990-2003): http://www.ornl.gov/sci/techresources/Human_Genome/home.shtml
[468] There is also an interesting forum: http://www forumbiodiversity.com, which includes threads relevant for linguistics:e.g. http://www.forumbiodiversity.com/showthread.php?t=1616
[469] L.L. Cavalli-Sforza, The History and Geography of Human Genes, Princeton: Princeton University Press, 1994. Abridged edition (August 5, 1996):
http://www.google.com/products/catalog?hl=en&rlz=&q=The+History+and+Geography+of+Human+Genes&um=1&ie=UTF-8&tbm=shop&cid=14811513025776430889&sa=X&ei=LHZTT-GCIM2s8QOdhtTwBQ&ved=0CHsQ8wIwCg#
[470] Spencer Wells: http://www nationalgeographic.com/explorers/bios/spencer-wells/
[471] Genographic: https://genographic.nationalgeographic.com/genographic/index html
The Genographic Project is seeking to chart new knowledge about the migratory history of the human species by using sophisticated laboratory and computer analysis of DNA contributed by hundreds of thousands of people from around the world.
[472] Atlas of Human History: https://genographic nationalgeographic.com/genographic/globe html
[473] Atlas of the Human Journey: https://genographic.nationalgeographic.com/genographic/lan/en/atlas html
[474] Atlas of the Human Journey: https://genographic.nationalgeographic.com/genographic/lan/en/atlas.html
[475] These debates arise from differences between archaeology and paleoanthropology.
e.g. Archaeology
The differences imply that the Siberian ancestor branched off from the human family tree a million years ago, well before the split between modern humans and Neanderthals. If so, the proposed species must have left Africa in a previously unknown migration, between that of Homo erectus 1.9 million years ago and that of the Neanderthal ancestor Homo heidelbergensis, 300,000 to 500,000 years ago.
http://www nature.com/news/2010/100324/full/464472a html
Paleoanthropology
Genetic and fossil evidence is interpreted to show that archaic *Homo sapiens* evolved to anatomically modern humans solely in Africa, between 200,000 and 150,000 years ago,[3] that members of one branch of *Homo sapiens* left Africa by between 125,000 and 60,000 years ago, and that over time these humans replaced earlier human populations such as Neanderthals and *Homo erectus*.[4] The date of the earliest successful "out of Africa" migration (earliest migrants with living descendents) has generally been placed at 60,000 years ago as suggested by genetics, although attempts at migration out of the continent may have taken place as early as 125,000 years ago according to Arabian archaeology finds of tools in the region.[5]
http://en.wikipedia.org/wiki/Recent_African_origin_of_modern_humans
[476] Origin of the Nostratic Theory: http://the-origin-and-nature-of-language.blogspot.com/
[477] See for instance the chart accompanying Aksara Kaganga: http://id.wikipedia.org/wiki/Aksara_Kaganga

[478] Carlos Quiles: http://carlosquiles.com/indo-european-language-blog/2009/02/adamic-or-the-language-of-eden-before-the-tower-of-babel-dialects-after-the-confusion-of-tongues/

> About their classification into language "families", they might be related to the families based on consanguinity as described in the Bible, but identifications of those families by modern scholars have blurred the possible links (if any) between older language superfamilies and Noah's sons; cf. Japhetic's simplistic identification with Indo-European, or Semitic's with "Semitic" languages. However, the more traditional identification of Japheth's sons with "European" peoples (and therefore Eurasiatic languages), and Shem's sons with (the old concept of) "Asian" peoples (hence with Afro-Asiatic languages) is more reasonable, leaving Ham's sons with (at least) Austric and Dené-Caucasian languages (see Borean language tree).

[479] Borean languages: http://en.wikipedia.org/wiki/Borean_languages

[480] Semitic People: http://en.wikipedia.org/wiki/Semitic_people

Ahlamu
Akkadians (Assyrians and Babylonians)
Amalekites
Amorites
Arabs
Arameans
Bahranis
Canaanites
Chaldeans
Dilmunites
Eblaites
Edomites
Hebrews (Israelites, Judeans and Samaritans)
Hyksos
Ishmaelites
Maganites
Maltese Terms
Mandaeans Terms
Mhallami
Moabites
Nabataeans
Palmyrans
Phoenicians (including Carthaginians)
Qedarites
Sabaeans
Sabians
Sutu
Syriacs
Ubarites
UgaritesTable

Table 161. Semitic People

[481] Turkic Language Tree: http://www.sonsuz.us/?q=book/export/html/663

Notes: Appendix 7

[482] This topic has many debates about borders and influences, often influenced by nationalism. These are beyond the scope of our orientation. There are many more maps. An excellent source for further orientation is Talessman's Atlas. World History Maps: http://www.worldhistorymaps.info/Maps html#Ancient_maps

[483] Nabataeans: http://nabataea.net/bengal.html

[484] Queen of Sheba: http://www.ethiopiantreasures.co.uk/pages/aksum htm

> After Yeha had fallen the town of Aksum was established during the reign of the Queen Sheba (known as Saba or Makeda by Ethiopians) in 500 BC. Aksum became the ancient city of Ethiopian civilisation

and a powerful kingdom. The Axumites were renowned for their fine architecture, crafts and skills, in particular as masons and metal workers, which they retain to this day. Greek traders knew Aksum as centre of an empire, which had trade links with India, Arabia, Rome, Egypt, Persia and Greece.

Strange in this report is the date 500 B.C. Other accounts link the Queen with 1000 B.C. which is also a date associated with King Solomon. Cf.: http://en.wikipedia.org/wiki/Queen_of_Sheba

[485] Dr Clyde Winters: Ge'ez origin of Devanagari Writing of India:
http://bafsudralam.blogspot.com/2009_01_01_archive.html

[486] Lothal: http://en.wikipedia.org/wiki/Lothal

[487] Royal Road: http://ezinearticles.com/?The-Ancient-Persian-Courier-Network&id=5431647

[488] Silk Roads: http://en.wikipedia.org/wiki/Silk_Road

[489] Silk Roads: http://www.imperialtours.net/silk_road htm;

[490] Silk Roads: http://archaeology.about.com/cs/asia/a/silkroad htm. Xian was called Chang'an.

[491] Northern route with several branches from Xian westwards and a southern route. http://en.wikipedia.org/wiki/Greater_Iran

[492] Some have connected this with stories of Vasishta and Vizvamitra (Zoroaster):
http://www.topix.com/forum/religion/zoroastrian/THKNUB3S16PAT480T

> According to the Vedic version, Zoroaster and Vasistha were half brothers. Vasistha was the legitimate son of Surya and Zoroaster was the illegitimate son of Surya and the maiden Niksubha. In their adult lives both Vasistha and Zoroaster became priests of Asura Varuna [possibly in Kashmir]. Vasistha and Zoroaster were co-priests of Varuna but in due course there would arise irreconcilable differences between the two. So great was the rivalry between Vasistha and Zoroaster that the latter eventually separated himself from the Vedic standards. Zoroaster gathered his followers and made an exodus toward the west, eventually settling in Persia [north-eastern Iran]. This new religion of Zoroaster was more like a rehashing or mixing of the old Vedic beliefs with an occasional addition of his own. Zoroaster took the concepts of gods and demons found in the Vedic pantheon and reassigned them different names and different functions. From among those Zoroaster favored Varuna whom he called 'Ahura Mazda', the Supreme God. Surya or Mitra, the Vedic sun-god, also took his place in the belief of the Zoroastrians as did the worship of fire. To the Persians Mitra became Mithras. Vasistha and his followers were called Brahman and they worship the Devas Chief God Indra the Moon God or Chandra and Drank Soma. Zoroasters and his Magas Magi and the worship Chief Asuras God Varuna the Sun God or Surya and worship fire.

[493] http://www.oneworld.am/journalism/yezidi/tamoyan.html

The Yezidi emigrated from India to Afghanistan, and from Afghanistan into Iran and, lived in Iraq, and in Syria. In Iraq we started to call ourselves "Yezidi". Before then we were "the people of Malek Tavous". Yezidi history dates back 5,000 years. the Kurds began to form as a nation only in the 10th or 12th century. The Kurds are nomadic people living in mountainous regions.

http://www.yezidis.am/history html

The Yezidis are one of the oldest nations. From reliable sources their ancestors came from India More exactly Bombay.

[494] Essenes: http://essenes net/naz/50weeks html: 7 Religious Ages or Daria of the Essenes:

1) Early Himalayan phase now reverberating as Bon (Bonmo and Bonpo) faith and Sabian.
2) Early Indian phase associated with Jainism, Vajrayana and the Saivite.
3) Vegetarian orientated Cha'an and Zen forms of northern Buddhism, and Taoism
4) Ophite, Maggusaean, Magi, Pythagorean, Platonic and Zarathustrian systems
5) Vegetarian Essene phase… with Liliukh, culminating in ministry of Anhar and Yohanna the Baptist.
6) Vegetarian Nazorean phase…Mt. Carmel Temple and propagated by Yeshu, James, Miryai,Elxai.
7) Vegan Manichaean phases inaugurated by Mar Mani.

[495] Some accounts link the Jews with India: http://hindufocus.wordpress.com/2009/09/20/abraham-brahma-sarah-saraswati/

> Clearchus of Soli wrote, "The Jews descend from the philosophers of India. The philosophers are called in India *Calanians* and in Syria *Jews*. The name of their capital is very difficult to pronounce. It is called 'Jerusalem.'"

In any case, cities along the silk routes such as Urgench, Gorgan, Susa, Ecbatana Ur and Atil have associations with an original homeland of the Jews. By the 9th century A.D. the routes as a whole were associated with the Radhandites, a network of Jewish merchants.See: http://en.wikipedia.org/wiki/File:Radhanites.png

[496] Spice Route Time Chart: http://nabataea net/stime.html

[497] Indo-Aryan superstrate in Mitanni: http://en.wikipedia.org/wiki/Indo-Aryan_superstrate_in_Mitanni
[498] Slovene Veda: http://www.korenine.si/zborniki/zbornik01/pdf/skulj_indo.pdf
[499] Itsukushima Torii Shrine: http://homepage2.nifty.com/Mithra/english_index.html
[500] Assyrians: http://www.aina.org/brief html#Emergence:

It is convenient to divide Assyrian history into six periods:

1. Emergence: beginnings to 2400 B.C.
2. First Golden Age: 2400 B.C. to 612 B.C.
3. First Dark Age: 612 B.C. to 33 A.D.
4. Second Golden Age: 33 A.D. to 1300 A.D.
5. Second Dark Age: 1300 A.D. to 1918 A.D.
6. Diaspora: 1918 A.D. to the present:

[501] Muslim dynasties http://en.wikipedia.org/wiki/List_of_Shi%27a_Muslim_dynasties
[502] One version of the Chronology is:

20th c. B.C. - 15th c. B.C.	Old Assyrian period	
15th c. B.C. - 10th c. B.C.	Middle Assyrian period	
934 B.C. - 609 B.C	Neo-Assyrian Empire	
625 B.C. - 549 B.C.	Median Empire	
550B.C. - 330 B.C.	Achaemenid Empire	1st Persian Empire
247 B.C. - 224 A.D.	Parthian Empire	
224 A.D. - 651 A.D.	Sassanid Empire	2nd Persian Empire
861 - 1003	Saffarid Dynasty	
1501- 1722	Safavid Dynasty	
1723 -	Greater Iran	Iranian Cultural Continent

[503] Achaemenid: http://members.ozemail.com.au/~ancientpersia/introduction.html
[504] Or he is: Kshatriya Kshatriyanamah (xšâyathiya xšâ-yâthiânâm)
See: http://www.livius.org/arl-arz/aryans/alphabet.html
[505] Iranian Languages:
http://wapedia.mobi/thumb/14c8496/en/max/1440/1800/Iranian_Languages_New_Map8.png?format=jpg%2Cpng%2Cgif&ctf=0?format=jpg,png,gif&loadexternal=1
[506] Michael D. Frachetti, "Multiregional Emergence of Mobile Pasturalism, and non-Uniform Cultural Complexity across Eurasia," Current Anthropology, Volume 53, no. 1, February, 2012 :
: http://www.jstor.org/pss/10.1086/663692. This article was kindly brought to my attention by Professor Jaap van Till, via: 'Ruitervolken hielpen beschaving ontwikkelen', Nu, 25 February, 2011:
http://www.nu nl/wetenschap/2749411/ruitervolken-hielpen-beschaving-ontwikkelen html
[507] This is part of a larger history of Mongolia where some of the key dates, using a chronology from Wiki are: http://en.wikipedia.org/wiki/History_of_Mongolia:

209 B.C. - 155 A.D.	Xiong-Nu
93 A.D. - 234 A.D.	Xianbei
330 A.D. - 555 A.D.	Rouran Khaganate
552 A.D. - 744 A.D.	Göktürk Empire
742 A.D. - 848 A.D.	Uyghur Empire
539 A.D. - 1219 A.D.	Kirghiz Empire
916 A.D. - 1125 A.D.	Khitan Empire
1120 A.D. -1206 A.D.	Khamag Mongol
1206 A.D. - 1271 A.D	Mongol Empire
1279 A.D. - 1368 A.D.	Yuan Dynasty
1368 A.D. –1636 A.D.	Northern Yuan Dynasty
1636/1691–1911 A.D.	Qing Rule

[508] Debates as to whether the East Huns were identical with the West Huns two centuries later, and concerning the exact extent of the Hunnic empires, are not our concern.
[509] Ötüken: http://en.wikipedia.org/wiki/%C3%96t%C3%BCken

> Although never identified precisely, Ötüken probably stretched "from the Khangai Range of Central Mongolia to the Sayan Mountains of Tuva, at the centre of which is the Orkhon Valley",[10] which for centuries was regarded as the seat of the imperial power of the steppes.

[510] Qut: http://en.wikipedia.org/wiki/%C3%96t%C3%BCken
[511] Orkhon Valley: http://ceas.stanford.edu/events/event_detail.php?id=2107
[512] The Altai region and the Eurasian steppe are famous for their tamgas. This connection the Tuvan steppe with Danubian Bulgaria helps explain the presence of tamgas in Khazarian cities such as Sarkel.

See: http://krupadetarnawa.weebly.com/altai-homeland.html; cf. http://en.wikipedia.org/wiki/Sarkel

[513] Qut: http://krupadetarnawa.weebly.com/siberian-dragons.html:

> Old Altaic Turks believed that their Ashina Clan ruled by virtue of heavenly mandated charisma (Qut). As THIS CHARISMA (Qut) RESIDED IN THE ENTIRE ROYAL CLAN AD INFINITUM (as sort of shamanic gift), the latter exercised a collective sovereignty over their realms resulting in frequent succession struggles. According to the beliefs of the Old Turkic people of Central Asia, Qut is a cosmic force linking the earth with the infinite sky. The holy Altai mountain serves as its anchor.

[514] Mysteries of the Khazar Empire: http://krupadetarnawa.weebly.com/

[515] Hungarian and Scythian: http://tudos.virtus hu/?id=detailed_article&aid=36993

[516] The word Hun has been traced back to 1766 B.C.

Huns: http://s155239215.onlinehome.us/turkic/70_Dateline/71_Huns/hun_dateline_1_En htm

[517] Ibid. Variant names include:

Huns, Huna, Hyon, Hsiung-nu, Hiung-nu, Xiong Nu, Xiahou, Xionites, Khuni, Chuni, Chyon, Suni, Sunni, Sünnu/Sunnu, Shunnu, Hunny, Gunny, Un, Unni, Khionites, Onogundurs, Onogur, Utigur, Hunnogurs, Hunnugurs, Hungars, Hungurs, Kuturgur, Kutrigur, Ultzindurs, Ultzingurs, Baranjar, Balanjar, Chue, Chumi, Chumuhun, Shato, Os, Ovs, Ephtalite, Hephthalite, White Huns, Red Huns, Karmichion, Karmikhion, Uygurs, [Uange, Bugu/Pugu, Bayegu/Baiyrku, Tunlo/Tongra, Sygye (Uygur tribes)], Seyanto (Sir + Yanto), Kibi, Tele/Tiele/Dubo/Tubalar/Dabo, Guligan/Kurykan (Yakuts), Dolange (Telengits), Husye, Higye, Adye/Eduz, Baysi/Barsil, Hunno-Bulgars, Guifang, and other variations.

[518] Alan: http://s155239215.onlinehome.us/turkic/70_Dateline/71_Huns/hun_dateline_1_En.htm

[519] 4 Hunnish Tribes: http://turkleronline.net/turkler/turk_turuk/koken_isim/datelines/huns.htm

> In Chinese sources Alans are one of four Hunnish tribes (Xu-la, Lan, Hiu-bu, Siu-lin) most favored by kings of Eastern Huns (Mao-dun/Mete and his son Ki-ok/Kök) of 3rd century B.C.(ToOD 146).

[520] Alans: http://www.facebook.com/note.php?note_id=10150318997685145

[521] Ishkuz: http://s155239215.onlinehome.us/turkic/70_Dateline/alan_dateline_En.htm

> 650 B.C.Ases are first mentioned in Assirian sources as the Scythian name Ishkuza = Ish-Oguz or Ish-kiji, with the same semantic, where Ish is a variation of ethnonym As, and Oguz or kiji stand for people.

[522] Wiki claims this was in 348. Older sources link the translation of Gothic to 388 and runes to the year 400.

[523] Bishop Ulfila: http://www fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-06/morton-tabulum-06-568x788.gif

[524] Avars: http://s155239215.onlinehome.us/turkic/70_Dateline/avardatelineEn.htm

[525] Indians referred to China as Great China (Sanskrit: mahAcIna).

[526] Tarim Mummies: http://en.wikipedia.org/wiki/Tarim_mummies

[527] Tocharians: http://www.worldhistorymaps.info/images/Persia_500bc.jpg

[528] Tarim Basin in Han Dynasty:

http://2.bp.blogspot.com/_eqAeupktjcQ/S7p3Puqj6wI/AAAAAAAAA4Q/vzDNDqvVHbc/s1600/Han+dynasty+map.JPG

[529] Yanqi: http://www muztagh.com/images/map/map-of-xinjiang-large.jpg

Cf. http://www.china.org.cn/e-groups/shaoshu/shao-2-uygur.htm:

> Yanqi or Yuezhi identified by some as the original northern Kashi (cf. Kashgar) is on the Silk Road and is the ancient city of Agni. The ancient city-state of Agni, aka: Yanqi or Yuezhi (a site more recently known as Qarashahar, Karashar or Kashi), lay on the northern track of the Silk Road along the Taklamakan Desert in the westernmost Xinjiang Province of modern China.

[530] Kashgar is Middle Iranic etymologically connected with Kush Mountains.

Cf. Kashgar: http://en.wikipedia.org/wiki/Kashgar.

[531] Silk Road transmission of Buddhism: http://en.wikipedia.org/wiki/Silk_Road_transmission_of_Buddhism

[532] Uygurs:

> Uygur means "unity" or "alliance." The origin of the ethnic group can be traced back to the Dingling nomads in northern and northwestern China and in areas south of Lake Baikal and between the Irtish River and Lake Balkhash in the third century B.C.

[533] Tengrism and Uyghurs: http://efrasyap.org/Icerik/IcerikDetay.aspx?IcerikID=370

[534] Uyghur: http://www.omniglot.com/writing/uyghur.htm

[535] Nestorians: http://uyghuramerican.org/old/articles/48/1/Nestorian-Christianity-and-Uyghurs/Nestorian..

[536] Uyghur Magyar: http://www hungarianambiance.com/2009/12/magyar-uygur-connectionpictures.html

In some accounts Magyars, Scythians and Huns are treated almost interchangeably: e.g. http://www.magyarmegmaradas.eoldal.hu/cikkek/our-beliefs/ak21

> **Magyar:** a people and their language: also called Maghar, Mahgar; Maghadi, Maghori by Indians; Scythian by Greeks; Xia Hun by Chinese; Hun; Hungarian; Székely (Seculi); "Avar;" Celt in Western

Europe; biblical Magog. Magyar-speaking people centered in the Carpathian Basin since at least the Early Neolithic (Krantz). They bring writing to Sumer (3000 BC) as the Jemdet Nasr (name of dig site) People; and establish civilizations in Europe, China, India, Egypt and the Americas (Maya).

[537] The 19th century focussed on the ancient civilizations of Egypt and Mesopotamia. The 20th century became aware of China (e.g. Needham).

[538] Indus Valley: http://www.archaeologyonline.net/artifacts/harappa-mohenjodaro html

[539] Dholavira: http://en.wikipedia.org/wiki/Dholavira

[540] Mehrgarh: http://en.wikipedia.org/wiki/Mehrgarh

[541] Lothal: Lothal: http://en.wikipedia.org/wiki/Lothal

[542] Harappa: http://www.archaeologyonline.net/artifacts/harappa-mohenjodaro.html

[543] Central Asia: http://www.iranicaonline.org/articles/archeology-v

[544] Eurasian Culture: http://www.drummingnet.com/alekseev/ChapterVIIPart2 html

[545] Göbleki Tepe: http://www.philipcoppens.com/gobekli.html

[546] Is this where civilization began?: http://kosmo.hubpages.com/hub/Gobekli-Tepe-the-Dawn-of-Civilization

[547] Khorasan as ancient Parthia: http://www3.sympatico.ca/zoroastrian/fire-temple html

[548] Khorasan: http://wikitravel.org/upload/shared//thumb/8/83/Iran_regions_map_1.png/320px-Iran_regions_map_1.png

[549] Khorsabad (Dur Sharrukin): http://www.waa.ox.ac.uk/XDB/tours/mesopotamia5.asp

[550] Key cities of Greater Khorasan include: Balkh, Bamiyan, , Bukhara, Dushanbe, Ghazni, Herat, Kabul, Khiva, Khujand, Nishapur, Samarkand, Termez,Tus.

[551] Jurjan (cf. JirJahn, Iuri Jan, Georg Johann). Cf. Urgench, Gorgan

[552] Sanjan: http://en.wikipedia.org/wiki/Sanjan

[553] Aq Kupruq: http://www.afghan-web.com/history/chron/index html; http://en.wikipedia.org/wiki/Aq_Kupruk Cf. http://www.afghanan.net/afghanistan/prehistory.htm

[554] Baktria: http://s155239215.onlinehome.us/turkic/btn_GeographyMaps/BC_700MiddleEastEn.gif

[555] Along with Margiana it forms the 12th satrap: http://en.wikipedia.org/wiki/Bactria

[556] Ibid: http://en.wikipedia.org/wiki/Bactria

[557] Parthians: http://en.wikipedia.org/wiki/File:Parthia_001ad.jpg
http://en.wikipedia.org/wiki/File:Kushano-Hephthalites_600ad.jpg[558] Tocharistan: cf. http://s155239215.onlinehome.us/turkic/70_Dateline/KyrgyzdatelineEn htm

[559] Sarmatians: http://www.experiencefestival.com/a/Sarmatians_-_History/id/2137599

[560] 12 Sons of Japheth: http://nt-creaz.org.ua/CreaBooks/S.Golovin-Potop/S.Golovin-Potop htm
Gomer, Togarmah, Ujur, Tauris, Avar, Uauz, Bizal, Tama, Khazar, Janur, Bulgar, Sawir

[561] Bulgars: http://s155239215.onlinehome.us/turkic/70_Dateline/72_Bulgars/bulgar_dateline_1_En.htm
Bolgars, Bolghars, Bulgars, Bulghars, Bulhi, Bushki, Ba-go, Bao- guo, Nenders, Pu-ku, Bu-gu, Venenders, and other variations
Subdivisions and ethnic affiliates include: Barsils, Barsilts, Bersulas, Belendzhers, Bandzhars, Balandzhars, Chdar-Bulgars, Duchi-Bulgar, Esegels, Hajlandurs, Hajlandurkh, Khazars, Kupi-Bulgars, Kotrags, Kutigurs, Kutrigurs, Oghondors, Olhontor-Blkars, Onogurs, Pugurs, Unoguns, Unogundurs, Venenders, Sabirs, Suvars, and other variations
Modern (surviving) endonyms are: Apaas, Bersuly, Besermen, Biler, Bortas, Buler (Bulumer), Bulgars, Chalmaty, Kaepych (Kayi), Nohrat, Saba kul, Suar (Suvar), Tatars, Temtuz, Yskyly (Esegs, Scolots, Seklers/Szeklers)

[562] Bulgar Ethonym: http://s155239215.onlinehome.us/turkic/25Bulgars/BulgarsEthnonymEn htm

[563] He is also associated with the Ulogonduri Tribe

[564] Onoguri: http://lyudmilantonov.blogspot nl/2011/04/bulgarian-alphabet.html

[565] Balkara: as in note 76 above: http://s155239215.onlinehome.us/turkic/25Bulgars/BulgarsEthnonymEn htm

[566] Bulgarian and Afghan: http://lukferi.webs.com/

[567] Bulgarian Kuni: http://lyudmilantonov.blogspot.nl/2011/04/bulgarian-alphabet html

[568] Bulgars: http://en.wikipedia.org/wiki/Bulgars

[569] Alano-Bulgarian Runes
http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-5_files/image004.gif

[570] Alanic, Glagolitic and Cyrillic:
http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-

drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-4_files/image032.gif; Cf. http://www.protobulgarians.com/Prabalgarski%20nazvaniya%20na%20planetite.htm

[571] Ossetians: http://ossetians.com/

Migration Possibilities in the Historical Period: http://ossetians.com/eng/news.php?newsid=612&f=39

[572] Bulgarians: http://www.v-stetsyuk name/en/Scythian/Mith.html

[573] Bulgarian Migrations: http://upload.wikimedia.org/wikipedia/commons/1/1d/Bulgar_subsequent_migrations_in_Europe..jpg

[574] Odrysian Kingdom: http://en.wikipedia.org/wiki/Odrysian_kingdom

[575] Orphic Thrace and Achaemenid Persia: *www.pontos.dk/publications/books/bss-11-files/bss-11-gergova*

[576] According to Wiki: http://en.wikipedia.org/wiki/Bulgarians:

> The Bulgarians have descended from three main tribal groups, which mixed themselves and formed a Slavic-speaking nation and ethnicity in the First Bulgarian Empire: 1) the Slavs, who gave their language to the Bulgarians; 2) the Bulgars, from whom the ethnonym and the early statehood were inherited; as well as 3) the 'indigenous' late Roman provincial peoples: Thraco-Romans and Thraco-Byzantines, from whom certain cultural elements were taken

[577] Symbolically, the new version of East and West Slavs are effectively the two headed Roc bird, with one head looking westwards towards Europe with the other head looking eastwards towards Mongolia, Siberia, and Asia.

[578] Thrace: http://en.wikipedia.org/wiki/Thrace

[579] List of ancient tribes in Thrace and Dacia: http://en.wikipedia.org/wiki/List_of_ancient_tribes_in_Thrace_and_Dacia

Agathyrsi: http://www rri ro/arh-art.shtml?lang=1&sec=9&art=6431

[580] Dacians: http://romerica.com/rom/hist_col_bc0500.htm

[581] Mansion Ioseph, Esqusise d'une histoire de la langue sanscrite, 1931. According to him the Romanian colloquial speech is identical to the primordial Daco-Indian, the language of Veda Daci who penetrate in India, milleniums before Christ. See: Introduction, note 17.

[582]Dracones:http://www.seachain-aroon.com/index.php?option=com_content&view=article&id=102:under-the-sign-of-the-wolf-headed-dragon&catid=39:history&Itemid=61:

> The Great Dracones, the Dacian Dragon, with the head of a wolf and the body of the snake, is the symbol of the unification of what is above with what is below. The Wolf head stands as the symbol of the great Dak-sha, the Supreme Divinity of the Universe, mentioned in the Vede as the Father God of the Dacians (hence their name), and the snake body symbol of immortality, is also the symbol of the Great Zamolxis, the Lord of the Underworld.

[583] Tracking the tribes through Migrations and Maps: http://www.ucg.org/bible/tracking-tribes-through-migrations-and-maps/:

> The Scythians and Cimmerians were both groupings of the tribes of Israel. Assyria drafted a number into its armies soon after the captivity. They rose to some power in the empire and finally had an opportunity to help bring down their former oppressor before 600 B.C.

[584] Dacians: http://en.wikipedia.org/wiki/History_of_Ukraine

[585] Huns: http://www.worldhistorymaps.info/images/Huns_450ad.jpg

[586] Geto-Dacians: http://romanianhistoryandculture.webs.com/freegetodacians htmb

[587] Daco-Scythians:http://en.wikipedia.org/wiki/Wikipedia:WikiProject_Dacia/Collaboration

Daco-Bactrians: http://www romanianhistoryandculture.com/dacianleadtablets.htm

[588] Sauromats: http://www.v-stetsyuk name/en/Scythian/Sauromats html

> "Die Hunnen nannte man oft Skythen; Avaren und Bulgaren dafür Hunnen; Goten und nach ihnen sogar gelegentlich Slawen wurden als Geten bezeichnet; und die legendäre Gog und Magog der Bibel wurden noch auf hochmittelalterlichen Landkarten eingetragen"

[589] Siniai Lead Plates: http://romanianhistoryandculture.webs.com/dacianleadtablets.htm

[590] Balto-Slavic: http://en.wikipedia.org/wiki/File:Balto-Slavic_lng.png

[591] 43,000 B.C.: http://freethoughtnation.com/forums/viewtopic.php?f=16&t=901&start=15&view=print

[592] Were Scythians the First Ukrainians? : http://www.brama.com/news/press/001022scythian_migration.html

[593] Scythians (Wiki): http://en.wikipedia.org/wiki/Saka;

[594] Saka: http://www.heritageinstitute.com/zoroastrianism/saka/index.htm

This site is carefully documented and has excellent maps.

[595] Scythians did not know writing: http://www.imninalu.net/Eurasians htm

[596] Hunno-Scythicum: http://tudos.virtus.hu/?id=detailed_article&aid=64043

[597] See: Introduction, note. 17.

[598] Sarmats: http://www.v-stetsyuk name/en/Scythian/Sarmats html;
http://s155239215.onlinehome.us/turkic/24Alans/AlanChronologyOverviewEn.htm
[599] Sarmathia: http://2.bp.blogspot.com/_cH8XDv4-zEk/SLmuatkEcuI/AAAAAAAABQY/7nv14mKmKAM/s400/mapAbkhazia.bmp
Sarmatia: http://en.wikipedia.org/wiki/File:Scythia-Parthia_100_BC.png
http://ukrmap.su/program2009/uh7/Maps/7_07.jpg
[600] Sarmatiae Europeae descriptio: http://en.wikipedia.org/wiki/White_Russia
[601] Keltoscythai: http://en.wikipedia.org/wiki/Sarmatians
[602] Scythians (Wiki): http://en.wikipedia.org/wiki/Saka;

The Behistun inscription mentions four divisions of the Scythians,

- the *Saka paradraya* "Scythians beyond the sea" of Sarmatia,
- the *Saka tigraxauda* "Scythians with pointy hats",
- the *Saka haumavarga* " haoma-worshipping Scythians" (Amyrgians) of the Pamir and
- the *Saka para Sugudam* "Scythians beyond Sogdia" at the Jaxartes.

Of these, the *Saka tigraxauda* were the Saka proper. The other three were different "Scythian" tribes.

[603] Scythians: http://www.cais-soas.com/CAIS/Anthropology/Scythian/saka_nomenclature.htm:

> In conventional wisdom the Massagetae and Saka Haumavarga are depicted as neighbors and inhabiting an area beyond Jaxartes [present-day Uzbekistan], with the Massagetae occupying the area north of Haumavarga. The Saka Tigraxauda are depicted as inhabiting the eastern littoral of the Caspian Sea between Hyrcania and Chorasmia [present-day Turkmenistan]. See, for example, Cook, pp. 282-283 (map).
>
> There is sufficient evidence in Herodotus to call for the reorientation of the geographical positioning of the Saka so that Saka Tigraxauda are placed in the Jaxartes watershed and Massagetae and Haumavarga are relocated to the eastern littoral of the Caspian Sea. There is also evidence to suggest strongly that the term Massagetae was a Greek (Herodotus) name for the Saka Haumavarga….
>
> The Achaemenian records and Herodotus suggest that Massagetae and Haumavarga were one and the same and they inhabited the present-day region east of the Caspian Sea and west of the Aral Sea. This area that presently is watered by Gorganrud and Atrak in the south and the Oxus and Jaxartes in the north had a different look in the views of the ancient geographers. The Oxus and Jaxartes were deemed to empty into the Caspian Sea, thereby creating a milieu consisting of plains intersected by various rivers closer to the Iranian heartland

[604] Saka: http://www.heritageinstitute.com/zoroastrianism/saka/index.htm
Saka Tigraxauda: http://www.heritageinstitute.com/zoroastrianism/khvarizem/index.htm

The Saka Tigrakhauda (Greek name: Massagetae) were a sub-group within the Saka who occupied the north-eastern frontiers lands around the Aral sea. The people of Khvarizem were a further sub-group of the Saka Tigrakhauda (Massagetae) - the people who lived around the northern half of the Amu Darya river.

[605] Sakastan: http://upload.wikimedia.org/wikipedia/commons/2/2a/SakastanMap.jpg
[606] Jacob Grimm: http://en.wikipedia.org/wiki/Jacob_Grimm
Jacob Grimm set out "to determine the relationship between the German language and those of the Getae, Thracians, Scythians."
[607] Scythians of Black Sea: http://www.silk-road.com/artl/scythian.shtml.old
[608] Khazars: http://en.wikipedia.org/wiki/Khazars
Khazaria: http://www khazaria.com/images/khazaria.gif
Kevin Alan Brook, An Introduction to the History of Khazaria: http://www.khazaria.com/khazar-history.html
[609] Roman Empire: http://upload.wikimedia.org/wikipedia/commons/b/bb/Roman_Empire_125.png
[610] Khazaria: http://upload.wikimedia.org/wikipedia/commons/a/a9/Chasaren.jpg
[611] Greek Colonies: http://worldcoincatalog.com/AC/C2/Greece/AG/AncientGreece htm
[612] Albania: http://www.conflicts.rem33.com/images/Georgia/Iberia_Strabo_files/image004.jpg
[613] Rus People: http://en.wikipedia.org/wiki/Rus'_people
[614] Even today, Polotsk has a square with a statue marking the centre of Europe).
[615] Kievan Rus: http://upload.wikimedia.org/wikipedia/commons/4/4e/Kievan-rus-1015-1113-%28en%29.png
616 Slavic Peoples: http://en.wikipedia.org/wiki/File:Slavic_peoples_6th_century_historical_map.jpg
[617] Lithianian State: http://en.wikipedia.org/wiki/File:Lithuanian_state_in_13-15th_centuries.png
[618] Slavic Peoples: http://www.absoluteastronomy.com/topics/Slavic_peoples
Slavic Homeland: http://falangeoriental.blogspot nl/2007_10_06_archive html

[619] Others link the flood with the Black Sea, Pontopolis culture and the year 5,500 B.C.: http://www.atlantis-schoppe.de/

[620] R1a Haplogroup: http://raciality.blogspot.nl/2009/04/blog-post_839 html;
Cf. http://krupadetarnawa.weebly.com/q1b-genetics.html; http://www.tiggernut.com/Mito/MitoLine1.html

[621] For an Indian dicussion: Swami Visnu, Scientific Verification of Vedic Knowledge: http://www.archaeologyonline net/artifacts/scientific-verif-vedas.html

[622] Kasyapa: http://www.trsiyengar.com/id94.shtml

[623] Kurgan Hypothesis: http://www.museumstuff.com/learn/topics/Kurgan_hypothesis; http://en.wikipedia.org/wiki/Kurgan_hypothesis
The original kurgan hypothesis focussed on the 4th millenium B.C. although the newer genetic studies go back to 6,000 B.C.

[624] Yamna: http://en.wikipedia.org/wiki/Yamna_culture; cf. http://www maravot.com/Phrygian3 html

[625] Aryan Invasions:http://www.mysteriousworld.com/Journal/2003/Summer/Giants/

> The "Aryan Invasion" theory illustrated. Based on archaeological, cultural and philological evidence, this theory posits that the Kurgans and other Indo-European "Aryan" peoples had at one time invaded Europe, Asia and the Middle East, bringing their language, religion and culture with them. The Caucusus, the region from which the Indo-European Kurgans emerged, is located at the center right of the image, between the Black and Caspian Seas. Note also the southern invasion route took the Kurgan to southern and western Canaan at the same time the "giants" began to become numerous in the region (around 2000 b.c. and afterwards).

[626] See: Genetics of Neolithic and Bronze Age migrations in Europe and the Near East: http://s155239215.onlinehome.us/turkic/60_Genetics/MapsOfNeolithicAndBronzeAgeMigrationsEuropeAndNearEast-Eupedia htm
Cf. http://freepages.genealogy rootsweb.ancestry.com/~villandra/MitoLine.html
In Greek, the Southern Bug and Dniester were the Hypanis and Tyras rivers respectively.

[627] Ibid.

[628] J. P. Mallory, In Search of the Indo-Europeans: Language, Archaeology and Myth. London: Thames & Hudson, 1989. Cf. J. P. Mallory: http://en.wikipedia.org/wiki/J._P._Mallory

[629] J.P. Mallory and Victor Mair, The Tarim Mummies, New York: Thames and Hudson, 2000: http://www.archaeology.org/0103/abstracts/books html

[630] Cucuteni: http://en.wikipedia.org/wiki/Cucuteni-Trypillian_culture

[631] Starcevo-Cris: http://freepages.genealogy.rootsweb.ancestry.com/~hjohnson/New%20Index/Family%20Groups/Group%20Leaders%20Pages/Pin%20Oak%20Reports/inthebeginningupdated2009 htm

[632] Turdash Vinca Pelasgians: http://www romanianhistoryandculture.com/pelasgians htm#636984003

[633] There is a prehistory to Braudel.

[634] Europa Polyglotta: http://bigthink.com/ideas/21283

[635] Tartaria: http://www.dacia.org/history/sumer-e.html

[636] Europa Polyglotta: http://strangemaps.files.wordpress.com/2008/01/hensel_1741.jpg:
Tartaria vocibus teutonicis et sclavonicis mixta.

[637] Sungir: http://donsmaps.com/sungaea.html
The Real History of Russia: http://www.proza.ru/2010/12/23/324

[638] Sungir: http://en.wikipedia.org/wiki/Sungir

[639] Zharkutanskie: http://www.liveinternet ru/users/1758119/post86244228/ (via Google translate):

> The well-known linguist OF [S].[A]. Of [starostin] indicated the time of the formation of the modern language of 50-40 thousand years B.C. in the very center of Russian plain - in Vladimir, between the rivers the Volga eye, on the left bank Of [klyazma] river - was opened [Sungirskaya] stand. By the excavations of 2005 the antiquity Of [sungirya] was determined into 70 thousand years. So that, man of 20 thousand years was mute? I think that it never silent was, since it and he became man, when it addressed. So that to the modern language of possibly 70 thousand years. But in me confidence ripens, that first appeared the alphabet, and then man addressed. At first man used gestures. They became the basis of the first runic alphabet on the basis of swastikas.

[640] This was long before cities such as Jerusalem or Foligno made this claim. Cf. http://www.centrodelmondo net/foligno/tradizione htm

[641] Slavic Syllables and Gods http://www.chestisvet ru/index.php4?id=25&otv=193; http://www.velesovkrug ru/obnovleniya-na-sayte/knigi-izdannyie-obschinoy-rodolyubie-na-2002-god html;
33 Sacred Syllables: http://rodolubie.info/duhrad/01/index html

The etymology of Rus is sometimes associated with Ruh as in breath. There may also be connections with Nazorean Essene Ruha (Soul).

[642] Seen in terms of Europe as a whole there is: White Sea North; Black Sea Middle; Red Sea South, which can be aligned with three divisions of a seated yoga figure, 3 chakras, 3 burners etc.

Seen in terms of Turkish: Black Sea karadeniz North, White Sea akdeniz Mediterranean Middle, Red Sea kizildeniz South.

In Turkish the mediterranean is Akdeniz.

[643] In the Sanskrit rasas (figure 41), first vowel a is opposite first consonant k (ka). Joining a and k gives the Mongol and Turkic word for white, ak, which, when reversed, gives consonant 1, ka. In the scheme, North and South, often associated with Moon and Sun, are linked with black and red and the terms kara and hara. In Sanskrit, ka and ra are consonants 1 and 27 corresponding to an ascent numerically. Meanwhile ha and ra are consonants 33 and 27 corresponding to a descent numerically. In Hinduism, Hara is also associated with Shiva and the decreasing half of the year.

[644] 4 Dharmakayas: Essence, truth, energy form: http://essenes net/subindex10 htm

[645] Jain Philosophy: http://en.wikipedia.org/wiki/Jain_philosophy

[646] Kayastha: http://www.kayastha.org/kayastha-history/kayastha-the-vedic-origin html

> According to the scriptures, Lord Brahma went into meditation for 11,000 years and when he opened his eyes he saw a man holding a pen and ink-pot in his hands, as well as a sword girdled to his waist. Lord Brahma spoke: "Thou hast been created from my body (Kaya); therefore, shall thy progeny be known as the Kayasthas. Thou hast been conceived in my mind (Chitra) and in secrecy (gupta); thy name shall also be Chitragupta. Brahma then enjoined him to dispense justice and punish those who violated the dharma. Thus, the Kayasthas were accorded a dual caste, Brahman/Kshatriya....the Garud Purana, Chitragupta is hailed as the first man to give the script.

[647] Turkish Colours: http://archive.worldhistoria.com/meanings-of-colors-in-central-asian-cultu_topic8944_post226289.html

In ancient times the Turkish people described the four parts of the world with four colors: the North - in black color; the South in red color; the West- in yellow (white) color. The East consisting of never ending fields and deserts was always described with green color.

[648] Black Door, Red Door, White Door, Blue Door respectively for Turkish, Indian, Jewish, Chinese peoples. Now the coulours are simply markers.

[649] Green Star: http://www harappa.com/script/maha10.html

[650] Three Paradises: http://www.peshera.org/khrono/Fotos-11/foto-004.jpg

1. http://www.peshera.org/khrono/Fotos-11/foto-003.jpg
2. http://www.peshera.org/khrono/Fotos-11/foto-006.jpg
3. http://www.peshera.org/khrono/Fotos-11/foto-005.jpg

[651] Adam: http://midgleywebpages.com/dna html

[652] Lemuria: http://ansrstudioworks.wordpress.com/

[653] MU: http://www.crystalinks.com/lemeura.html

[654] Cf. Colin Renfrew, Archaeology and Language: The Puzzle of Indo-European Origins, Cambridge 1990.

[655] Urheimat: http://en.wikipedia.org/wiki/Proto-Indo-European_Urheimat_hypotheses

[656] List of cities by time of continuous habitation:
http://en.wikipedia.org/wiki/List_of_cities_by_time_of_continuous_habitation

[657] Arbil: http://en.wikipedia.org/wiki/Arbil

[658] Göbleki Tepe: http://www.philipcoppens.com/gobekli.html.

There must have been early routes connecting Africa and Asia. As a simple example: the Tifinagh alphabet of Northern Africa shares symbols with Tengrism and old Slavic (e.g. the letter Zhe).

Claims of forbidden archeaelogy that go back 200,000 years are still considered highly controversial. Forbidden archeology Michael Cremo: http://www.mcremo.com/

[659] Arbil: http://www megalithic.co.uk/article.php?sid=25153

Will Hunt, "Arbil, Iraq Discovery Could be Earliest Evidence of Humans in the Near East," Heritage Key, 18 03 2010: http://heritage-key.com/blogs/willhunt/arbil-iraq-discovery-could-be-earliest-evidence-humans-near-east

> Czech archaeologists have excavated remains of a prehistoric settlement in Arbil, north Iraq, which could date back as far back 200,000 years, placing it among the earliest evidence of hominid activity in the region

[660] As so often, scholarship in different fields such as genetics, archaeology and anthropological genetics seems to continue on parallel lines rather than in tandem. Further deabtes arise from differences between archaeology and paleoanthropology.

e.g. Archaeology

> The differences imply that the Siberian ancestor branched off from the human family tree a million years ago, well before the split between modern humans and Neanderthals. If so, the proposed species must have left Africa in a previously unknown migration, between that of Homo erectus 1.9 million years ago and that of the Neanderthal ancestor Homo heidelbergensis, 300,000 to 500,000 years ago.
> http://www nature.com/news/2010/100324/full/464472a html

Paleoanthropology

> Genetic and fossil evidence is interpreted to show that archaic *Homo sapiens* evolved to anatomically modern humans solely in Africa, between 200,000 and 150,000 years ago,[3] that members of one branch of *Homo sapiens* left Africa by between 125,000 and 60,000 years ago, and that over time these humans replaced earlier human populations such as Neanderthals and *Homo erectus*.[4] The date of the earliest successful "out of Africa" migration (earliest migrants with living descendents) has generally been placed at 60,000 years ago as suggested by genetics, although attempts at migration out of the continent may have taken place as early as 125,000 years ago according to Arabian archaeology finds of tools in the region.[5]
> http://en.wikipedia.org/wiki/Recent_African_origin_of_modern_humans

[661] From the Baikal area one group moved westwards to Omsk which according to some sources became a centre in 104, 776 B.C: http://abbreviator.ucoz.ru/news/kh_arijskaja_karuna_runika_ka_runa/2010-11-23-95 :

> According to the chronicles of Old-Believers, the Holy City Of [asgard] [Iriyskiy] was based 106 thousand 787 years ago on that place itself, where now is located modern Russian city Omsk. First transfer from [kh]' Arian [Karuny] (ancient of [kh]' Arian language) it was made into summer 7452 from the creation of peace in the starry temple and summer 12952 from the great temperature drop, (1944 g. from [R].[KH].) for the newly revived Slav communities in the territory Of [belovodya] - holy earth of race (territory from the Urals to Baykal, and from the northern ocean to the Mongolian Altai). In the antiquity the earth, from where race began to settle into Europe, was called the country of the god Of [tarkha] ([Dazhboga]) and goddess of Tara, i.e., containers -[Tariey]. In the ancient times, because of comparative simplicity of tracing, [kh]' Arian runes were used everywhere among the peoples of great race, whereas [da]' Arian [Tragi] were very complex on the writing, and therefore them they could use only [da]' Arian Priest- keepers. Veda in the original to [kh]' To Arian [Karune] to contemporary scientist cannot be read a little, since this - the invaluable property of the kinds of the race of great. All the more, in Veda there is secret information. To however, read texts to [kh]' To Arian [Karune] to contemporary scientist there is no sense, since into [kh]' To Arian [Karune] each has runes - on 144 descriptive values. Maximum, what know contemporary scientists - these are the first is 2-3 values. ….

[662] Scythians and North Pole: http://www.democracyforums.com/showthread.php?t=11806

> A much bigger story is told unofficially, however. According to many Russian and Eastern Europens legends, tens of thousands of years ago Russian people used to live by the North Pole. At that time the climate overthere was pretty different from what it is today, it is said that it was a tropical one. But with the beginning of the Ice Age some 10.000 years ago they had to move South in search of the warmer places.
>
> They finally settled in the territory between the southern part of the Ural mountains range and in what is today sothern Russia and Ukraine.
>
> The Scythians didn't just stay there, many of them went to India, Middle East and Europe....

[663] Expedition to the 'Roof of the World' - North Eurasian Principal Investigator Elena Balanovska charts her recent adventures working with the global team in Tajikistan, 2006:
https://genographic nationalgeographic.com/genographic/pi/balanovska_notes.html:

> The Pamir Mountains have played host to human occupation for almost 40,000 years—the first settlements beginning when hunter-gatherers moved out of the Middle East in search of more hospitable land during a dry period that gripped the region around 45,000 years ago….
>
> As early as 4,000 years ago, the expansive Western Eurasian region, stretching from the Danube basin to the Indus valley, was occupied by Indo-Iranian speaking peoples. These included the Scythians—first mentioned by Herodotus on his travels through the region—who are widely credited with creating the artistic "Beast Style" of the forest-steppe land between the fifth and third centuries B.C. Several militant tribes also called this land home and used it to spread out in conquest of distant parts of northern India, destroying the ancient civilizations throughout the Indus Valley. They brought their language, Sanskrit, to India, as well as their sacred books known as the Vedy. Those who remained in the territories of

present-day Iran, Afghanistan, and Tajikistan later came to be known through the Greeks as the Persians.

[664] Who were the Saka Scythians?: http://lukferi.webs.com/

The Scythians migrated from Central Asia toward Eastern Europe. They disappeared from history after the Hunnish invasion of Europe in the 5th century AD, and Turkic (Avar, Batsange, etc.) and Slavic peoples probably assimilated most people speaking Scythian. However, in the Caucasus, a dialect belonging to the Scythian-Sarmatian linguistic continuum remains in use today, namely Ossetic.

The most dominant surviving Eastern Iranians (Saka-Scythians) are represented by the Pashtuns, whose origins are generally believed to be in southern Afghanistan, from which they began to spread until they reached as far west as Herat (Aria) and as far east as the Indus. The Pashtu language shows affinities to Scythians and Bactrians. Scythian tribe (Saka tribe) were somewhat illiterate when they first came to Europe, they left few records behind. However the Scythian language still survived. Pashtu is classified as Scythian language, and we can still trace the remains of Scythians in Europe their language is known as Ossetic or Ossetian. Which is the closest language to Pashtu.

There is a distant relationship between the Iranic Saka and the Germanic people due to the fact that both speak Indo-European languages. Their common forefathers, or better: the people speaking the proto-language which gave rise to Germanic and Iranian probably lived somewhere near the Black Sea. The contact between them must have terminated at an early stage. Most of Europeans and Iranic Saka are from same ancestors.

[665] Bhadrasva: http://books.google nl/books?id=AqSAQpCOifoC&pg=RA1-PA106&lpg=RA1-PA106&dq=bhadrasva&source=bl&ots=hgyJ_0obXJ&sig=bz1uLhOwYIwztnFbmepoHxYUiqg&hl=en&sa=X&ei=a5wfT-2fIcef-wbkoozEBA&redir_esc=y#v=onepage&q=bhadrasva&f=false

[666] Possibly Malaysia as a whole.

[667] The mountain is said to be probably Craigh-Patrick. Suvarneya: http://books.google.nl/books?id=Q6xKAAAAcAAJ&pg=PA120&lpg=PA120&dq=suvarneya&source=bl&ots=P_SRxBFgz8&sig=sHiqoaF6atw8a2n7ETqWX7CDDug&hl=en&sa=X&ei=yZwfT5ylHsOg-wbZyYXEBA&redir_esc=y#v=onepage&q=suvarneya&f=false

The highest mountain in Ireland is Carrantuohill (1038m). Note provided by Dr. Jonathan Collins. Could this "mountain " connected with the pitris perhaps be Skellig Michael?: http://en.wikipedia.org/wiki/Skellig_Michael

[668] Some scholars identify this as a port in Belize, Central America:

Why is a port in Central America on an Ancient Indian Map?: http://circumsolatious.blogspot.com/2009/10/why-is-port-in-central-america-on html

Today the city is called: Santa Rita Corozal: http://en.wikipedia.org/wiki/Santa_Rita_(Maya_site). There is also a Chetumal, Mexico: http://en.wikipedia.org/wiki/Chetumal,_Quintana_Roo

[669] Semeru: http://en.wikipedia.org/wiki/Semeru

[670] Sumeru: http://en.wikipedia.org/wiki/Sumeru

[671] Mount Meru: http://www mountkenyaclimbing.com/mountainclimbing/mountmeruclimbing html

[672] Meru People: http://en.wikipedia.org/wiki/Meru_people

[673] See: http:/jawapekalongan.blogspot.com/2011/11/writing-system html?z#!/2011/11/writing-system.html

[674] Synarchy: http://en.wikipedia.org/wiki/Synarchism

[675] Wesak: http://www.crystalinks.com/wesak.html; http://www.wesakfilm.com/index.asp

[676] Further sea routes link the Mediterranean with the British Isles and Scandinavia. This helps account for connections with Phoenician, Hebrew, the Ogham and Celtic runes. At school we learned that the Greeks coined the word barbarian to describe all foreigners. A Roman city of Barbaricum (Barbarikon) at the boundaries of Scythia (present day Pakistan) on the Periplus map, suggests that the ancient world had a wider view of the world. In any case, many former centres and connections have played a role in histories of the alphabet..

Notes: Appendix 8. Abjads

[677] Abjads: http://en.wikipedia.org/wiki/History_of_the_alphabet#Descendants_of_the_Semitic_abjad

[678] Alphabet, Wiki: http://en.wikipedia.org/wiki/History_of_the_alphabet

The most widely used alphabet today is the Latin alphabet.[2] It derives from the Greek, the first true alphabet in that it consistently assigns letters to both consonants and vowels.[3] The Greek alphabet in turn was derived from the Phoenician alphabet, which was an abjad – a system where each symbol usually stands for a consonant.

[679] Dillinger 1948, p. 217: absence of Vowels.

[680] Abjad: http://en.wikipedia.org/wiki/Abjad

[681] *b, d, g, ḫ, k, l, m, n, p, r, s, š, t, z*

A B G D K L M N R S T Z

A B J D

A B C D K L M N Q R S T

Basic consonants in Sumerian (35th c. B.C.), correspondences in abjad and English

682 Symbolism: http://www.texaspcc.org/PersianWritingSystem.htm

[683] Tifinagh: http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh.html

http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-thott-hansen html

Tifinagh	w x y z z	Académie Berbère
	Iaou, Iey (ou, i/y)	Hanoteau
	T' Z Z (iet, iez, iez')	Motylinksi
	yay yaz yaz (y z z)	
Taureg	jeh jeu jej (h u/w i/j)	Thott-Hansen

[684] Kyrgyz: http://en.wikipedia.org/wiki/Kyrgyz_alphabet

Cyrillic: http://www.ancientscripts.com/images/cyrillic.gif

[685] Sindhi: http://www.sindhilanguage.com/images/sindhi_alph.gif

Urdu: http://schools-wikipedia.org/images/277/27728.png.htm

[686] Pashto: http://www.dawatfreemedia.org/english/index.php?mod=article&cat=pashto&article=35

http://www.omniglot.com/writing/pashto.htm

http://www.afghan-web.com/language/pashtoalphabet.html

[687][687] Havayah: http://www.inner.org/names/namhavay.htm

Havayah = 26 = 2 times 13. 13 = echad (one). Havayah = 26 + kil = 60 = 86

Havaya 52 is a significant number in the Kabbalah. 52, Bet Nun, is the numerical value of the expanded form of the Holy Name Havaya (Yod Kay Vav Kay) that corresponds to the tenth sefirat Malkhut and referred to as BEN. Malkhut is the metaphor corresponding to physical space. It is here in Malkhut (BEN) that the shattering of the vessels occurred. It is no coincidence that the 14 words that speak of the devastation left by the primordial shattering of the vessels should have 52 letters in them, a subtle hint to the Holy Name of BEN that was blemished thereby. http://www koshertorah.com/genesiscodes.htm

[688] http://www.economicexpert.com/a/Yahweh htm :

> According to one Jewish tradition, the Tetragrammaton is related to the causative form, the imperfect state, of the Hebrew verb ha·wah [הוה] (become); meaning "He will cause to become" usually understood as "He causes to become". Compare the many Hebrew and Arabic personal names which are 3rd person singular imperfective verb forms starting with "y", e.g. Hebrew "Yôsêph" = Arabic "Yazîd" = "He [who] adds"; Arabic "Yahyâ" = "He [who] lives".
>
> A more popular Jewish belief is that the name comes from three different words all having the same root YVH. the letters YHWH comes from the word HYA [היה]: He was; Howey [הוה]: He is; and W'Y'hiye [היהי]: He will be. This is supposed to show that God is timeless. Other Jewish interpretations include an interpretation of the name as meaning "I am the One Who Is." Indeed, this last fits nicely with the admonition of the Burning Bush to Moses to tell the sons of Israel that "I AM has sent you." Some suggest: "I AM the One I AM." This may also fit the interpretation as "He Causes to Become." Many scholars believe that the most proper meaning may be "He Brings Into Existence Whatever Exists".

Notes: Appendix 9. Chaldean, Hebrew - - - - - -

Notes: Appendix 10. Indicum, Ethiopian, Egyptian - - - -- - -

Notes: Appendix 11: Number Symbolism

[689] Lalita: http://www religiousworlds.com/mandalam/tripura htm

> In the East, 111 is a number sacred to Lalita or Devi. The different parts or petals and lines of the yantra are usually arranged in concentric circles (mandalas) and contain rays or sub-limbs of devi. The Shri Yantra has nine of these mandals, each filled with various aspects of the Devi. In Shri Yantra there are

111 aspects. The Shri Yantra is said to be a geometric form of the human body, which implies that goddess as Macrocosm is one with human being as Microcosm.

[690] Gebelin: http://www.trismegistos.com/magicalletterpage/mystics html
Also called primordial alphabet: Hieroglyphic Alphabet:
http://www.trismegistos.com/MagicalLetterPage/Pictures/Mystical/hieroglyph1.gif;
http://www.trismegistos.com/magicalletterpage/Pictures/Mystical/hieroglyph2.gif

[691] Singh: http://www.iflaonline.org/images/PDF/ISOLA2011/343-10vindhyachalranadevibkp211-24816jan10.pdf

Singh, explains why 51 is reached in Vindhyachal yantra:

> Rotation of the cosmic rhythm from point to triangle (3 edges) can yield a combination of 8, 16, 24…angles ultimately merging into a circle again at infinity. This idea indicates the sense of expanding universe, commonly referred to in Hindu and Buddhist mythologies as mandala. The total number of these edges (3+ 8+16+24) comes to 51 identified to total number of alphabets in Sanskrit/Devanagari and also the Shakti Pithas

[692] h'Ariyskaya Karuna (Х'Арийская Каруна, **руника).**
[693] http://www.esotericarchives.com/agrippa/agrippa1 htm
[694] Agrippa: http://www.esotericarchives.com/agrippa/agrippa2 htm#chap11
[695] Agrippa: http://www.esotericarchives.com/agrippa/agrippa2 htm#chap11
[696] 32 Deities: Manichaeism : http://www.essenes.net/mani/32gods html
[697] Ibid, 32 Deities Guhyasamaja: http://www.essenes net/mani/32gods html
[698] 32 Deities 32 Metaphysical Concepts:
http://essenes net/index.php?option=com_content&task=view&id=109&Itemid=752
[699] Subtle Bodies:
http://essenes net/index.php?option=com_fireboard&Itemid=27&func=view&id=1406&view=flat&catid=32
[700] Aryabhatta: http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration

Notes: Appendix 12: Principles of Ancient Alphabets

[701] On 15 November 2014.
[702] Figure 2a. Celestial Wild Boar (ВЕПРЬ НЕБЕСНЫЙ) Rune: http://koldun4.mirtesen.ru/
Figure 2b. Rysich Swastika at Maoz Heim (Свастика-Рысич): http://www.dazzle.ru/spec/svastika/sv-01.jpg
cf. http://blogs.mail.ru/mail/volklarson/6703913fe49ba07d html
[703] Swati (Milky Way): http://survincity.com/2010/11/vedic-cleansing-the-path-of-their-ancestors/
[704] Source of the New:
http://www.truthcontrol.com/files/truthcontrol/styles/large/public/images/SlavicSwastikaMeaning.jpg
[705] Swastika and Big Dipper: http://designintelligences files.wordpress.com/2011/03/swaststars2.jpg
[706] Big Dipper and four seasons: http://warlockasylum.files.wordpress.com/2008/04/star-dipper.gif
Cf. http://designintelligences.files.wordpress.com/2011/03/swaststars2.jpg
[707] Generative Force: http://www.armenianhighland.com/images/nkarner/nkar_1793.jpg
[708] 32 Types of mandalas: http://creative.sulekha.com/vastu-sastra-redefined-part-i_504186_blog
[709] Figure 2a. Celestial Wild Boar (ВЕПРЬ НЕБЕСНЫЙ) Rune: http://koldun4.mirtesen.ru/
Figure 2b. Rysich Swastika at Maoz Heim (Свастика-Рысич): http://www.dazzle.ru/spec/svastika/sv-01.jpg
cf. http://blogs.mail.ru/mail/volklarson/6703913fe49ba07d html
[710] AUM: http://destinationom.com/omswastika/. Here the author cites a book: Bansi Pandit, The Hindu Mind, New Age Books (India), 2001.
[711] Jain Swastika: http://mendonca-marvin hubpages.com/hub/swastika#

> There are three dots above the swastika and a little crescent on the top of all this, with a dot in the middle. The four arms represent the four realms of possible births: human, heavenly, infernal, plant, and animal. The crescent and dot symbolize the land of the perfected soul, which is described in the scientific mapping of the general features of the universe as being in the shape of an inverted umbrella. The three dots represent the hope for final emancipation; they represent the ratna tray, the three jewels that one adopts and practices to escape from the cycle of life and death.

[712] cf. Anthony Judge, Swastika as Dynamic Pattern Underlying Psychosocial Power Processes:
http://kairos.laetusinpraesens.org/swastika_m_h_7
713 József Drasny, The Image of the Cosmos in the I Ching: the Yi-globe: http://www i-ching hu/chp00/chp1/introduction htm

[714] Cyril Quah, Hetu Luoshu Qi Flow: http://www.fsconnoisseur.com/article24 htm

[715] Shuang Yan Guan Zhu, Qi and Embryology: http://sygz2012.blogspot nl/2012/08/can-tong-qihuang-ting-jingwu-zhen_23 html

[716]Tantui: http://webcache.googleusercontent.com/search?q=cache:aZUkJOdOZK0J:www facebook.com/group.php%3Fgid%3D28204604058+antui+(%22flicking+or+spring+leg%22)+is+usually+used+as+basic+training+for+Zhaquan+(see+above&cd=1&hl=en&ct=clnk&source=www.google.com

> *Tantui* ("flicking or spring leg") is usually used as basic training for Zhaquan (see above). Originally, there were 28 lines of tantui, one for each letter of the Arabic alphabet; however, later on, the last 18, which were comparatively complex, were merged into two forms called Tuiquanshi (Chinese: 腿拳勢), still practiced in Zhaquan.

[717] See chapter 4.2.

[718] Qi: http://en.wikipedia.org/wiki/Qi

[719] Ibid: Qi: http://en.wikipedia.org/wiki/Qi.

Qi is also described in Wiki as "an active principle forming part of any living thing," natural energy, life force, breath, and even as the force.

[720] Swastika:
http://www.liveinternet.ru/users/3469412/tags/%F1%EB%E0%E2%FF%ED%F1%EA%E8%E5+%F1%E8%EC%E2%EE%EB%FB/

[721] 4 Rays: http://cubamason forosactivos net/t8622-escudos-y-mandiles-del-rito-escoces:

> King Solomon, Priest Zaddock, Architect Horam, Kadoshs
> Will/Power, Love/Wisdom, Higher Mental Intelligence, Lower Mental
> Thrones, Cherubim, Seraphin, Angels

[722] Swastika: http://destinationom.com/omswastika/

[723] Manji: http://destinationom.com/omswastika/:

> The Manji is made up of several elements- a vertical axis representing the joining of heaven and earth, a horizontal axis representing the connection of yin and yang, and the four arms, representing movement- the whirling force created by the interaction of these elements.
>
> When facing left, it is the Omote (front facing) Manji, representing love and mercy. Facing right, it represents strength and intelligence, and is called the Ura (rear facing) Manji.

[724] 144 Swastikas: http://tribes.tribe.net/buddha-tribe/photos/97ccf67a-d0f4-4344-8ae5-46bad942ebb1

[725] 144 names of Swastikas: http://yqyq.net/27881-Svastika_istoricheskie_korni.html

> If almost all foreign languages, different shapes of the cross with the Sun curved beams are called in one word Swastika - "Swastika", the n language for a variety of options exist and there is a swastika today 144 (!!!) names that also speaks about the origin of this symbol. For example: Swastika, Kolovrat, Posolon, Holy Dar, Swasti, Svaor, Solntsevrat, Agni, Fache, Mara, Ingle, Sunny Cross, Solard, Vedara, Svetolet, flower fern, Perunov Color, Swati, Race, Bogovnik, culture Svarozich, Svyatoch, Yarovrat, Odolen-Grass, Rodimich, Charovrat etc. We could enumerate, but will continue to review topic further. The Slavs, depending on the direction of curving ends, this symbol called in different ways:

[726] Zhang Zhung: http://www.babelstone.co.uk/ZhangZhung/Table2.html.

[727] Swastikas and Grids: http://navyserge.livejournal.com/14144.html

[728] Figure 16 a. Swastika Mosaic: http://ru-an.info/Photo/2010/foto-242.jpg
Figure 16b Bogovnik (Боговник): http://mifologies.ru/images/stories/slavyane/simvol_rodov/Untitled-3.gif
Figure 16c Bogovnik in Mediaeval Psalter:
http://4.bp.blogspot.com/_XFMIosSJHoo/Sk4jq33wLHI/AAAAAAAADEM/Iv8ADL08GsY/s320/sv-48.jpg

[729] Diagonal Letter Connections: http://alexfl.ru/vechnoe/vechnoe_ist1-a html:

> Now read the whole diagonal, circling in a spiral from the center, up and down - az shalt abutment gathers and it is good. Touching the lives of Genesis as the flow lasts. Municipality approves our Divine wisdom that gives life is perfect. Good Gods verbs people besides speech explaining his commandments and precepts, rest of the earth knows.
> Similarly proizvedëm spinning relative to the other diagonal - ignorant as abutment life sotvorennoy creates us (I am the), thus, our deceased divine life only with the prevalence of communal forms, and all the good compounds in the universe, is embodied in us. Earthly verb tells about the life of a subsequent that is the true wisdom of the people of the word (Slavs), as embodied in the good.

[730] Ibid. cf. Боги, Живете, Есть, Азъ Ижеи, Иже, Глаголи, Добро - Чрьвлъ, Твьрдо, Укъ, Ша- Покои, Ръци, Херъ, Фьртъ.

[731] Malachim: http://www.esotericarchives.com/agrippa/malachim.gif

[732] Chechen. cf. 6. In 10 Ancient Alphabets.

[733] Saint-Yves d'Alveydre: http://www.sacredscience.com/archive/GodwinArcheometer htm#_ftnref11

[734] Early Cyrillic:
http://upload.wikimedia.org/wikipedia/commons/d/d0/Early_cyrillic_alphabet_without_explenation.png

[735] Trident: http://blog.i.ua/user/2659661/471866/

[736] Triglav: http://www.apofeoz.org/html/konf_geom.html; cf. http://www.intelrights.ru/?cat=9&paged=11

[737] Russian Alphabet: http://www.apofeoz.org/html/br_07_predel_p2 html

> Modern Russian alphabet is a form of manifestation of *the Universal algorithm* structure of the universe at *the verbal level.* From a formal point of view it is a key to unlocking the meaning of conditionality many iconic forms. These signs are for historical stage of development used by people as a sacred or social identity symbols. Among these basic symbols, which form the modern Russian language is connected directly, we can see the symbol of Ukrainian trident, which is the national symbol of Ukraine at the moment.
>
> Thus, we can speak of the existence of a single integrated circuit iconic elements which appear in different places at different times of history. The key to this scheme is a form of modern Russian language. Elements of this system are, in addition to the previously enumerated, the system "Ka-Ba-La" (Tree of Sephiroth), Rune system (Chart "Ig (d) Rasil"), the system of Tarot cards, the I Ching system and all its applications derivatives.
>
> The use of such a sign system as the basis of the speech level forms of thinking opens up the possibility for a person to handle high-level information and the organization to radically change their ideas about within their own capabilities. So begins the path to the freedom of the human spirit.

[738] Navy Serge:
http://navyserge.livejournal.com/tag/%D0%94%D1%80%D0%B5%D0%B2%D0%BD%D1%8F%D1%8F%20%D0%90%D0%B7%D0%B1%D1%83%D0%BA%D0%B0

Notes: Appendix 13. Principles of Space

[739] Vastumandal: http://vastusindhu.com/vastumandal/

[740] Purusha: http://www.vastushastraguru.com/Vastu-Purusha-Mandala/

[741] Purusha: http://www.vastushastraguru.com/Vastu-Purusha-Mandala/

[742] Table 228: 32 Mandala Grids:

1.Sakala Mandala	1 x 1 = 1 Field
2.Pechaka Mandala	2 x 2 = 4 Fields
3.Pita Mandala	3 x 3 = 9 Fields
4.MahaPita Mandala	4 x 4 = 16 Fields
5.UpaPita Mandala	5 x 5 = 25 Fields
6.UgraPita Mandala	6 x 6 = 36 Fields
7.Sthandila Mandala	7 x 7 = 49 Fields
8.Manduka/Chandita Mandala	8 x 8 = 64 Fields
9.Paramasayika Mandala	9 x 9 = 81 Fields
10.Asana Mandala	10 x 10 = 100 Fields
11.Sthaniya Mandala	11 x 11 = 121 Fields
12.DeSya Mandala	12 x 12 = 144 Fields
13.Ubhaya-chandita Mandala	13 x 13 = 169 Fields
14.Bhadra Mandala	14 x 14 = 196 Fields
15.MahAsana Mandala	15 x 15 = 225 Fields
16.Padma-Garbha Mandala	16 x 16 = 256 Fields
17.Tri-yuta Mandala	17 x 17 = 289 Fields
18.KarnAshtaka Mandala	18 x 18 = 324 Fields
19.Ganita Mandala	19 x 19 = 369 Fields
20.Surya-visAlaka Mandala	20 x 20 = 400 Fields
21.Susamhita Mandala	21 x 21 = 441 Fields
22.SupratikAnta Mandala	22 x 22 = 484 Fields
23.VisAlaka Mandala	23 x 23 = 529 Fields
24.Vipra-garbha Mandala	24 x 24 = 576 Fields

25.ViveSa Mandala 25 x 25 = 625 Fields
26.Vipulya-bhoga Mandala 26 x 26 = 676 Fields
27.Vipra-Kunta Mandala 27 x 27 = 729 Fields
28.VisalAksha Mandala 28 x 28 = 784 Fields
29.Vipra-bhakti Mandala 29 x 29 = 841 Fields
30.VisveSvara Mandala 30 x 30 = 900 Fields
31. Isvara-kAnta Mandala 31 x 31 = 961 Fields
32. ChanrakAnta Mandala 32 x 32 = 1,024 Fields

[743] Vastumandal: http://vastusindhu.com/vastumandal/

[744] Shiva Lingam: http://en.wikipedia.org/wiki/Lingam

[745] Ibid: Shiva Lingam: http://en.wikipedia.org/wiki/Lingam

[746] Sattva, rajas, tamas are variously translated as:
Essence, Activity, Inertia
Goodness, Passion, Darkness
Virtue , Foulness , Ignorance
Virtue, Motion/Passion, Lethargy

Notes: Tables

[747] Kabbalah: http://bellsouthpwp.net/T/i/Tiger93/kaballah/index htm. For a more thorough analysis see: http://www.sacred-texts.com/eso/isi/isi02 htm

[748] Isiac Tablet: http://www.sacred-texts.com/eso/isi/isi02.htm

[749] Sefer Yitzirah chapter two, section three:.www.betemunah.org/body.html

[750] http://www.therain.org/appendixes/app12 html

[751] Gospel in the Heavens: e http://www.teachinghearts.org/dre17httheavens.html#constellation

[752] Zodiac interpretations: http://1.bp.blogspot.com/_i_-GfAmi1XQ/R1LGx1TRkMI/AAAAAAAAADY/mAZG3Mpbjf8/s1600-R/Zodiac+Interpretations.jpg

[753]

Stem 02 -	Stem 06
乙 -	己
Yi -	Ji
I	Ching
Sprout	Full Bloom

Table. Chinese stem 2 and Stem 6.

[754] Five Element Stupa: http://www.onmarkproductions.com/html/12-zodiac.shtml

[755] Saturn-Alpha Order:
Moon – Alpha Order: http://www faithfreedom.org/Articles/sina40712.htm

[756] Planets and Magic Squares: http://www.psyche.com/psyche/yetsira/sy_planetaryformatives.html

[757] 7 Rays: http://www.ascendedmasters.ac/kumaras html

[758] 7 Fires: http://dictionary.babylon.com/atash/
Azar Noush is also called Ab-e-Hayat
Azar Ayeen also called Azar Abteen Azar Napata that the son of the waters wishes to seize)

[759] Nakshatras and Seed Syllables: http://mailerindia.com/hindu/veda/index.php?namakarna

[760] Table 27 a: Zone 1: http://www.grahamhancock.com/forum/DBhattacharya1.php?p=10
Table 27 b: Zone 2: http://www.grahamhancock.com/forum/DBhattacharya1.php?p=11
Table 27 c: Zone 3: http://www.grahamhancock.com/forum/DBhattacharya1.php?p=12

[761] 12 simple letters: http://www.virtuescience.com/hebrew-alphabet.html

[762] 12 Simple Letters: formerly at: http://www followme-series.org/images/templates/hebrew.gif

[763] Brahmic: http://en.wikipedia.org/wiki/Brahmic_family_of_scripts

[764] Egyptian alphabets and correspondences.

Egyptian 1 = Cussaeum = Premier Alphabet Egyptien
Egyptian 2 = Aegyptiacum = Autre Alphabet Egyptien
Egyptian 3 = Isiacum = Isis Regina Aegyptiarum Litterarum Inventrix
Egyptian 4 = Indicum = Mercurius Thoyt = Mercurianum
Cf. Appendix 10.

1. Indicum Postel 1538 = Ethiopian (Amharic) = Abyssinian
2. Indicum Palatino 1550 cf. Mercurius Thoyt, Aethiopicum, Egyptian 4
3. Indicum De Bry 1596 " "
4. Ethyopique Duret 1613 = Mercurianum

5. Indicum Virga 1616 = Alphabet des Indiens, Indian 1
6. Indicum Manoury 2008 = Angelicum, Coeleste, Chaldean 1
7. Indicum Virga Aurea 1616 = cf. Hebrew 2 (figure 197), Egyptian 4 (figure 193).
8. Ethyopique Duret 1613 . cf. Sabaeum and Aethiopicum (figure 202).
9. Indiens Abyssins Duret 1613
10. Indicum[765] Manoury 2008

Table 39. Versions of Indicum and their equivalents

Postel's edition confirms that the association of Ethiopian with Indicum was accepted without question in the 16th century. In Manoury 's version the letters are written from bottom to top suggesting an oriental influence. Cf. Cf. Fry 1799 163:

> Modern travellers (1619) inform us, that the Indians, the Chinese, Japonese, &c. form their letters upon this model, writing from top to bottom. Duret p.384

[766] Chronology of Nubian and Coptic

Proto Saharan	5,000 - 3,000 B.C.
Nsibidi	5,000 B.C. - present
Medu Neter or Ta Merrian "Hieroglyphs	4000 BC - 600 AD
Kemetic "Hieratic"	3200 BC - 600 AD
"Thinite"	3,200-2,700 B.C.
Vai	3000 B.C. - present
Tifanagh or "Lybico-Berber" or "Mande"	3,000 B.C. - present
Ethiosemitic	2,000 B.C.; 800 B.C.
Wadi El-Hol or "Proto-Sinaitic"	2000 BC - 1400 BC
Nubian	1,000 B.C.
Meroitic or Napatan	800 B.C.
Geez or Ethiopic	800 B.C. - present
"Old Ethiopian" or "Sabaean"	700 B.C - 600 A.D.
Kemetic "Demotic"	650 B.C. - 600 A.D.
Coptic	305 B.C. - 30 B.C
Coptic	300 A.D. - present
Old Abyssinian	350 A.D.
Old Nubian	800 A.D. - 1500 A.D.
Amharic Alphabet	1,095 - 1,365 A.D.

[767] See also Fry (1799, pp. 28-41):
http://www.archive.org/stream/pantographiacont00fryeiala#page/28/mode/2up/search/chaldean

[768] Table 74 a-b.: Abjad Structure (22 Letters) Sumerian (35th c. B.C.) 22 Letters of Adami (5509 B.C.)

A B J D	Abjad	b, d, g,	1.Aleph, Beth, Gimel, Daleth
H W Z	Hawwaz	ẖ,	2. Heh, Vau, Zain
H T Y	Hutti		3. Cheth, Teth, Iod
K L M N	Kalaman	*k, l, m, n,*	4. Caph, Lamed, Mem, Nun
S A P S	Sa'fas	*p,*	5. Samech, Ain, Pe, Sade
Q R S T	Qarashat	*r, s, š, t,*	6. Coph, Res, Sin, Tau
Th Kh Dh	Thakdidh		7. THA. KHA. DHAL
d. z. gh	Dazagh	*z*	8. DAD. ZA. GHAY.

[769] Division of Abjad in Two Columns

alif – be	A B	1 - 2

gim –dal	J D	3 - 4	
he – va	H V	5 - 6	
ze – ha	Z – H	7- 8	
ti – ye	Th – Y	9 - 10	
kef – lam	K – L	11 – 12	20- 30
mim – nun	M N	13 – 14	40 -50
sin – ayn	S – ‘	15 – 16	60 - 70
fe – sad	F - S	17 – 18	80 - 90
kaf – re	Q – R	19 - 20	100- 200
şin – te	Sh – Th	21 – 22	300 -400
se – hi	Kh - Dh	23 – 24	500 - 600
zel – dad	d. z.	25 – 26	700 -800
zi – ğayn	Gh	27 -28	900 -100

The Arabic alphabet of 28 Letters adds two more divisions for the final six letters.

[770] Vowels in Hebrew alphabets and letter numbers:

Vowel	Noachicum	Indian 1	Iudaicum	Moyses	Angelicum	Hebrew 1-9
a	1	1	a 1 A 23	1	1	a 1 aa 16
e	5		E 24			
i	9	10	I 25	10	10	10
o	14		O 26			
u	19	6	Ou 276	16		

[771] *b, d, g, ḫ, k, l, m, n, p, r, s, š, t, z*

A B G D K L M N R S T Z

A B J D

A B C D K L M N Q R S T

Basic consonants in Sumerian (35th c. B.C.), correspondences in abjad and English

772 Official abjad structure: http://bahai-library.org/essays/abjad html:

abjad:	hawwaz	h.ut.t.i	kalaman	sa`fas.
á/ ' 1	h 5	h. 8	k 20	s 60
b 2	w/v/ú 6	t. 9	l 30	` 70
j 3	z 7	y/í 10	m 40	f 80
d 4			n 50	s. 90

qarashat	thakhidh	d.az.agh
q 100	th 500	d. 800
r 200	kh 600	z. 900
sh 300	dh 700	gh 1000
t 400		

[773] Awakening of Nature
Fruit-bearing force of grain
God of Fertility
God of Love
God of Masculine Passion and Power
God of Sexuality
God of Spring
God of Youth
God of the Sowing of Seed
Yarilo
Yarilo as Sun
Jarilo Sun
Stuffed Yarilo

Table 100. Some primal forces of nature and deities associated with Jarilo.

[774] Subsumptive Determinative Ordinal

Entities- Attributes	Activities	Dimensions
Who?-What?	Why?- How?	Where?-When?
bio- onto-		geo- chrono-
Substance	State	Place Time
Quantity	Action	Position
Quality	Affection	

Table 90. Three types of relations and Aristotles categories.

[775] Names of Peacock Angel http://www.greatdreams.com/blog/dee-blog60 html

[776] Tojo, 2006, p. 5:
http://www.shamogoloparvaneh.com/An_Introduction_to_the_Simorghian_Culture_and_Mithraism_in_the_East_Asia_V2.pdf

[777] 33 Gods: http://www.tientai net/teachings/dharma/6realms/33gods htm

[778] Subtle Bodies:
http://essenes net/index.php?option=com_fireboard&Itemid=27&func=view&id=1406&view=flat&catid=32

[779] Shaykh Ahmad al –Ahsai: http://www-personal.umich.edu/~jrcole/ahsai2.htm

[780] 7 Spears: http://www.flosetleo.org/flosduellatorum html

[781] Semitic People: http://en.wikipedia.org/wiki/Semitic_people

Notes: Illustrations

[782] 20. Horizontal Knot of Samhain, Solomon, AE

21. Diagonal Knot of Saint Andrew, Hound of Cuchulainn, IA

Hound of Cuchulainn (cf. Cerberus, Canis Maior)

[783] ahttp://themessageoftaurus.webs.com/Hebrew%20astral%20origin%20revised.jpg

http://themessageoftaurus.webs.com/chapter5.htm

http://elizabethtrutwin.org/wp-content/uploads/2012/09/StarAlphabet.png

[784] http://www.joellessacredgrove.com/Celtic/tree.html

http://www.bretagne-celtic.com/an/accueil_an htm

[785] Book of Ballymore:
http://www.isos.dias.ie/master.html?http://www.isos.dias.ie/libraries/RIA/RIA_MS_23_P_12/english/index.html?ref=http://babelstone.co.uk/Blog/2008/12/byrhtferths-ogham-enigma html
Fol. 170r.

[786] http://hem.passagen.se/dendoldahistorien/SecretHistorySweden-filer/image024.jpg

http://koudelkamichal.sweb.cz/wheel.jpg

http://www.thegodsgrove.com/runeabit.jpg

http://upload.wikimedia.org/wikipedia/en/thumb/f/f7/WernervonB%C3%BClowsWorldRuneClock.JPG/325px-WernervonB%C3%BClowsWorldRuneClock.JPG

http://www.benpadiah.com/otherstuff/agnawrunes/Futhark.jpg

787 www.library.umass.edu/benson/jbgcalt html
http://www.john007dee.com/handbook.html

788 http://www.narpan.net/documents/ciencia_llull_lola.htm

[789] Examples of Octagons were considered earlier: e.g. figures: xxx
Cf**.** Kalachakra Lotus:
http://media.photobucket.com/image/8%20petalled%20lotus/sarajitp/Jyotish/Kalachakra.jpg
Eightfold Path: http://www reep.org/gardens/buddhism/images/1religion/noble8fold_wheel1_m.jpg
8 Pointed Star: http://moroccandesign.com/eight-point-star

[790] http://sites.google.com/site/zprime21/curriculumofchoice
http://web.unirsm.sm/young/lull97/ruota.gif

[791] Cf. Umbanda Symbolism: http://universalismomistico.blogspot.com/2011/07/o-que-e-umbanda.html

Umbanda http://cafehistoria ning.com/group/umbandanobrasil

Umbanda: http://umbandaracionalizada

[792] http://alexfl ru/vechnoe/vechnoe_ist2.html

> ITA (ITA). Perpetual motion. To the knowledge of wisdom, entire new, unknown to this day, by the secret of wisdom. Canon of oecumenical motion as the basis of the universe of the universe. Constant tendency toward the perfection

[793] http://alexfl ru/vechnoe/vechnoe_ist2.html

ITA (ITA). Perpetual motion. To the knowledge of wisdom, entire new, unknown to this day, by the secret of wisdom. Canon of oecumenical motion as the basis of the universe of the universe. Constant tendency toward the perfection

794 This basic shape is called “mensch stilisiert” or an Emergence Figure:
http://dnatestingsystems.goodbarry.com/_blog/DNA_Consultants_Blog/tag/rock_art/
It recurs in numerous African examples a s a styilized lizard tr Gecko: e.g. African Carved Wood Door Lizard Mask: http://www.danripley.com/september2images/9928t.jpg; Cf.
http://www.antiquehelper.com/catalog.php?id=124&page=11
Cf. Yoruba Gelede Mask Carved Lizard Nigerian African:
http://www.africadirect.com/media/catalog/product/cache/1/image/9df78eab33525d08d6e5fb8d27136e95/J/T/JT58.jpg; cf.
http://www.africadirect.com/masks/yoruba/yoruba-gelede-mask-with-carved-lizard-on-top-africa.html

[795] Tamgas of Tiberius Iulius Europatoros, Sauromatos II, Rheskopurides III, Ininphimeos:
http://www.kroraina.com/alan/olhov_9.jpg

[796] Cf. The Ethnic of the Sakas (Scythians: http://www.cais-soas.com/CAIS/Anthropology/Scythian/saka_ethnic htm

cf. Massagetae: http://en.wikipedia.org/wiki/File:Asia_323bc.jpg

Cf. Scythians, Sarmatians, Achamenid Empire : http://www.cais-soas.com/CAIS/Images2/Maps/Achaemenid_and_Iranic_Peoples_in_the_Ancient_World.PNG

cf. Scythians and Sogdians: http://www.tribwatch.com/mapScythians.jpg

Cf. Hypergog: http://www.tribwatch.com/farnorth htm

Achmaaenid Empire: http://www.cais-soas.com/CAIS/Images2/Maps/Map_of_Iran_under_Achaemenid_Dynasty.gif

Alans: http://s155239215.onlinehome.us/turkic/btn_GeographyMaps/AD%200-500AlansAlemany.gif

[797] Figure 2a. Celestial Wild Boar (ВЕПРЬ НЕБЕСНЫЙ) Rune: http://koldun4.mirtesen.ru/
Figure 2b. Rysich Swastika at Maoz Heim (Свастика-Рысич): http://www.dazzle.ru/spec/svastika/sv-01.jpg
cf. http://blogs.mail.ru/mail/volklarson/6703913fe49ba07d html